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OF

True Christianity

FOUR BOOKS.

Wherein is contained the

WHOLE OECONOMY

OF

GOD towards MAN;

AND THE

WHOLE DUTY

OF

MAN towards GOD.

Written Originally in HIGH-DUTCH,
By the Most Reverend
JOHN ARNDT, *late Superintendent-General of* Lunebourgh.

Publiſhed in *Engliſh* in the Year MDCCXII:
Now reviſed,
And rendered more agreeable to the Original.

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TO THE QUEEN.

MADAM,

FALSE CHRISTIANITY hath so much over-run the Christian World, that it is hard to find *TRUE CHRISTIANITY* in the midst of so many Counterfeits. If *Christianity* be traced to its first Original Source, and considered in its Primitive Beauty, without any Allay of humane

Inventions or Additions, it muſt needs appear in a divine Luſtre, in a celeſtial Majeſty, in an unmixed Innocency, in an undefiled Integrity, in an unſpotted Brightneſs. For *True Chriſtianity* is of a divine Pedigree, and of a truly high Deſcent. All the Charms and Beauties whereby it hath in all Ages attracted the Hearts and Eyes of ſome Men, are derived from no leſs an Author than *GOD* Himſelf; and all the Graces wherewith it is adorned, are the Effect of His Spirit. Thus is *Chriſtianity*, inaſmuch it relateth to Men, the divine Nature communicated to them. 'Tis the Image of God ſtamped upon the Mind, and ſhining through all the Actions and Functions of humane Life and Conduct. 'Tis the Righteouſneſs and Holineſs of Truth. 'Tis the Life of God within us. As many Men as there are, ſo many living Images of God there would be, had Religion continued in that *Heaven-born* State, wherein it was diſplayed at firſt.

But, alas! What a ſad Cataſtrophe, what a diſmal Inundation of Evil is followed, after ſo noble and heavenly an Eſtabliſhment! That ſweet Confederacy of all the Powers of our Soul with GOD, their firſt Original, is entirely broke, and an open Enmity hath ſucceeded in its Place! *Religion* is now like a Stream, which by a continual Remove from the Foun-

Fountain-Head, and by paſſing through ſo many Channels, (I mean the unhallowed Heads and Hearts of the Managers thereof) hath contracted ſo much Filth on one Hand, and loſt ſo much of its original Purity on the other; that it is hard to diſcover but a few Rays of its firſt Light, in the midſt of ſo many Clouds that hang about it.

True Chriſtianity, according to its intrinſick Conſtitution, is an active, lively, ſtrong, vigorous Principle, ſeated in the inmoſt Center of the Soul, and ſwaying by its Dictates all the Actions that proceed from it: But *Chriſtianity* now in Vogue, hardly toucheth the Heart at all. The Sacrifices the Chriſtians now offer up, are generally *without Heart*; a Thing the Heathen themſelves counted prodigious in their Victims. It is eaſily content, if the Chriſtian, ſuch as he is, doth but tolerably keep up to an *external Decorum* in ſome religious Formalities, and then ſits himſelf down quietly with the Thoughts *of having done his Duty*. But if *Sin* be an *inward* Evil, as moſt certainly it is; *Chriſtianity* muſts needs be an *inward* Grace, in order to ſubdue it. *True Chriſtianity* will needs have the inward Faculties of the Soul, (ſuch as *Reaſon*, *Will*, and *Underſtanding*) by Grace refined from the Pollutions which adhere to them, and after

ſuch a Qualification, ſee them re-inſtated into their former Offices

True Chriſtianity is a Creation of God. But the Advocates of falſe Chriſtianity, do not riſe *above themſelves*, but ſpin all their religious Duties, as it were, out of their own Bowels. There is nothing of Heaven in it; nothing of Grace; nothing of the divine Nature. Every Duty they ſeemingly perform, is a mere *humane Creation.*

True Chriſtianity requireth that the Word of the *Goſpel* (as the ordinary Means of Man's Recovery) ſhould become an *ingrafted* Word; a Word mixed with Faith in the Hearer; that ſo it may be able to ſave the Soul: But the *Falſe Chriſtian* is apt to lean on an outward Compliance with ſome ſet Duties and Schemes of Chriſtianity. *True Chriſtianity* is an evangelical Principle, a vital Heat, an inward Flame: Hence the Works proceeding from it, are as ſo many free, ready, loving, ſteddy, uniform, and unconſtrained Emanations: But the *Falſe Chriſtian* valueth himſelf upon a few frothy Moralities, legal Performances, ſlaviſh Obſervances, and a Set of ſuch Duties as are *off* and *on*, according as either the Terror of the Law worketh within, or the Approach of ſome great Judgment haunteth the Mind from without. All which will never nouriſh and ſweeten, but cloy and

and ſoure the Soul with Troubles and Diſcontent.

Another Character of *True Chriſtianity* is, to be principally concerned with the *Eſſentials* and *Subſtantials* of Religion: Such as is the great Work of *FAITH* and of the *New Birth*, with the Reſt of Chriſtian Virtues that freely accompany it; as *Reſignation*, *Mortification*, *Imitation of Chriſt*, *Self-Abnegation*, *Contrition*, and others relating to the inward Principle of *GRACE*, and its various Effects and Operations. But the *Falſe Chriſtian* is chiefly, if not only, buſie about the ceremonious Part, and ſome *acceſſory* and *circumſtantial* Points. He bringeth forth every Age, if not every Year, new Schemes, new Models, new Projects of Religion. He mouldeth it one Time into this, and again at other Times into another Form, according as the Humour of the Age, and the Intereſt of Men worketh, which with him hath the greateſt Influence in Affairs of Religion. And at this rate, alas! the *Subſtance* of Chriſtianty lieth neglected, in the midſt of ſo many *Schemes*, framed under Pretence to ſupport it! And hence it is, that what Religion produceth now, is frequently quite contrary to what it is deſigned to do, and to what it actually brought forth when it firſt came to be known among Men.

When *Chriſtianity* made its firſt Appearance in the World, it had then, as it were, its Credentials in its Hands; whereby it was abundantly made out, that it was of a divine Progeny, and ſent on no other Errand, but to make fallen Men Partakers of the ſame divine Nature. *LOVE* was then the true Characteriſtick, and peculiar Badge of *Chriſtianity*. Hereby it diſtinguiſhed it ſelf from all other Religions in the World. Hereby it left the divineſt Convictions of its Pre-eminency upon the very Heathen, among whom it paſſed into a Proverb: *See how the Chriſtians love one another!* And in this it came up very cloſe to its Author and Original, which is *LOVE* alſo. It laid then a holy Violence on many of the moſt profligate Sinners, and ſuch as were moſt averſe to admit it; nothing being ſtronger than *Love*, and nothing more effectual to engage wicked Men into a Liking of Religion, than Love; eſpecially if this appear in its unmixed Purity, and be fixed on its genuine Object whereon it ought to dwell.

And this Spirit of Love, as it was one of the nobleſt and *firſt Fruits* of *Chriſtianity*, ſo it was never without a Train of other Graces inſeparably attending upon it. For wherever *Love* is, there it is a Cement of Church and State. It uniteth Magiſtrates and Subjects. It in-

inſpireth the former with generous Efforts to protect True Chriſtianity againſt the Deſigns of its Enemies; and the latter with a hearty Readineſs, to comply with any Thing tending to the Inlargement thereof upon Earth. Wherever this Love reſideth, (and where ſhould it reſide, but in the Hearts of Chriſtians?) there it ſwayeth all the Faculties of the Soul, and Actions of the Body, with an heavenly Rectitude. For Love is a *Royal Law*, and wherever it getteth the leading Hand, there it giveth moſt Sovereign Commands; and where it is fixed, there it will fix alſo all what is in the Soul. As *Iſrael* of old would leave not one Hoof in the Abominations of *Egypt*; ſo this Love maketh all the Faculties, Thoughts, Deſires, and Inclinations of the Mind, a Sacrifice unto the Lord, without reſerving any Thing at all to the Abuſe of a prophane and degenerate World.

If I dare, MADAM,

Offer one Reaſon to YOUR MAJESTY, (and truly Princes ought to be chiefly acquainted with the *Sources of Corruption*; they being the likelieſt Perſons, who, by reaſon of their high and publick Station, may put a Stop to the farther Inundation of them,) why the State of Chriſtianity is *degenerated* ſo much from what it once was, and why it loſt in a manner its intrinſick Power and Beauty; then 'tis plainly this: *People have this long while miſplaced the Name*

of

of Religion. They have beſtowed it on Things which are none of its eſſential Ingredients. What we now commonly call *Religion*, *Chriſtianity*, *Church*, *Faith*, *Worſhip*, *Prayer*, *Duties*, are generally Things that do not anſwer at all the Nature and Conſtitution, the Power and Energy of the Religion introduced by Chriſt. The Hearing of Sermons, the Saying of Prayers, the Reading of Books, (by which too many do now a-days meaſure their whole Religion) even then when it is duly performed, is not properly the *Divine Worſhip* it ſelf, as it is required by the Goſpel; but a *Means* only to come at it: And yet how apt is the unwary Sort of our Chriſtians, to give it this Name? A Thing which both Good and Bad are able to perform! The Streſs we lay upon theſe *external Performances*, is too great, and the Uſe we make of 'em too little.

I would not be underſtood, MADAM, as if I in any Degree deſigned to leſſen the *Externals* of Religion; which I only wiſh to ſee cleared from popular Miſtakes and Prejudices. Every Means is to be valued according to what it contributeth towards obtaining the End for which it is deſigned. And as the Deſign of Chriſtianity is undoubtedly the *Recovery of the Image of God* forfeited by the

the firſt Tranſgreſſion; ſo any Thing, the nearer it approacheth to that *END*, the nobler it is in its Nature. But ſtill it is but a *Means*, which ought to be improved, and at laſt reſolved into the ſaid ultimate *End* of Religion. Miſtakes are always dangerous: But then they are of a more dangerous Tendency, when they happen to be committed in Things of great Weight and Importance; the Dignity of the Subject ill-managed, adding no ſmall Aggravation to the Miſmanagement it ſelf. If in the Government of Kingdoms and Countries, a falſe Step be taken, it muſt needs be attended with fatal Conſequences. But theſe Miſtakes, as they endanger only the Safety of Bodies and Eſtates; ſo they do not come up at all to ſuch Miſtakes as invade the Safety of the very Souls of Men.

Thus hath the common Deceiver of Souls caſt a Miſt (if not before the celeſtial Brightneſs of the Goſpel it ſelf, yet) before Peoples Eyes; thereby to involve the plaineſt Religion in various Errors and Prejudices. And whereas we ſhould have long ago rectified them by the *Original* Pattern left us by the Author of Chriſtianity, and ſo at any Price purchaſed again a pure and *undefiled* Religion; we are with the Tract of Times ſtill farther removed from it, and, inſtead of curing our Miſtakes, have multiplied them.

And

And this is the Reaſon that generally the *Tranſcripts*, which the differing Denominations of Chriſtendom make of Religion in theſe Days, prove ſo inſufficient, mean, and imperfect.

I thought, MADAM, theſe few Hints relating to *True* and *Falſe* Chriſtianity, could not be diſagreeable to Your MAJESTY; ſince you have been graciouſly pleaſed to give Liberty, this Book (which bears the Title of *True Chriſtianity*, and which is now transfuſed into the Language of Your Kingdom;) ſhould be inſcribed to Your Royal Name. As the *Latin* Edition was dedicated to His late ROYAL HIGHNESS, our Dear PRINCE of bleſſed Memory; ſo I ſuppoſed the *Engliſh* Tranſlation, ſuch as it is, might find ſome favourable Acceptance at your Majeſty's Hands.

I know, MADAM, that both *Author* and *Publiſher* being Foreigners, might perhaps have Reaſon to be ſomewhat ſhy in Things of this Nature: But as Your MAJESTY hath given hitherto moſt viſible Proofs, that Your Kindneſs is larger than Your Kingdoms; ſo You have thereby ſufficiently declared, that You are endeavouring after that divine Amplitude of Spirit, whereby the Soul is ſet free from the worſt of Servitudes, and entitled to the beſt of Liberties. And this unconfined Freedom of Spirit, being one of the no-

bleſt

bleſt Effects of *True Chriſtianity*, entirely becometh a Prince of Your Worth and Dignity. For as *Falſe Chriſtianity* is grounded on *Self-Love*, and conſequently contracts Mens Minds into narrow Deſigns of Ambition, of Party, of Opinions; ſo doth *True Chriſtianity* break through all theſe ſcanty Bounds, theſe ſelfiſh Ties, and theſe pinching Particularities, and maketh the Soul act in a moſt ample Sphere, and in an abounding Benignity.

The High Station wherein the Lord hath placed Princes, will prove highly ſerviceable for reſtoring the Cauſe of Religion in this great *Decay* of Piety, whilſt it hath for its Baſis the Humility of Chriſt; and for its Top-ſtone, a ſincere Endeavour to enlarge his Church upon Earth. And it can be no ſmall Satisfaction to any one that is ſenſible both of the general *Declenſion* of Piety in this licentious Age, and of the great Neceſſity of reviving it, that Your MAJESTY hath but lately been pleaſed to declare again, "How earneſtly You deſire to employ "the Authority given You by Almighty "God in maintaining (not only the Form and external Conſtitution, but alſo) the "*Purity* and *POWER* of his holy Religion, and in repreſſing all ſuch Doctrines and Practices as are contrary "thereunto."

Many

Many that are aſhamed of the Meanneſs of the Goſpel, and of True Chriſtianity raiſed thereon, would be powerfully convinced of its eminent *Dignity*, if ever they ſhould ſee Kings and Queens of the Earth bring their Honour and Glory into the Kingdom of Chriſt. There will be a Time, when the Church of Chriſt will *come up from the Wilderneſs* of various Sects, Parties, Nations, Languages, Forms, and Ways of Worſhip, nay of Croſſes and Afflictions, *leaning upon her Beloved*, and in his Power bidding Defiance to all her Enemies. Then ſhall that Church, which now doth but look forth as the Morning in its Dawn, after a continual Growth in Strength and Beauty, appear *Terrible as an Army with Banners*; but terrible to thoſe only that deſpiſed her whilſt ſhe was in her Minority, and would not have her Beloved to reign over them.

May the LORD enable Your MAJESTY to do more and more what is acceptable to him; and continue, as He hath been hitherto, Your Shield and Protector! May He lead You in whatever You undertake, *ſoberly*! (which was Part of *Solomon*'s Prayer. *) And ſince the Devices of Men, even of the Wiſeſt of Men, are but uncertain, ſend His Wiſdom from Above, that you may know His Counſel;

* *Wiſd. IX.* 11.

ſel; and, by the conſtant Influence of His Spirit, be faithful in the Adminiſtration of that great Truſt which is repoſed in You. This heartily wiſheth,

MADAM,

Your MAJESTIES

Moſt Faithful, Humble,

And Obedient Servant,

Anthony William Boehm.

TO

TO THE

Engliſh Reader.

ARNDTIUS *his Name hath been venerable in the* Proteſtant *Churches, ever ſince the celebrated Work of* True Chriſtianity *hath appear'd in Publick. The Effects this Book hath produced in the Converſion of Souls, are ſo very many and conſiderable, that to give an Account of 'em, would make up an Hiſtory by it ſelf; which therefore is not to be expected from a* Preface. *The Author hath not only been eſteemed (and ſo continueth to be:) by thoſe of his own Communion, but even by many of other Denominations of* Proteſtants; *eſpecially by ſuch as have ſincerely laid to Heart, the* great Decay *of ſolid Piety in theſe latter Days, and been concern'd in retrieving the Honour of the Chriſtian Religion, by making it ſhine in the Lives of thoſe that profeſs it.* A ſhort Account of the Author and his Book.

§. 2. *Religion looked but with a deplorable Aſpect in* Germany, *when our Author began firſt to appear with his Book of* True Chriſtianity. *'Tis true, the Church was but lately reformed from many* Character of the Time wherein his Book came out.

many Errors and Superſtitions; ſo that one would think, True Chriſtianity *ſhould have met with a more favourable Acceptance among* Proteſtants. *But as the Humour of the World goeth!* Real Piety *and true practical Chriſtianity hath been an unwelcome Gueſt in all Ages, in all Parties, and in all States of* Chriſtendom: *And Men, however they pretend to honour it, have found Means, to keep the* Power *thereof at a convenient Diſtance; not caring to be too nearly acquainted with a Religion, whoſe* Scope *is to maſter the corrupt Bent of Nature, and to bring the Will of Men into an entire Subjection to the Will of God.*

The Attendants of the Book of True Chriſtianity.

§. 3. *This being the* Nature, End, *and* Deſign *of Religion, it is almoſt impoſſible that thoſe, who earneſtly endeavour to promote it, ſhould fare better than Religion it ſelf. And this was the Reaſon, our Author did undergo ſo many ſevere Cenſures and Perſecutions, particularly when his Book of* True Chriſtianity *came to ſee the Light. One branded him with this Error, and another with that, as in Part hath been related in the* Preface *prefix'd to the laſt* Latin *Edition, Printed at* London *in the Year* 1708. *However, this Duſt raiſed about* John Arndt, *and his Doctrine, ſerved only to render the more refulgent the Solidity of the Author's Principles, and to ſet off the better the Luſtre of* True Chriſtianity, *by the oppoſite Darkneſs of a* Falſe *and counterfeited one.*

§. 4. *One of the greateſt Efforts of this Divine* [illegible]or's [illegible]ub- *was, to remove from Chriſtianity the abominable Idol of a mere* external Formality, *(commonly called,* Opus Operatum *:) and to inſpire People with an* inward Senſe *of all the Duties and Functions they did outwardly perform. He would have 'em not only maintain the Purity of the Doctrine, but adorn alſo a pure Doctrine with a ſuitable Purity of Life and Manners; counting this the nobleſt Ornament, the Crown and Topſtone of a true* Reformation,

mation, *to which all other Endeavours ought directly to tend. But as People never grow sooner weary in any Thing, than in the Work of* Reformation; *(especially if this be not only levelled against the corrupt* Manners *and* Doctrines, *but also against the corrupt Lives of Men, and the very* leading Principle *residing within the Mind:) so many of the* Protestants, *soon after the first Heat of* Reforming *was over, sat themselves down quietly, as if the Business had been finished, and nothing left to be carried on by them. Whereas the Work of Reformation did then but* begin, *when the Doctrine was recovered into its Purity, and refined from the Dross of Corruption and Error. It was now to be* continued, *and constantly handed down in Life and Practice to all succeeding Generations.*

He endeavours to link the Purity of Life with the Purity of Doctrine.

§. 5. *This would have been, and always will be, the likeliest Way to deliver the* Depositum *of a pure Doctrine from one Age to another, and to preserve it in its first Integrity: Whereas it must needs be very much impaired, if not entirely lost, whenever People are suffer'd, in the midst of a pure Confession, to indulge themselves in loose and disorderly Practices, and to stain the Purity of Doctrine with an impure Life and Conversation. No sooner is the* Will *of a Man tainted with* Self-love *and Vanity, but it will give a wrong Byass to his* Understanding; *and this being clouded with* Prejudices, *will produce again Abundance of Errors and Delusions, of Abuses and Mistakes in the Lives, Manners, and Doctrines themselves, and so in the whole Frame and Practice of the Christian Religion.*

Errors about the Doctrine of justifying Faith.

§. 6. *These* Mistakes *did shew themselves soon after the* Reformation. *When* Luther *had, in some Degree, turn'd out the Doctrine of being justified by* Works, *and established the Doctrine of* Justification by Faith *only; many of his Followers readily fell in with that Doctrine: But instead of a living, active, operative, purifying Faith, (which* Luther

preached up, and which is conſtantly attended with a Train of many heavenly Operations) *they ſet up a meer* Carnal Confidence, *and a humane Reliance on the* Merits of Chriſt, *without his Spirit to guide them in a Work of ſo great an Importance. Inſtead of that ſweet* Repoſe, *Calmneſs, and Tranquillity of Conſcience, which uſually accompanieth a divine Faith, they reſted in a State of* Carnal Preſumption, *endangering thereby both their own, and other Peoples Salvation. This proved the very Inlet of many Evils. It made Way for the vileſt of Sinners to ſhelter himſelf under the Cover of being juſtified only by* Faith *without* Works. *However, theſe dangerous Miſtakes, as they did not ſpring up from the Doctrine it ſelf reformed from* Popiſh *Corruptions, but from the* Miſapplication *People made thereof; ſo thoſe that preſumed to palliate their Conſciences with ſo ſcanty a Covering, did manifeſtly betray themſelves, as altogether unwilling to be wrought into a true* Obedience of Faith, *as the Apoſtle doth require. All which may give us an Inſight into the various Stratagems of the great Enemy of Souls, who, whilſt People ſleep, ſtealeth in upon them unawares, and* ſoweth Tares among the Wheat.

What ought to *preceed* juſtifying Faith.

§. 7. *'Tis true, Abundance of the dead Works of the* Papiſts, *which vulgar Eyes admired in thoſe Days, have been laid aſide by* Proteſtants: *But is not our* dead Faith, *too many have raiſed inſtead thereof, as empty a Thing as their* dead Works? *Where is that* Compunction *and* Brokenneſs *of Heart, that* Poverty in Spirit, *that* Humility, *thoſe internal Breathings, Longings, and Deſires after Chriſt, the Author of Salvation? Where is that inward Senſe of the* Spirituality *of the Law, and that Sorrow, Grief, and Anxiety of Heart, attending the experimental Knowledge of our Apoſtacy from God? And yet all this muſt needs* preceed *the practical Application of the Doctrine of* Faith,

if ever the latter ſhall leave a ſaving Change upon the Mind, and prove a Stay in the Day of Wrath and Temptation. For all theſe Acts of Humiliation are comprehended in the Drawing of the Father, (a) *which is the forerunning* Diſpenſation of the Law, *and whereby the Soul, as by a* School-Maſter, (b) *is brought at laſt unto Chriſt,* to be juſtified by Faith. *No ſooner doth ſhe come to believe in Chriſt, but ſhe is thereby removed from that Stock, which is wild by Nature, and is ingrafted into Chriſt, the true Vine, in whom ſhe now liveth like a Branch, and bringeth forth Fruit to the Glory of God.*

§. 8. *Thoſe* Fruits *muſt unavoidably* follow *the Doctrine of* Faith, *if this be duly applied by a returning Sinner, and* reformed *from popular Errors and Miſtakes. Theſe ſweet Emanations and* Rivers of living Water, *will readily* flow, *and often guſh forth from the Believer, though there be never a Law to compel 'em. This free and evangelical Faith, which now leadeth the Soul, will be attended again with a ſincere* Mortification *of the Deeds of the Fleſh, and with a* Newneſs of Life *ſucceeding it. Likewiſe with a patient* Reſignation *and Submiſſion to the Will of God, in his various Appointments and Diſpoſals over us. But chiefly will the* Love of God *be ſhed abroad in the Heart, and mollify it into mutual Love and Embraces towards our Fellow-Creatures. Not to mention many other heavenly Virtues and* Fruits of the Spirit, *which will ſpring up from the Principle of* FAITH, *as from a* divine Seed *lodged within the Soul. All theſe weighty and practical Doctrines of* True Chriſtianity, *both as they* preceed *and* follow *the Eſtabliſhment of a divine Faith, are, if not quite loſt, yet deſpiſed and neglected among* Proteſtants, *and, in a manner, laid aſide in this dege-*

And what muſt *follow* it.

(a) Joh. vi. 44. (b) Gal. iii. 24.

degenerate Age. This is one of the Reaſons, I think, that Chriſtianity is turned into a Piece of a humane Morality, *and blended with* heatheniſh *Principles, too weak to ſupport it.*

How the Operations of Grace are miſconſtrued by the World.

§. 9. *The Doctrine of ſpiritual* Contrition *and* Sorrow *of Heart, being chiefly the Product of the Law, and of the Righteouſneſs of God, is turned by many into Ridicule, and cry'd down for* Vapours, *for a Piece of* Melancholy, *for the Effect of an* Hypochondriack *Conſtitution, and for the reſtleſs Workings of a* diſtempered *Brain. Whereas it is one of the* firſt *Operations of the Law, whereby the obſtinate Bent of the Will is render'd ſomewhat pliable, and the whole Frame of the Mind diſpoſed to ſome Liking of the ſucceeding Communications of the divine Spirit. The Soul is qualified thereby to be intruſted in Time with ſublimer Gifts and Graces. But if this* Preparatory *Diſpenſation towards a* ſpiritual *Life (under which a Man* diggeth deep, *in order to lay the Foundation on a Rock:) be neglected; then 'tis no wonder, that the whole Superſtructure of Faith and Religion falls to the Ground, and comes to nothing at laſt. Religion without this previous Work, is nothing but meer Show and Pretence; and the Virtues, how ſplendid ſoever they may appear to the Eye of Men, are but faint and counterfeit Images of Religion, but not Religion it ſelf, nor the genuine Effect thereof.*

A vulgar Error about Faith.

§. 10. *The Doctrine of* Faith *it ſelf hath fared no better.* Faith, *as it is now in Vogue, ſignifieth no more than a ſtiff* adhering to a certain Sect *or Denomination of Men, and a zealous Defence of ſuch particular Tenets as have been received and approved of by that Party. All the Ingredients of ſuch a Faith, are nothing but humane* Education, Cuſtom, Tradition, Perſwaſion, Converſation, *and the like. The Zeal which goeth along with it, is the Product of* Self-love, *and of* corrupt Reaſon, *the two great Framers of Sects and Party-Notions.*

tions. *There is no such Conviction in this Matter, as is wont to attend a true and divine Faith: For this influences the Mind of the Believer with an unshaken Certainty, and an undoubted Assurance of the* Truth *and Reality of the Doctrines* once delivered to us: *Whereas the aforesaid Faith hath not the least Character of a divine Work stamped upon it. It is a naked and empty Profession, entirely taken in upon Trust, and grounded on the bare Suggestion of Tutors, Teachers, and of other Men in Authority.*

§. 11. *This Faith is handed down from one Generation to the other. One Friend perswades the other into the same* notional *Belief, which he himself is fond of: Tutors leave it to their Pupils, and Parents bequeath it to their Children by Way of Inheritance. Such a* humane *Faith is fit to serve every Turn, let it be Interest, Honour, Greatness, Preferment, and other worldly Advantages. It is given to various Changes, and wanders from one Scheme of Religion to another. It complies with the Times, and measures Religion by temporal Ends and Views. It is led on blindfold, and moves with the Humour of great Men, whose Creature it is, and by whose Laws it is established. As empty a Thing as it is in it self, yet will it make a Noise about primitive Form and Worship, to scare the ignorant into some Awe and Respect. No Man is a greater Enemy to the* inward *Life and Power of true Religion, than he that is full of this* imaginary *Belief. For whilst his Fancy is busy about Church and Religion, it raiseth a Dust about Opinions and Notions, Forms and Schemes, wherein the doting Believer loseth himself, and contracts at the same Time, a Complication of many spiritual Distempers. To this is often added, a profane Contempt of Things most sacred, and a Misconstruction of the more interiour Operations of God's Spirit, as was shewn before. Thus is Faith, which, accord-*

Description of a humane Faith.

ing to its primitive Standard of Scriptural Signification, is entirely a Creation of God, *made a Work and Perſwaſion of Men, and a* Traditional *Buſineſs, without ſo much as one Ray of the Light of the Goſpel ſhining into the Heart, and warming the Soul into Love and Obedience. Such a Believer hath the* Name that he liveth, but is dead. *As that* Faith, *which he hath framed to himſelf, doth not much affect the Heart and the Will, but the* Fancy *and* Memory, *ſo we cannot from hence expect any hearty and generous Efforts towards ſupporting the Cauſe of Religion in bad and perilous Times.*

Deſcription of true Faith in its Fruits and Emanations.

§. 12. *But to ſet out this* Faith *ſtill more in its vain and deceitful Light, we ought, on the contrary, to conſider the Nature of a ſound and ſaving* Faith, *and the various Fruits and Effects reſulting from it. Some few Hints hereof have been given already.* True *Faith, whenever it is ſeated in the Mind, bringeth forth Works ſuitable to its inward Nature and Conſtitution. Theſe are termed,* good Works, Fruits of Righteouſneſs, Fruits of the Spirit, Rivers of living Water. *They are brought forth by a Believer, as* freely *as a good Tree yieldeth its Fruits, and a plentiful Fountain its Water. The true Chriſtian is conſtantly employed about doing Good, and improving of what he hath received; and yet is he not in the leaſt ſenſible of any Decay, but rather of a daily Supply of what he hath beſtowed on others.* He that hath, *and practically layeth out what he hath,* to him ſhall be given, and he ſhall have Abundance. *By theſe mutual Emanations of Love and Charity, the Soul is ſo far from alienating her ſelf from the Fountain of Life, (as natural Rivers do from the Fountain-Head) that ſhe doth but the cloſer adhere to Chriſt, who is the original* Source *and the vital Principle of all the Graces conferred on her. This Water, the true Chriſtian hath taſted,*

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is in him a Well of living Water, ſpringing up *gradually (and not by Fits and Starts) into Life everlaſting, from whence it did proceed.*

§. 13. *Theſe are* good Works *indeed. They come from the true Spirit of Chriſt, and by a conſtant, and, as it were, natural Return, are reſolved at laſt again into the grand Spring from whence they were derived. Such an one* ſoweth his Seed in the Morning, and in the Evening with-holdeth not his Hand, *from working early and late upon all Occaſions. This Water of Life is to him a conſtant Monitor, to do good whilſt he hath Opportunity. How plentifully the Chriſtians of Old did drink of this Water of Life, doth appear from ſuch Inſtances as are left on Record for our Imitation. The Woman of* Samaria *taſted of it, when the Lord did diſcourſe her at* Jacob's *Well. She no ſooner did feel the lively Operations thereof, but ſhe left her Water-Pot, deſigned to ſupply her bodily Want, together with the Well it ſelf, though highly extolled by her at firſt. She went her Way into the City, to give Vent, as it were, to theſe benign, and yet powerful Infuſions; and to declare to others the joyful Tidings, whereby ſhe was ſo wonderfully affected. She was not able any longer to contain her ſelf, but moſt affectionately invited her Fellow-Creatures to the ſame Enjoyment. So* free *and communicative, ſo ready and overflowing is this Well of Water! There is no Envy or Bitterneſs, no Spight or Wearineſs, mix'd with it at all.*

Good Works come from Chriſt, and return to him.

§. 14. *That glorious Martyr* Ignatius, *compareth this inward Work of Grace, both to Fire and Water:* My *(Self-)* Love, *ſays he,* is crucified, and the Fire that is within me doth not deſire any Thing: But the living Water, ſpringing within me, ſpeaketh inwardly to me: *Come to the Father.* (c)

Confirmed by a Teſtimony of *Ignatius.*

§. 15.

(c) In Epiſt. ad Rom.

Luther's Deſcription of Faith.

§. 15. *But to return. This free and* unconſtrained *Goſpel-Spirit, which is an inſeparable Companion to a living Faith, was powerfully preached up by* Luther, *particularly in the firſt Years of the Reformation. I can't but ſubjoin here his Deſcription concerning the Life and Energy of Faith, thereby to give the Reader a Taſte of the Senſe he had of this Work:* (d) ‘ *Many,* ſays he, *when* ‘ *they hear the Goſpel, frame unto themſelves a* ‘ *Thought, which ſays:* I believe. *This Thought* ‘ *of theirs being excited by their own Strength, is* ‘ *counted by them to be a true* Faith: *Whereas it* ‘ *is but their own humane Fiction and Cogitation,* ‘ *leaving no experimental Effect at all upon the* ‘ *Heart. And as it is but a humane Buſineſs, ſo* ‘ *it is not followed neither by any good Work, nor* ‘ *Amendment of Life. Whereas true Faith is a* ‘ *divine Work within us, whereby we are changed,* ‘ *and born a new of God. It mortifieth the old* ‘ Adam, *and maketh us quite other Men, in Heart,* ‘ *in Mind, in Temper, and in all the Faculties of* ‘ *our Soul, bringing along with it the Holy Spirit* ‘ *of God. O it is certainly a lively, active, opera-* ‘ *tive, and mighty Work, to have Faith! So that* ‘ *it is altogether impoſſible for it, not to be con-* ‘ *ſtantly employed about ſome good Thing or other.* ‘ *Nor doth Faith ask a while, whether one ought* ‘ *to do good Works! For it hath done them be-* ‘ *fore one can ask, and is continually employed a-* ‘ *bout Doing. He therefore, who is deſtitute of* ‘ *ſuch Works, is for certain a* faithleſs *Man, or* ‘ *a downright* Unbeliever.

The Nature of hypocritical Works.

§. 16. *Now if this* active and lively Faith, *ſet forth by* Luther, *had continued to be preſs'd and inculcated, as it was begun by him, we ſhould then have preſerved the Doctrines both of* Faith *and of*

(d) In Præfat. German. præmiſſ. Edit. ad Rom.

of good Works, *in their Integrity and Soundneſs. Faith would have been a divine Principle woven into all the Faculties of the Mind, and diſplaying it ſelf by* Works, *as the immediate Product thereof: But the former being in a manner loſt; 'tis no Wonder the latter ſhoots forth into nothing but empty Stalks, and a few light* Moralities, *raiſed on no other Foundation, than the ſcanty Goodneſs of the natural Man. Such Works, though they often attract the Eyes of Men for a while, and, by dazzling them with a ſudden and glaring Luſtre, gain unto thoſe that do them, the Repute of* very good Men; *yet will they, upon an impartial Search, deſerve no better Character, than to be ranked to the* ſplendid Sins, *as* Auguſtin *is ſaid to have called the very beſt Works of the* Heathen. *For in as much as they do not taſte of* Chriſt, *of* Faith, *of the Spirit of Adoption, of filial Freedom, and of a Child like Dependance on God's Power and Mercy; they cannot in any wiſe come up to the Worth and Dignity, to the Beauty and Brightneſs of the true and genuine Fruits of the Spirit.*

§. 17. *The Enemy of Souls is always buſy to obſtruct ſuch Endeavours as have a direct Tendency to promote the Work of true Faith and Religion. This doth plainly appear from the Conduct of thoſe, who ſucceeded indeed the firſt* Reformers; *but did not labour ſo much to expreſs their inward Life and Spirit, as tolerably to keep up to the* outward *Scheme and Model by them raiſed. This hath been in all Ages one of the Sources of Corruption. Many have preſumed to value themſelves and their Way of Worſhip, upon a Scheme of Religion, introduced by ſome great and eminent Men: But then they neglected to ſtir up in themſelves a Spirit of holy Emulation, whereby to anſwer not only the external Form ſettled by them, but alſo the inward Zeal, the Love, Wiſdom, the indefatigable Diligence, and other divine Characters,*

Reformation of the Form of Religion is not ſufficient.

cters, which rendered their Predeceſſors ſo conſpicuous in their Time. But what can be expected from ſo dangerous a Managery of the Cauſe of Reformation, *but a Piece of* Falſe Chriſtianity, *conſiſting at beſt in a lifeleſs Profeſſion of ſome particular Opinions of Men?*

Neceſſity of Reforming the Heart and Life.

§. 18. *The moſt profligate Wretch will readily declare for a* Primitive Form, *and ſtand up in Defence of a notional Faith, provided he can but get rid of the Spirit and Power thereof, which he regards as Enemies to his natural Will and Temper. Whereas if Things were but rightly ſettled, as to theſe* ſpiritual Realities, (*whereby the Reformation of Life and Heart is combined with the Reformation of Rites and Doctrines,*) *then, no doubt,* True Chriſtianity *would gain Ground every where, and diffuſe its heavenly Light on all Sides. It would flouriſh in the midſt of Croſſes, as a Lilly among Thorns, and ſhine more and more unto the perfect Day. For to be a true Chriſtian,* (*as a Man endued with an Apoſtolical Spirit aſſures us*) is not a Work of Opinion, but of Greatneſs of Mind, eſpecially when he is hated by the World. (*e*)

Luther's eminent Zeal in the firſt Years of the Reformation.

§. 19. *What hath been ſaid concerning the firſt Zeal, and how apt Men are to ſlide from it, is manifeſt from the Conduct of* Luther *himſelf. An induſtrious Obſerver of the* Reformation *by him begun, cannot but ſilently admire that Fervency of Spirit, that Holineſs of Manners, that unaffected Humility, Meekneſs, and Patience, which, in the firſt Years of the Work he enter'd upon, would ſhine through all his Life and Actions. It ſeems, as if it had not been without Providence, that the very* firſt Article *of that Diſputation, which proved in Time the Cauſe of the enſuing Reformation, did directly tend to a Reformation of* Life. *It*

(*e*) Ignat. in Epiſt. ad Rom.

It was to this Effect: When our Maſter and Lord Jeſus Chriſt ſays: *Repent*, &c. he requireth that the whole Life of his Believers on Earth ſhould be a conſtant and uninterrupted Repentance. *And the Progreſs* Luther *made in the firſt* Five *or* Six *Years, was entirely raiſed on this Foundation, and was a Proof of his being in good Earneſt to recover the Power of Chriſtianity, together with the Purity of Doctrine. The Writings he publiſhed in theſe Years, are enriched with a divine Morality, and fraught with Obſervations relating wholly to* Practical Chriſtianity. *He runs down the Inventions and Traditions of Men, and every where extolleth* Jeſus Chriſt, *and the Oeconomy of Salvation by him eſtabliſhed. His Inſight into the Diſpenſation of the* Law *and of the* Goſpel, *(which are the two grand Hinges, whereon a ſound Converſion moveth,) is plain from his excellent* Expoſition *of the Epiſtle to the* Galatians. (f) *It came out in the Year* 1519. *and ſo but two Years after the aforeſaid firſt Diſputation was publiſhed, and which proved ſo fatal to the Church of* Rome. *There is a Vein of unfeigned Piety running through all his Books and Actions of that Time.* §. 20.

(f) It was publiſhed in *Engliſh* in the Year 1635. with this Title: A Commentary of D. *Martin Luther* upon the Epiſtle to the *Galatians*. Wherein is ſet forth moſt excellently, the glorious Riches of God's Grace, and the Power of the Goſpel; with the Difference between the *Law* and the *Goſpel*, and the Strength of Faith declared. To the joyful Comfort and Confirmation of all true Chriſtian Believers, eſpecially ſuch as being inwardly afflicted and grieved in Conſcience, do hunger and thirſt for Juſtification in Chriſt Jeſus. For whoſe Cauſe moſt chiefly this Book is tranſlated and printed, and dedicated to the ſame. ----In the *Engliſh* Approbation prefixed to this Book, it is called, a moſt *comfortable Treatiſe to all afflicted Conſciences exerciſed in the School of Chriſt; the Author whereof felt what he ſpake*, &c.

His Delivery.

§. 20. *As for his* Delivery, *it was plain, unaffected, and free from Rhetorical Flowers and Colours of Speech: It appeared every where in its native Simplicity; and yet had it some particular Graces, and a certain celestial Energy going along with it; which also easily made its Way through all the little Fetches and Flourishes of a superficial Scholar; and by a secret Sting left in the Heart of the Hearer, forced often an Approbation, even from the worst of Men. For whilst it enlighten'd the Understanding, it warmed also the Affections with a Sense of the* Love of God, *and wrought the Will into some Degree of Compliance with his Commandments. Not to mention here at large, his laudable Endeavours in putting some Stop to the farther Progress of the* School-Divinity, *and of the popular Prejudices which sprung up from it, and pester'd the Minds both of Teachers and Learners in Schools and Universities.*

His Zeal against School-Divinity.

§. 21. *This Piece of Divinity, as it was a cursed Offspring of* Aristotle's *Philosophy, and a Rhapsody made up of Theological and Philosophical Distinctions; so it received a great Blow by the Doctrines of* Luther. *He did what he could to retrench the Extravagancy of the* School-Men, *and to assert the Dignity of the* sacred Oracles, *which were then, if not quite thrown aside, yet loaded with Abundance of Trash and silly Distinctions. The Effect whereof was, that instead, the sacred Scriptures should have been inwardly digested, in order to nourish up the Soul in the plain Practice of Piety, they were made a Food of Pride and Vanity, joined with a Disdain of all those, who were not so conversant in the Intricacy of School-Divinity; it being always the unhappy Product of* False Learning, *that it very much discomposes the Mind for receiving any solid Impression of true Christianity hereafter. And it were to be wished, that there were not too much left in our*

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modern Schools and Universities, of these impure Streams and Puddles, derived from the filthy Cisterns of the Philosophy of the Heathen, *and the Divinity of* School-Men; *For these superficial Notions having once corrupted the Taste of Youth, they will hardly ever after relish again the plain and primary Truths of the sacred Scriptures, let them be never so profitable for* Doctrine, *for* Reproof, *for* Correction, *for* Instruction *in Righteousness, and let them be never so* able to make a Man wise unto Salvation.

His Endeavours are weakned by various Disputes.

§. 22. *But alas! These noble Efforts, whereby* Luther *endeavoured to recover Christianity into its first Integrity and Brightness, both as to* Life *and* Doctrine, *were in the following Years, not a little interrupted by a Stratagem, contrived by the common Enemy of Souls. This was designed to divert our* Reformer *from the Pursuit of an Enterprize, which seemed to prepare the Way for weakening that* False Christianity, *which hitherto had maintained and fortified it self by a World of* Laws *and* Constitutions, *of* Maxims *and* Authorities *of Men.* Luther *enter'd now the Lists with a Multitude of Adversaries. He did no sooner touch the most visible Corruptions, especially those which have* Pride *and* Covetousness *at the Bottom*; (*the two great Ends the corrupt Clergy have always in their Eye,*) *but Numbers of Enemies combining against him, rose up with great Heat and Fury in Defence chiefly of those Tenets, which hitherto had served some* temporal *End or other. They were however, cloaked with the specious Name of* Church *and* Orthodoxy. *And this was the Reason that Showers of Calumnies were poured forth upon* Luther, *and most violent Contentions raised against him.*

§. 23. Luther *shew'd in the Beginning, as was said before, a great deal of Moderation, Meekness, and Humility: But by little and little, when the*

Dust

The practical Part of the Reformation somewhat neglected.

Duſt of Contention was raiſed, and the Minds of Men ſoured on both Sides, his Brightneſs began to be viſibly eclipſed. The more interior and ſublimer Exerciſes of the ſpiritual Life, beſt preſerved in a meek and ſerene Spirit, ſuffered very much under the Clamours brought againſt, and repreſſed by him. The Violency of his Temper, which hitherto had been reſtrained by inward and outward Sufferings, being at laſt called forth to Battle, he now endeavoured to ſettle the Reformation *by arguing, contending and diſputing, which he before was enter'd upon, under many inward Trials, Supplications, and frequent Humiliations before the Throne of Grace, joined with moſt rouſing Exhortations to a* Reformation, *not only of Rites and Doctrines, but of Life and Manners alſo.*

The common Way of arguing is no ſufficient Means for obtaining the Knowledge of Truth.

§. 24. *This undoubtedly had been the likelieſt and moſt promiſing Way to eſtabliſh ſo great a Work on a firm and laſting Foundation. For a ſincere Amendment and Holineſs of Life, whereby the Tyranny of Sin is broke, muſt needs be highly conducive, both to obtain and preſerve the Purity of Doctrine; it having been obſerved in all Ages, that the remaining Affections to Sin and Vanity, do very much hinder the Learning and Underſtanding of the Things of God. An eminent Divine* (g) *hath illuſtrated this with the Conduct of* Paul, *who, intending to convert* Felix *to the Chriſtian Faith, diſcourſed him firſt about* Temperance, Righteouſneſs, and Judgment to come. *Where this Author goes on:* 'St. Paul, *ſays he, began in the* 'right Point. *He knew it was to no Purpoſe to* 'preach Jeſus Chriſt crucified *to an intemperate* 'Perſon, *to an Uſurper of other Mens Rights, to* 'one whoſe Soul dwelt in the World, *and cared* 'not

(g) Dr. *Jer. Taylor* in Concione in *Joh.* vii. 17.

'not for the Sentence of the last Day.' Where he applies this particularly to the Errors of the Church of Rome; and then subjoins: 'We may 'well think it a Wonder, that no more Men are 'perswaded to leave such unlearned Follies. But 'then, on the other Side, the Wonder will cease, 'if we mark how many Temporal Ends are serv-'ed by these Doctrines. If you destroy the Do-'ctrine of Purgatory and Indulgences, you take 'away the Priests Income, and make the See Apo-'stolick to be Poor. If you deny the Pope's Infal-'libility, you despise his Authority. ——When we 'run through all the Propositions of Difference be-'tween them and us, and see that in every one of 'them they serve an End of Money, or of Power; 'it will be very visible, that the Way to confute 'them is not by learned Disputations: (for we see 'they have been too long without Effect, and with-'out Prosperity.) The Men must be cured of their 'Affections to the World, that with naked and di-'vested Affections, they might follow the naked, 'crucified Jesus, and then they would soon learn 'the Truths of God, which, till then, will be im-'possible to be apprehended. —— Let Men pretend 'to as much Learning as they please, they must be-'gin again at Christ's Cross: They must learn 'true Mortification and Crucifixion of their Anger 'and Desires, before they can be good Scholars in 'Christ's School, or be admitted into the more se-'cret Enquiries of Religion, or profit in spiritual 'Understanding.

§. 25. This is so great a Truth, that People may dispute, even to the World's End, and yet never find the Way to Light, whilst the Controversy in Hand doth border upon any Thing of Interest, Lust, Honour, or any other Branch of corrupted Selfness. These inordinate Desires are too deeply rooted, to be quelled by the common Disputes of Men. The Secret of the Lord, and the Knowledge of the

What hinders a Man from receiving a true spiritual Knowledge.

divine Oeconomy of Salvation, is only with them that fear him; and his Covenant is, to make them know it.

Explained by the Example of *Luther.*

§. 26. *This practical Plan was laid by* Luther, *when he first enter'd upon the Work of* Reformation; *though afterwards, when the Noise was raised betwixt the contending Parties, he, in a manner, lost his Way; and the violent Passions excited on both Sides, intercepted, in some Measure, the steddy and gentle Communications of the divine Spirit. Every Day was now almost a Day of Battle with him, and every Place a pitched Field, as it were, to ward off the incessant Assaults of a numerous Enemy surrounding him on all Hands.*

Temporal Views obstruct the Reformation.

§. 27. *Again: As at his first setting out into so untrodden a Way, he was altogether destitute of the Help and Support of Men; so he cast himself entirely upon the Power and Mercy of God, the only proper Object of Faith in the worst of Times. But this Scene of Affairs took afterwards another Turn. Great Men of the World stepp'd in, and applauded indeed the Work begun by* Luther: *But their Ends being too much bended by private Views, and other sinister Designs mingled with the Concerns of the Church; their Offers, Aids, Applauses, Promises, and Engagements, proved often but more detrimental to the* main Scope *of the Undertaking, and more hurtful to the principal Managers thereof. But as my Intention is not to take here an exact Survey of all the Transactions of that Age; (it being too ample a Subject to be brought within the Bounds of a* Preface,) *so these few Hints may suffice for the End here intended.*

Resting in the first Beginning, another Obstruction.

§. 28. *After the Death of* Luther, *which happened in the Year* 1546. *it was expected, the* Protestants (*for so the* Reformed Party *began to be called about the Year* 1529.) *should have carried the Work raised by* Luther, *and his Fellow-Labourers, to a higher Perfection. And truly, they stood*

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now on Luther's *Shoulders; and ſeeing the Ice broke, and a Path beat out before them, they might have drawn nearer and nearer towards fitly framing that ſpiritual Building, about which they were employed, that it might at laſt have grown up unto an holy Temple in the Lord. And it was* Luther's *Will, his Followers ſhould ſteddily purſue, and by no Means* acquieſce *in the Work by him ſet on Foot. For a few Years before he died, and wherein he recovered that* ſpiritual Vigour *of Mind, (which appeared in him at firſt, but which was ſomewhat impaired by the ſucceeding Broils and Diſputes) he moſt earneſtly deſired, that thoſe who ſhould* come after him would do better, and rectify in whatſoever he himſelf had been deficient.

§. 29. *But alas! Things fell out quite otherwiſe. Hardly had* Luther *got his* Quietus, *when too many of his Friends loſt more and more the* Main Deſign *out of their Eye. Strifes and Contentions, Diſputes and Clamours, grew to an exceſſive Height; but the plain Practice of Piety fell to Decay.* School-Divinity, *which had been baniſhed by* Luther *as a Thing not agreeing at all with the native Simplicity of the Goſpel of Chriſt, gained Ground again in Schools and Univerſities, and re-aſſumed now, after its Return, too maſterly an Air in Matters of Divinity. And ſo it hath continued to do in moſt Univerſities ever ſince. The fatal Effect whereof hath been, and is ſtill, that the* Plainneſs of True Chriſtianity *hath thereby been exceedingly adulterated; and by means hereof a Complication of a Variety of ſpiritual Diſeaſes bred in the Minds of unwary Divines. And this muſt needs be attended again with a Neglect of that* Truth *which is in* JESUS, *and with a Diſdain of that* Knowledge which is after Godlineſs, *as the Apoſtle ſtyleth the Study of true Divinity.*

School-Divinity another Obſtruction.

Confining the Reformation to the Understanding, another Obstruction.

§. 30. *Thus did a great many lay themselves entirely out, in maintaining such Doctrines as were revived by the first* Reformers, *without endeavouring at the same Time, to see them also experimentally* applied *in Life and Practice. These made Religion a Work of the* Memory *only, and of the* Understanding, *whilst the* Will *continued in the Bondage of Self-love and Pride, of Ambition and Emulation, and of other* Pharisaical *Defilements. The unhappy Effect whereof was, that the Reformation continued very* imperfect, *and an* Embryo, *as it were, without attaining its full Growth or Maturity. However, all these Disorders were covered again with the specious Title of* Zeal *for the Reformed Church. The Doctrine cast into a systematical Dress, was made to appear under the Name of* Orthodoxy *and* Analogy of Faith. *This was attended with a Circumscription of certain Notions, Rites, Ceremonies, and, as it were,* Party-Confines, *which use to be the* Preliminaries *for erecting a System of Doctrines and Opinions into a compleat Sect or Party. Others were only busy about increasing the Number of Proselytes to their Church. And indeed many left the* Pope, *but never embraced* CHRIST, the Author of our Salvation. *They threw off the more notorious Prejudices, but took up again more refined ones, and never received the* Love to Truth, *or any inward Principle of Grace. Hardly was any Enquiry made, whether he was also a living Member of Christ, that offered to be a Member of another Community. Alas! How much is there left of this superficial Work, even to this Day, in the gaining of Proselytes!*

An Emblem of the Church *before* and *after* the Reformation.

§. 31. *Now by Reason of the* Insufficiency *of this Reformation, which, to any impartial Observer, will easily appear, many well-disposed Souls have not only laid open that Want and Deficiency, but have also proposed some* Means, *whereby, if duly ap-*

applied, Things might be rectified in Time, and ripened into a fuller Maturity. Some have compared the State of the Church before *the Reformation, with the* Bones *ſeen by* Ezekiel (*h*) *in his Viſion. As they were very* dry; *ſo every Thing ſeemed to be deſtitute of a Principle of Life, in the Times of* Popery. *Not as if there had been no Saviour at all, but becauſe there were* too many. *It ſeems, the chief Guides and Governours felt themſelves, a ſecret Conviction of the deplorable Deadneſs of that Church, and for this Reaſon contrived Abundance of* Humane *Helps, Means, and Inventions, to amuſe the Ignorant, and to ſupply the Place of a* living *Chriſt and Saviour. But all this would not do. The Bones continued dead and* dry. *At laſt the Work of* Reformation *began, and Chriſt was preached up as the Fountain of Life, to waſh away the Sin and Uncleanneſs of the World. Many indeed did queſtion, whether theſe* Bones *would* ever live: *However, a Noiſe was heard, whilſt ſome did applaud the Reformation, and ſome did oppoſe it. Some fell in with the Deſign, and ſome held out againſt it. After various Claſhes and* Shakings, *ſome Bones came together, and Fleſh and Sinews upon the Bones, the Skin covering them above. Thus did the* Proteſtants *frame at laſt a* Body *of a Church, and endued it with Sinews, thereby to convey their Doctrines and Principles into the Body it ſelf, and into ſuch Members as adhered to it. But alas! What was ſaid there, may fitly be applied here:* There was no Spirit in them!

§. 32. *I would not be underſtood to caſt any uncharitable Reflection on any of the firſt Reformers from* Popery. *Nor do I ſay, there is no ſpiritual Life at all, in any of the Members of the ſundry* Com-

Whether the Churches thus reformed be dead.

(*h*) Chap. xxxvii.

Communions of Proteſtants. *There have been ſome few in all Ages and Nations, who, without Noiſe and Buſtle, have minded, and ſtill do mind, the more* eſſential *and* ſpiritual *Part of Religion, without doting about Queſtions, and uſeleſs Striſes of Words. But this I dare ſay, that the Body it ſelf, conſidered in the* Main, *is ſtill* Dead. *The true* internal *Conſtitution of a Body is wanting; let this be conſidered with Reſpect either to the* Head *which governs it, or with Reſpect to the* Members *which adhere to it. Where is that conſtant Communion, which the Body or the Church ought to have with Chriſt the Head; and that uninterrupted Influence the Head ought to have again upon the Body? Where are the vital Operations, which muſt needs attend ſo cloſe an Union, and the real Effects derived from thence upon the Life, Manners, Deſires, Thoughts, Actions, and the whole internal and external Conduct of a Chriſtian?*

And in Relation to the Members.

§. 33. *Again: If the Body be conſidered in that Relation which it beareth to the* Members; *where is then that ſweet* Fellowſhip *to be found in our modern Church-Societies, whereby one Member is linked to the other, and which makes every one employ its particular Gifts for the Benefit of the Whole, in a Manner moſt abounding and univerſal, free from Hatred and Envy, Striſe and Bitterneſs, as Things utterly inconſiſtent with the Nature of that Church, which is the Body and Spouſe of Chriſt? Where is that ſpiritual* Sympathy *and* Fellow-feeling, *wherewith thoſe that are Members of this ſpiritual Body, muſt needs be affected among themſelves? Where is that divine Coherence and* Symmetry (*not ſo much in particular Opinions, Speculations, Party-Sentiments, and Modes of an external Way of Worſhip, as*) *in* Spirit, *in* Power, *and in reciprocal Acts of an endearing Love, and of a moſt cordial Friendſhip?*

§. 34.

§. 34. *Of this divine Conſtitution, relating to a true Church-Communion, ſome ſmall Ray hath been obſerved in the Church of the* Brethren *of* Bohemia, *about theſe latter Ages; to which their laſt Biſhop* (i) *applieth that Apoſtolical Deſcription of a Church, telling us:* 'That this Congregation was 'a Society of Saints, fitted by the Work of the Mi'niſtry, for mutual Edification in the Unity of 'Faith, and for a ſincere Conduct in Love and Cha'rity: That it was fitly joined together and 'compacted, by that which every Joint ſupplieth, 'out of a Power working within. Thus whilſt 'every one was the Member of another, they were, 'by common Laws, bound to common Edification; 'being, as it were, glued to one another, not by 'the Inducement of any external Pomp or Splen'dour, or Affluence of Wealth and Honour, nor 'by the Ties of any violent Compulſion; but en'tirely by a Virtue or Power working within, 'and by the Glue of the ſame Faith, Love, and 'Hope.' *And this* Virtue working within, *as the Author calls it, or this divine Nature derived out of the Fulneſs of the Head into the whole Body, and into every Member of the Body, proved the very Cement, which, in the better Ages, made the Body moſt wonderfully* cohere, *both in all its Members, and in the various Functions and Employments of them.* Deſcription of a true Church.

§. 35. *There was indeed a* Variety *and* Multiplicity *of Members, (as there is in the natural Body) and of different Actions and Motions proceeding from them: Yet did they all concur, and moſt ſweetly conſpire to advance, by united Endeavours, the common Intereſt of the* whole *Body. All the Actions did ſpring up from one and the ſame Root,* How the *Unity* and *Variety* in the Church may be reconciled

(i) *Vid. Comenii* Paræneſis ad Eccleſiam Anglicanam de *Bono Unitatis*, Pag. 8. ſeqq. recuſa Londini, 1710.

or leading Principle, *and they tended all to one and the ſame* End. *But then each Member manifeſted the Gift conferred upon it, in its proper Place, Sphere, Station, and Capacity, and moved in no other Orb, but where it was placed by Providence. Hereby the* manifold *Wiſdom of God diſplayed it ſelf moſt glorionſly; there being both a Unity and a Variety in the ſpiritual Body of Chriſt. A* Unity *both as to the* End, *and the* Productive *Principle fixed within the Mind; and a* Variety, *as to the differing* Motions, *Functions, and Emanations proceeding from it.*

The Nature and Names of the Church

§. 36. *Now theſe Souls thus combined in the Unity of Faith and Love, make up together that ſpiritual* living Body, *and that* holy Temple, *ſet forth in the Scriptures under various Names and Repreſentations. They are the Family of God. They are the Spouſe of Chriſt, and the Domeſticks, or Houſhold of Faith. They are the ſpiritual Houſe, and the true Church of God, ſanctified and cleanſed by Chriſt. They are the Vineyard of Chriſt, fenced about with a wholſome Diſcipline, and planted with the choiceſt Vine. They are ſcattered through all ſuch Parties, Sects, and Confeſſions, as have preſerved* JESUS CHRIST *as the Author of Life, and the vital Principle of Religion. No Sect, or external Communion of Men, can for it ſelf claim the Privilege of being the Church or Spouſe of Chriſt alone, with an Excluſion of other Communions. He that would pretend to ſuch a ſpiritual* Pre-eminence, *did but betray thereby too much of the Spirit of* Antichriſt, *together with a groſs Ignorance of the Laws, Conſtitutions, Diſpenſations, and of the whole Oeconomy of the Church of Chriſt. For of ſuch heaven-born Souls, ſome few have been all along preſerved in the ſeveral Branches of the* Proteſtant Churches, *(to whom this my Diſcourſe is chiefly confined:) from*

the

the Beginning of the Reformation, down to this preſent Age.

§. 37. *In theſe Souls the greateſt Myſteries of Salvation have been preſerved, and the Principle of* Regeneration *conſtantly handed down to ſome of the Poſterity, when all the Reſt went a* whoring from the true God, after the Imaginations of their own Heart. *Thoſe Souls make up that* peculiar People *of God, as the Apoſtle ſtyleth them. They are a choſen Generation, a holy Nation, a Royal Prieſthood, having the* Urim *and* Thummim *fixed upon, nay,* within *their Breaſt; and being no longer Servants, but* Friends, *they have ſuch Things made known unto them, as the Lord hath heard of his Father. Theſe have been, and ſtill are the ſhining Ornaments and Supports, the Glory, the Light, and the Salt of the external Community wherein they live, tho' generally hated and derided by the domineering Multitude of formal Hypocrites, and branded with the odious Names of* Fanaticks *and* Enthuſiaſts; *it being the common Lot of all thoſe that are born after the Spirit, to be perſecuted by thoſe that are born after the Fleſh.* Dignity and Prerogative of the Church

§. 38. *What concerns the* Lutheran *Church in particular,* John Arndt, *whoſe Book is now preſented to the Publick, was an Ornament thereof, in the Beginning of the* Seventeenth *Century. He then endeavoured to awaken People from their lifeleſs Formality, into an inward Senſe of* True Chriſtianity, *by reſtoring the Doctrine of a* living Faith *to its firſt Integrity and practical Application. But this would be too prolix a Task, if I ſhould offer to enumerate here at large, the Labours of thoſe Perſons, who, under the gracious Influence of God, have all along born up againſt the Tide of ſuch Miſtakes and Prejudices, as in Part have been here related. Some few Hints, concerning both our Author, and ſome others joining with him, in reviving a Senſe of* True Piety, *have been given elſe-* Some Account of the Author, and of the Church whereof he was a Member.

elſewhere; (k) *to which, for Brevity's Sake, ſuch Readers are now referred, as perhaps are willing to know ſomething of the* preſent State *of Religion in other Proteſtant Communions; and particularly of the late Stirs among thoſe of the Confeſſion of* Augsbourg, *towards a Revival of* ſound Chriſtianity. *As for this Work of* True Chriſtianity, *there have not been wanting Witneſſes among the Learned, even in* Great Britain, *who, after the Peruſal of it in* Latin, *have expreſſed a high Eſteem and Veneration, both for the Author, and the Book by him publiſhed.*

Dr. *Worthington's* Judgment of the Author.

§. 39. *Of this Number, is the late Learned and Pious Dr.* John Worthington, *who called our Author* another Salvian: *And in the excellent Preface of his Tranſlation of the* Chriſtian Pattern, *introduces him as one of the brighteſt Lights of the* Reformed *Churches, (much the ſame among the* Lutherans, *as* Thomas à Kempis, *with his famous* Manual, *of the* Imitation of Chriſt, *was among the* Papiſts.) ‘ *whoſe Buſineſs it was to convince* ‘ *Men of their unchriſtian Spirits and Lives, and* ‘ *to awaken them to the minding of* True Chriſtianity *in Life and Power, that ſo they might not* ‘ *place the Kingdom of God in* Meats *and* Drinks, ‘ *in mere Opinions and outward Obſervances, in a* ‘ Speculative *and* Notional *Chriſtianity, an unfruitful Faith, a dry Form of Knowledge and* ‘ *Godlineſs; but might make it their great Care,* ‘ *to become* really *better, a People* Reformed *in* ‘ *Deed and in Truth; to excel and outſhine others* ‘ *in every Grace and Virtue; to ſhew forth the* ‘ *Power of Chriſt's Death and Reſurrection within* ‘ *them; to crucifie the old Man,* that the Body ‘ of Sin might be deſtroyed, *and that they might* ‘ *riſe*

(k) See the Short Account of *Pietiſm*, added to the Firſt Part of *Pietas Hallenſis*.

'*riſe up to a new Life, the holy, harmleſs, ſweet,*
'*and humble Life of Chriſt: And that by living*
'ſoberly, righteouſly, and godly in this preſent
'World, *they might adorn the Doctrine of God*
'*our Saviour, which is by the Apoſtle ſtyled the*
'*Doctrine, or the* Truth after Godlineſs. *To*
'*ſuch Purpoſes and Reſpects of trueſt Charity and*
'*Piety, to the good and ſpiritual Intereſt of Souls,*
'*were the Writings of this faithful Servant of God*
'(John Arndt) *deſigned.*

§. 40. *This was the well-weighed Judgment of* Is by him
this great and worthy Man, concerning this Trea- compared to
tiſe, and the Author of it. Then, having before *Salvian*, &c.
compared him to Salvian *among the Ancients, and*
with à Kempis *among the Moderns, he likens him*
in the laſt Place to the Prophet Micajah, *as to*
the Hardneſs of his Lot; acquainting us, how
'*ſuch a plain and ſincere Dealing met with great*
'*Oppoſitions and Cenſurings, even among* Prote-
'ſtants *themſelves; but how unjuſtly and unde-*
'*ſervedly*, ſays he, *hath been obſerved by others.*

§. 41. *As for the* Order *into which the whole* Order of the
Work of True Chriſtianity *is digeſted, the Reader* whole Work.
is to obſerve, that it containeth Four Books. *The*
First, *is called the Book of* Scripture: *The* Second,
the Book of Life: *The* Third, *the Book of* Conſci-
ence; *to which the Author ſubjoineth the* Fourth,
called the Book of Nature. *In the* First *of theſe,*
he demonſtrateth the Scope of the Scriptures to be the
Reſtauration of humane Nature from the Fall it
had in Adam; *and that for obtaining this great*
End, the reading of the Scriptures ought not to be
look'd upon as a meer Task, injoined by the Laws of
Men; but that they ought alſo to be inwardly di-
geſted, and really tranſcribed into the Soul of a ſin-
cere Chriſtian. In the Next, *he ſhews at large,*
how the whole Life, Practice, and Power of the
Chriſtian Religion, is to be entirely derived from
CHRIST, *viz. from his bitter* Paſſion, Crucifixi-

on,

on, Death, *and* Reſurrection. *In the* Third *Book his Deſign is, to explain the* Kingdom of God in the Soul, *and the divine* Principle of a regenerate Conſcience, *in its various Motions and Operations, with all what relates to the hidden Treaſure and Pearl of Wiſdom. And in the* Fourth, *he is an Interpreter of the* Moſaical Geneſis; *ſhewing how the great World, and all Things that are therein, do both bear Witneſs of God, and lead us conſtantly to him.*

§. 42. *May the great Lover of Souls grant his Bleſſing to it for the End intended, and accompany it with his gracious Workings in the Heart of the Reader, that in theſe perilous Times, he may guard himſelf from the Snares of* Falſe *Chriſtianity; and after having embraced* TRUE CHRISTIANITY *here, he may obtain an Inheritance hereafter among them that are ſanctified in Truth!*

THE

THE PREFACE OF THE AUTHOR.

HOW *great and deteſtable the* Abuſe *of the* Holy Goſpel *is in theſe laſt Dregs of the World, doth abundantly appear from the Manners and Conduct of thoſe who do loudly boaſt of* CHRIST, *and of the Purity of his Word; but lead at the ſame time, a Life ſo profligate and* antichriſtian, *as if they lived not among Chriſtians, but Heathens and Infidels. This diſmal State, to which Religion is reduced in this Age, wherein Vice, and an empty hypocritical Pretence, hath got the Aſcendant every where, hath prevailed with me at laſt, to publiſh this* Treatiſe; *for no other* End, *than that thoſe who are as yet of a good Will, and not quite carried away with the Times, may know at leaſt, wherein* TRUE CHRISTIANITY *doth conſiſt*; viz. *In the* Demonſtration

The Author's Complaint of the Corruption of the Times, and why he publiſhed this Book.

ſtration of ſuch a true, living and practical Faith, *as manifeſts and exerts its Life and Energy by unfeigned Religion, and ſuitable Fruits of Righteouſneſs; the Name of a CHRISTIAN being given us, not only as we* believe in Chriſt, *but alſo as* we live in him, *and as he again liveth in us.*

The Nature of true Repentance.

§. 2. *Moreover: I have undertaken to write this Piece of* Practical Chriſtianity, *that it may ſerve for an Inſtruction, how true Repentance muſt needs proceed from the* inmoſt Center *of the Heart: How it muſt entirely change the Mind and Affections, together with the other Faculties of the Soul, and conform, in fine, the whole Man to Chriſt and his holy Goſpel, by forming him every Day more and more into a* new Creature. *For as every Seed produceth Fruits of a ſimilar Nature, and like to the Seed whence they ſpring: So ought alſo the Word of God to produce daily ſuch ſpiritual Fruits in us as are agreeable to its Nature: And we our ſelves ought to live conſtantly in the* new Birth, *after we are made once new Creatures through Faith in Chriſt. In a Word: The whole Intention and* Deſign *of the Book is, to explain,* how *Adam* ought in us to die, and Chriſt again to live: *It being not enough to know barely the Word of God; but if we know it, it muſt then be alſo expreſſed in our whole Life and Practice.*

The Corruption of the Students of Divinity.

§. 3. *Many of thoſe that now a-days apply themſelves to the Study of* Divinity, *ſuppoſe it to be a mere* notional *and ſpeculative* Science; *or ſome Piece of polite Learning, ſo much in Vogue among Scholars: Whereas it is rather a* living Experience *and a practical Exerciſe of the Soul. Almoſt every one, alas! that goeth about this Study, doth it with no other Intent, than to get the Applauſe of Men, and to become great and famous in the World: But how few are there that will effectually anſwer the true* Deſign *of Divinity, which is, to be made thoroughly* good *and* holy, *and to have their own*

Will

Will rendered conformable to the Will of God? Every one is now in queſt of polite and learned Men, by whom he may be inſtructed in Arts, Languages, and Sciences: But hardly is there any one to be met with, that covets to learn from the true ONE, and only Teacher and Maſter, that great Leſſon of Meekneſs *and* Humility *of Heart: Though it be an undeniable Truth, that the holy Exemplar of Life he hath left us be the brighteſt Pattern and the ſafeſt Rule to follow after, and conſequently the ſublimeſt and moſt ſovereign Wiſdom and Art of Arts, according to that of the Poet:*

The LIFE OF CHRIST all Learning us (doth teach:
No Humane Wiſdom it can ever reach. (*l*)

§. 4. *There are not wanting now every where ſuch Men as would be thought* Miniſters *of the Goſpel and of* Chriſt; *but few are willing to be his Followers alſo, or* Imitators *of his holy Life: At this rate, the Lord hath* many Miniſters, but few Followers! *And yet is it utterly impoſſible for a Man to be a Miniſter and Lover of Chriſt, unleſs he be alſo a Follower of his Life, according to that:* If any Man ſerve me, let him FOLLOW me. *If a Man loves Chriſt, he muſt alſo love to copy after his holy Life, and to tranſcribe in his own Converſation, the* Humility *of Chriſt, his* Meekneſs *and* Patience, *his* Croſs *and* Contempt, *his* Reproaches *and* Inſults, *though it be never ſo ſharp and afflicting to the Propenſions of our natural Temper. And tho' we are not like to expreſs to the full that ſacred Pattern of the blameleſs Life of Chriſt, whilſt we are in this State of Minority; yet it is meet that ſuch a State ſhould be loved, breathed after, and purſued with our utmoſt Efforts.*

And of the Miniſters of the Goſpel.

John xii. 26.

And

(*l*) Omnia nos Chriſti vita docere poteſt.

And then ſurely we live in Chriſt, and Chriſt a-
1 *Joh.* ii. 6. *gain liveth in us by Faith: For* he that ſays, he abideth in him, ought himſelf alſo ſo to walk, even as he walked.

And of People in general.

§. 5. *Truly Men are now a-days ſo far fallen away into an empty Appearance of Things as maketh them more inquiſitive about Learning, Arts, and Sciences, than about the* Love of God *it ſelf. They will ſeek to know every Thing elſe, rather than to* know CHRIST; *though this be a Knowledge that* paſſeth
Eph. iii. 19. all Knowledge, *and exceeds in* real *Worth all Wit, Sciences, and Arts of Men. But then, (as I ſaid juſt now) no Man can be a true Lover of Chriſt, except he be alſo a Follower of the Holineſs of his Life, and of the Purity of his Manners. But alas! ſo great is the Degeneracy of moſt Men of this Age, that they are even* aſhamed of Chriſt, *and of his Life, and count the Meanneſs and Lowlineſs wherein he appeared, unbecoming the Life and Manners of the ſo called Chriſtians. Theſe do deſervedly fall under that juſt, though ſevere Re-*
Mar. viii. 38. *proof of our Lord:* Whoſoever ſhall be aſhamed of me, and of my Words, in this adulterous and ſinful Generation; of him alſo ſhall the Son of Man be aſhamed, when he cometh in the Glory of his Father. *And this is the true* Character *of our modern Chriſtians! Fain would they make up to themſelves ſuch a Chriſt, as would be magnificent, ſplendid, wealthy, pompous, faſhionable, and conformable to all the Airs and Humours of the Times. But they cannot away with a Chriſt that is poor and indigent, meek and humble, deſpiſed and rejected by a profane World. They care not either to receive him, or to profeſs and to follow him. Unto thoſe therefore he will anſwer in*
Matt. vii. 23. *that Day:* I never knew you. *As you have diſdained to know me in my* Humility *and Meanneſs; ſo I don't know you now in your* Pride *and Greatneſs. O terrible Word!*

§. 6.

§. 6. *Now this* profligate Life *and overflowing Impiety of our modern Christians, as it is diametrically opposite to* CHRIST, *and to the Religion by him established; so it loudly provoketh the Wrath of God and those Judgments, which begin to gather apace on all Hands. So that almost all the Creatures of God, Heaven and Earth, Fire and Water, seem to be* made a Weapon *for revenging the Affront and Indignity offered to Christ, by the empty and formal Professor of Christianity: Nay, the whole Frame and System of* Nature, *moved, as it were, with a just Indignation, groaneth under the Bondage of Corruption, ready to break to Pieces at the abounding Wickedness of the World. And this, you'll say, must be unavoidably followed by Floods of Misery, by Dearth and Slaughter, by Devastations and Pestilence, and other contagious and destructive Distempers.*

The Author setteth forth the true Cause of the Judgments of God.

Wisd. v. 17.

§. 7. *Nor is there a Stop here. For the* last Plagues *do already begin to rush in upon us with so uncommon a Violence, and to crowd in one after another, that Men at last will hardly be free from the revenging Insults of any Creature whatsoever. For as it was before the mighty Deliverance of the Children of* Israel *out of the Bondage of* (m) Egypt; (*when this Nation was scourged with most dreadful Plagues and Afflictions;*) *so it shall be before the last glorious Deliverance of the Children of God out of this World, that grand and spiritual* Egypt. *The Impiety and Unbelief of Men shall be visited with unusual, most dismal, and unheard*

Egypt a Type of the corrupt World.

(m) The Author has published Ten Sermons, wherein he has *spiritually* applied the Ten Plagues of *Egypt*, and endeavoured to prove, that those Plagues shall, though in a more *spiritual* Sense, return upon the hardened World, (whose Type *Egypt* was:) before its final Destruction.

heard of Calamities. And therefore 'tis high Time to enter upon an unfeign'd Course of Repentance, and to set about the Work of Reformation in good Earnest, by turning from the World to Christ, and by Faith adhering to, and living in him: For those that dwell in the secret Place of the most High, shall abide safe under the Shadow of the Almighty, *and secure the Interest of their Souls, in the midst of a profane and dissolute World. And our Saviour's Warning is to the same Purpose:* Watch therefore and pray always, that ye may be accounted worthy to escape all these Things that shall come to pass. *And that of* David: He shall not be afraid of evil Tydings: His Heart is fixed, trusting in the Lord.

Psal. xci. 1.

Luk. xxi. 36.

Psal. cxii. 7.

The Contents, or Substance of this Book.

§. 8. *Now to prepare thy Mind,* Friendly Reader, *for such a saving Change as the Gospel of Christ requireth; this Treatise will furnish thee with some wholsome* Instructions, *or a sort of* Manuduction *towards so important a Work. It explaineth both the* Nature of Faith, *in order to obtain Forgiveness of Sin; and the* saving Use of Grace, *in order to acquire that Holiness of Life, and that Reformation of Manners, which is wont to adorn and to evidence true Faith, whenever it is begotten within the Heart. People are greatly mistaken, when they place Religion in nothing else than in a mere* verbal Confession, *or an outward Shew of a formal Devotion: Whereas it consists rather in a lively* FAITH, *attended with most substantial Fruits of Piety, and with a Train of Christian Virtues, proceeding from Faith, or rather from Christ himself, to whom Faith is united. And so indeed, need there is that it should be. For since Faith in it self is a Good altogether unseen and hidden to the Eyes of Men; it is but meet, that it should manifest it self by Fruits of Righteousness, and hereby become, in a manner,*

ner, visible to the Eyes of others. For Faith, by its close adhering to, and hearty embracing of Christ, draws from him Plenty of heavenly Graces; nay, Righteousness and Happiness it self.

§. 9. Now whenever this Faith is raised into a firm and constant Expectation of such Goods as are promised in the Gospel; then Faith hath begotten HOPE. For what else is Hope, but a patient and quiet Expectation of enjoying, in due Time, the Goods that have been promised to Faith? The same Goods being now, in some Degree, attained by Faith, and laid out again in charitable Acts for the Good of our Neighbour; then CHARITY springeth up from Faith, which constantly reflects back upon the Neighbour that Love which it hath received from God. Again: When Faith sustaineth the Trial of the Cross, and resigneth it self quietly to the divine Will and Disposal; we may then conclude, that PATIENCE is brought forth by Faith. But when Faith either sigheth under the Burden of the Cross; or returns Thanks to God for Benefits received; we must then pronounce PRAYER to bud forth from the Fruitful Stock of a living Faith.

Faith is the Source of all Christian Virtues.
Of Hope.
Of Charity.
Of Patience.
Of Prayer.

§. 10. Moreover: When the Eye of Faith is beholding God's Power on one Hand, and Man's Misery on the other; then it will bow and prostrate it self before the divine Majesty: And then we may say, that HUMILITY is the blessed Offspring of the same Faith. When at last Faith is put to an hearty Concern, lest by any false Step it lose again what it hath received: Or as the Apostle's Phrase is, when it worketh out its Salvation with Fear and Trembling; then the FEAR of the LORD proveth the genuine Product of true Faith, and

Of Humility.
Phil. II. 12.
Of the Fear of God.

addeth the Top-ſtone to the divine Structure, ſo happily raiſed and carried on in a Believer.

The practical Coherence betwixt Faith and Works.

§. 11. *And from this, I think, 'tis manifeſt, that all* Chriſtian Virtues *are really of the* Progeny of FAITH, *or, as it were, the Children thereof inſeparably attending that Principle, from which they originally drew their firſt Breath and Motion. I ſay, if they be but ſolid, lively, and truly Chriſtian Virtues, ſprung up from God, from Chriſt, and the Holy Spirit; they then will never be ſeparated from* Faith. *From whence it follows, that no Man, without Faith in Chriſt, can perform any Work acceptable to God. For, from whence is true* Hope, *ſincere* Love, *firm* Patience, *fervent* Prayer, *Chriſtian* Humility, *filial* Fear *of God, but from* Faith? *'Tis Faith that deriveth all this from* CHRIST, *that true and unexhauſted Fountain of Salvation. It receiveth from him Righteouſneſs it ſelf, and all the Fruits that are wont to accompany it.*

How the Juſtification of a Sinner is wrought.

§. 12. *But in this Matter take heed, leſt thou perhaps intrudeſt thy* own *Works and ſmall Beginnings of Virtue; nay, not even the very Gifts of the new Life, into the grand Article of* Juſtification. *For before God there is no manner of Account had of any Man's Work, Merit, Gifts, and Virtues; (let them in all Appearance be never ſo bright and conſpicuous,) but only of the All-ſufficient* Merit of Chriſt, *apprehended by Faith. But this has been more fully explained in the* Vth, XIXth, XXXIVth, *and* XLIſt *Chapters of this* Firſt Book, *and in the* Three *Firſt Chapters of the* Second, *to which the Reader is referred. See therefore, I ſay, that the* Righteouſneſs of Faith *be not confounded at any rate, with the* Righteouſneſs of the Chriſtian Life, *ſpringing up from*

from it: But that these Two be carefully distinguished from each other; the former being the Basis *of the latter, and the main Hinge on which the whole Life of a Christian moveth. But then take also Care, lest, by any* siniſter Application *of this Doctrine, thy Endeavours after a true Holiness of Life be cooled or lessened. For, wherever a hearty Concern for a daily Growth in the Practice of Faith is wanting; there Faith it self is wanting also, whose very Nature and Property is, daily to purify, to change, and to renew the Heart. And therefore this Work of Repentance and Mortification must be earnestly resolved upon; it being utterly impossible to relish the sweet and gracious Infusions of the Gospel of Christ, except a Man hath tasted before the Bitterness of a contrite Spirit, and of an unfeigned Sorrow of Heart; according to that of the Lord:* The Poor have the Gospel preached to them. *Matt.* xi. 5.

§. 13. *For how shall* Faith *quicken and raise the Heart into a Newness of* Life, *unless it be first deadned and* mortified *by serious Contrition, and affected with a sorrowful Sense of all the former Sins and Transgressions? And therefore I would have thee by no means believe, as if* Repentance *was so light and easie a Matter, as our superficial Professors do suppose. The sacred Writers do not use soft and delicate Words, but earnest and rowsing Expressions, whenever they set forth the* intrinsick Nature *of Repentance. The Apostle commandeth us no less than to* mortifie the Flesh, and the Members which are upon Earth; to crucifie the Flesh with its Affections and Lusts; to be crucified to the World; to be crucified with Christ; to present

A true Brokenness of Heart must preceed Faith.

Col. iii. 5. *Gal.* v. 24. *Gal.* vi. 14. *Rom.* vi. 6.

Rom. xii. 1. *1 Pet.* ii. 24. present (*or offer up*) the Body a living Sacrifice; to die to Sin; and to be dead with Christ; *and the like. All which Exhortations do entirely tend to remove far from true Christianity, that Delicacy and Softness of Mind, which is apt to indulge the Flesh in its inordinate Lusts and sinful Propensions.*

And the Prophets in the Old Testament.

§. 14. *Nor do the holy Prophets of old, when they describe* Repentance *in its true and lively Colours, use any softer or milder Expressions; thereby to mince, as it were, and to palliate the Matter. No! So far from it, that they require no less than a* broken Heart, *and a* bruised Spirit. *They will have the* Heart rent, and not the Garments: *They will have us turn to the Lord* with Fasting, with Weeping, with Mourning. *But alas! Where is there to be found at this Day, so much as the least Footstep of such a Repentance as this? Christ himself will have us* hate our selves, deny our selves, *and* forsake all that we have, *if ever we will be his Disciples and Followers. And all these Words, full of Strength and Vigour, are made use of for no other Purpose, than to make us go forth with Power and Earnestness against the common Enemy of Souls, who is always busie to slack our Hand in the important Work of Repentance. And of this anxious Care and severe Contrition, we have a most lively Image in the* Penitential *Psalms of* David, *to which I refer the Reader. Not to mention here the* terrifying Menaces *of a jealous God throughout the whole Scripture, whereby the Sinner is required to bring forth Repentance with all the Fruits answerable thereto; and this, on Pain of being for ever banished from the glorious Presence of the Lord. And this* Smart *and* Exasperation of the Law, *is necessary, in order*

Isai. Lvii. 15. *Joel* ii. 13. *Jer.* iv. 8.

Luk. ix. 23. xiv. 26.

der to make way for the Sweetneſs, Temperature, *and* Mildneſs of the Goſpel of Chriſt, *which after this Toil and Labour, will take place in the Soul, and by its benign and gentle Operations, lead the penitent Sinner into a more pleaſant and comfortable Path. But both one and the other worketh in us the ſelf-ſame Spirit of God through his Word.*

§. 15. *This ſerious, carneſt and* internal *REPENTANCE, together with the whole Train of ſpiritual Graces, the Practice of Faith, and the Works of Charity going along with it, is the* main Drift *and* Subject *of the Book here publiſhed. For whilſt it treats on* Faith, *it cannot but touch alſo what is ſo nearly related to it: And this is* Love, *the firſt and immediate Offspring of Faith. Again: What proceedeth from Chriſtian* Love, *muſt needs proceed from* Faith *alſo, if we trace every Thing up to its firſt Source and original Principle.* The main Scope of this Book.

§. 16. *One Thing I muſt take Notice of here. This is, that ſome of my Readers might, perhaps, take Offence at a few Paſſages here and there interſperſed and drawn from the Writings of D.* Tauler, *of* Thomas à Kempis, *and of ſome other Pious and Ancient Authors. They may ſeem at the firſt View to attribute ſomewhat too much to the Strength and Ability of Man in the Work of Converſion: (from which, nevertheleſs, all my Books do detract.) Therefore I earneſtly intreat the* Reader, *to ponder the principal* Scope *of the whole* Treatiſe, *without ſtopping or ſtumbling at a few particular Expreſſions contained therein. Now the* main Scope *of the whole Book is no other, than* to lay open *on one Hand the ſecret and abominable Depth of* original Corruption *cleaving to Mankind; and on the other, to ſet forth* JESUS CHRIST *as the ſole* Beginning, Medium, and End of our whole Converſion *to God. This Twofold Conſideration required to the aforeſaid internal Penitence of the Heart, runs through the whole Compoſure of the Book. As the* firſt *will* The Author's Caution.

influence

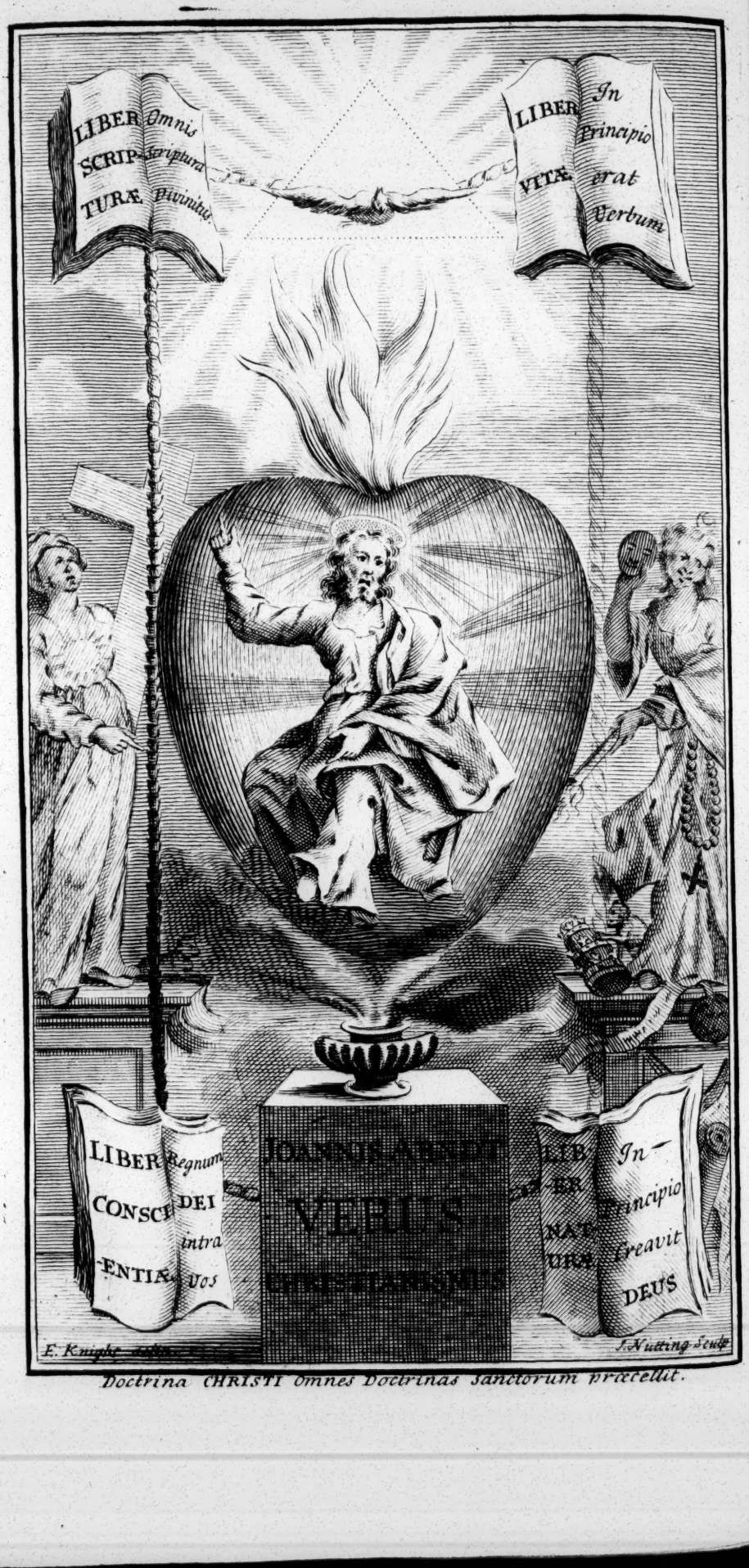
influence us with a profound Senſe of our Miſery *and* Nothingneſs, *and make us even deſpair of our own Strength and Ability; ſo will the* other *Branch of this Knowledge make us aſcribe every Thing that is really good, to* JESUS CHRIST, *the great Reſtorer of our Happineſs; that he alone may be our* ALL *and our* WHOLE; *that he may work all in us, and live in us alone.*

§. 17. *May the Lord by his holy Spirit enlighten us all, that we may be found ſincere and without Offence, both in* Faith *and in* Life, *until the Day of Chriſt; (which is at Hand) being filled with the Fruits of Righteouſneſs, which are by Jeſus Chriſt unto the Glory and Praiſe of God!* Amen.

ERRATA:

PAG. 365. line 18. *read*: it may. Pag. 512. line 26. *read*: to ſo many.

True



Doctrina CHRISTI omnes Doctrinas Sanctorum præstellit.

True Chriſtianity.

The First Book.

CHAP. I.

Of the Image of God in Man.

Eph. IV. 23, 24.

Be ye renewed in the Spirit of your Mind: And put ye on the New Man, which after God is created in Righteouſneſs, and in true Holineſs, [or, Holineſs of Truth.]

THE *Image of God* in Man, is the Conformity of Man's Soul, of his Spirit and Mind, of his Underſtanding and Will, and of all his Faculties or Powers, whether ſpiritual or bodily, whether rational or ſenſitive, with the divine Being, the infinite Good; with all the divine Attributes, Virtues and Properties that can be *expreſſed* or *imaged* forth in a Creature; with all the divine *What God's Image in Man is.*

Beauties, Harmonies and Lovelineſſes; and, in a Word, with the original Pattern of the divine Mind, and the perfect Standard of that Will, from whence all *Righteouſneſs and true Holineſs* do themſelves derive. This was the ſolemn Declaration of the Lord: *Let us make* Man in OUR Image, after OUR Likeneſs, *that he may have Dominion over the Fiſh of the Sea, and over the Fowl of the Air, and over the Cattle, and over all the Earth.* Whereupon it immediately follows: *So God created Man in HIS own Image; in the Image of GOD created he him.*

Gen. i. 26.

Man the Image of the Bleſſed Trinity.

§. 2. Hence, by the Teſtimony of the divine Spirit, it is evident, that the Trinity implanted its Image in Man in the Beginning; to the End that the divine Holineſs, Righteouſneſs, and Goodneſs, might ſhine forth in his Soul, and infuſe a plentiful *Light* into his Underſtanding, Will and Affections, yea, even into his outward Life and Converſation: And that conſequently all his Actions, both interior and exterior, might breath nothing but divine Love, divine Power, and divine Purity: And Man might live upon Earth, as the bleſſed Angels do in Heaven, readily performing the Will of his heavenly Father at all Times.

God's Delight in this Image.

§. 3. This his Image God had expreſſed in Man, on purpoſe to delight and to rejoice in him, as a Father rejoiceth in a Child born after his Image. For even as a Father beholding Himſelf, or *another Self*, in his Off-ſpring, cannot but greatly rejoice: So in like manner, God Almighty beholding the expreſs Character of his Perſon reflected in an Image of Him, his rejoicing was thence *in the habitable Part of his Earth*; and his *Delights were with the Sons of Men*, as in whom he himſelf was *repreſented*. Thus God's chief Pleaſure was to be with Man; in whom he rejoiced, and in whom he reſted, as it were, from all

Prov. viii. 31.

all his Labour. For tho' God did rejoice in all his Works, yet was his chief and moſt tranſcendent Delight in Man; becauſe in him his divine Image did moſt perfectly appear. He did look upon Man as the ſovereign *Maſter-piece* of his Creation; from which ſhould ſhine forth the *Excellency of his Glory* in the higheſt Innocency, Luſtre, and Beauty.

How the Three Faculties of the Soul are an Image of the Bleſſed Trinity.

§. 4. For this cauſe GOD planted *Three* principal Faculties in the Soul of Man; which are the *Underſtanding*, the *Will*, and the *Memory*: That in theſe Three the Manifeſtation of his Glory might more fully and diſtinctly appear. Theſe Faculties, as ſo many Emanations of the original Source, the Holy Trinity doth produce and preſerve, doth ſanctify and illuminate, doth moſt beautifully deck and adorn with its divine Works, Gifts, and Graces.

Wherein the Property of an Image doth conſiſt.

§. 5. Now it is the Property for certain of every *Image* whatſoever, to *repreſent* a like Form of that which is therein expreſſed. Nor can it be thought worthy the Name of an Image, or Similitude, unleſs it be like that Original which it is to repreſent. For an Inſtance whereof we may take a Glaſs, in which a Man beholdeth his Face, and vieweth the reflected Image of his own Perſon, according to the Degree and Goodneſs of the ſaid Glaſs. For in this an Image cannot appear, unleſs it draw a Likeneſs from the Object which is ſet before it. And conſequently as by how much purer and clearer the Mirror is, ſo much clearer doth alſo the Image appear reflected therein: Even ſo, in like manner, the clearer and purer the Soul is, ſo much the clearer and brighter doth alſo the Image of God expreſs it ſelf therein.

How the Human Soul was made to be

§ 6. For this reaſon did God in the Beginning create Man altogether Pure, and without the leaſt Stain or Blemiſh, and he endued him

 God's Glaſs,

with ſuch Faculties both of Soul and Body, as were then perfectly pure and blameleſs: That ſo the divine Image might in him be ſeen, not as a vain and lifeleſs Shadow appears in a Glaſs, but as a true and living Image of the Inviſible God, and as the Likeneſs of his inward, hidden and unſpeakable Beauty. There was an Image of the Wiſdom of God in the *Underſtanding* of Man; an Image of the Goodneſs, Meekneſs, and Patience of God in the *Spirit* of Man; an Image of divine Love and Mercy in the *Affections* of Man's Heart; an Image of God's Righteouſneſs and Holineſs, Integrity and Purity in the *Will* of Man; an Image of his Kindneſs, of his Lovelineſs, and of his Veracity in all Man's *Words* and *Actions*; an Image of his almighty Power in the *Dominion* and Government of Man over the Earth, and in the Fear and Subjection of all living Creatures that was granted to him: And laſt of all, an Image of God's Eternity in the *Immortality* of the Soul.

The true Uſe Man ought to make of this Image.

§. 7. From this Image, Man ought to have ſtudied and learnt the Knowledge both of *God* and of *Himſelf*. By this he might have known God his Creator and Former to be All Things himſelf, the Being of Beings, and the Chief and Only *BEING*, from whom all created Beings derive their Exiſtence, and in whom, and by whom, all Things that are, do ſubſiſt. Out of this his Image he might alſo have known God, as the Original of Man's Nature, to be all That *Eſſentially*, whereof the Image and Repreſentation was ſhadow'd forth in himſelf. For if Man was to carry in him the Image of the divine Goodneſs, it thence follows, that God is the ſovereign and univerſal Goodneſs *Eſſentially*: And that conſequently, God is eſſential Love, eſſential Life, and eſſential Holineſs, to whom alone all Worſhip and Praiſe, Honour and Glory, Might

1. *Of the* Knowledge of God, *which hence ſpringeth.*

Might and Magnificence, Majesty and Dominion, Power and Vertue are to be ascribed as his peculiar Due and Propriety; because he is all this *essentially*: But that nothing of this is due to the Creature, or to be given to any thing besides, either in Heaven or Earth, but to God alone. Hence it is, that when the Man in the Gospel said unto Christ: (whom he took to be no more than a *mere Man*,) *Good Master, what good thing shall I do, that I may have eternal Life?* Christ replied: *Why calleſt thou me GOOD? there is none Good but one, that is GOD*; that is to say, Good *essentially*; "Know thou, that without God, no "Good can be: And what meaneſt thou then "thus to call me *Good*; seeing none is strictly "Good but God alone? Matt. xix. 17.

§. 8. Further: It is to be noted, that Man, out of this Image of the Deity, should also learn to *Know himself*. He should consider the vast Difference between God and himself, and that in him there is no Goodness at all, even in his best Estate, but a *Likeness* only or a Resemblance of that *Goodness*, which is God himself. Man verily is not God; but God's *Image* only. And the Image of God ought to represent nothing but God. God did indeed represent himself in Man; yet was not Man thereby created a God. He was but a Similitude and Pourtraiture of God; a Character and Image wherein God alone should be seen and glorified. Nothing should live in Man besides God: Nothing but God should appear, operate, will, love, think, speak, act and rejoice in him. For if any thing else *besides God* do move and work in Man, then Man cannot be the Image of God; but he is the Image of that (whatever it be,) which moveth and acts in him; and is his *Representative*, by whom he is influenced and carried away. 2. *Of Man's* Knowledge of himself, *which thence also springeth.*

Man is to repreſent nothing but God.

§. 9. If a Man therefore would be and continue the Image of God, he muſt needs ſurrender himſelf wholly to God, after the moſt *Paſſive* Manner: He muſt *ſuffer* God to do and to work in him whatever he pleaſeth; that ſo by denying his own Will, he may, without reſerve, fulfil the divine Will, being wholly reſigned, devoted, and given up to God, in whoſe Hands he wiſheth to be a pure and holy *Inſtrument* to do his Work and his Will. Such a Man doth not now follow his *own* Will, but hath the divine Will inſtead of his own: He doth not love himſelf, but God: He doth not ſeek his own Honour, but God's: He doth not covet Eſtates or Riches for himſelf, but refers all to the original Good; and being thus contented to poſſeſs God, he is placed above the Love of the World and of the Creature. Thus ought Man to ſtrip himſelf of all *Self-propriety* and *Self-activity*, that God alone may be All in him, and do All in him, by his holy Spirit.

Wherein the State of Innocence did conſiſt.

§. 10. Herein did conſiſt Man's perfect Innocency, Purity, and Sanctity. For what greater Innocency can there be, than that Man ſhould not do his own Will, but the Will of his heavenly Father? Or what greater Purity can there be, than that Man ſuffer God in him to work and to finiſh every Thing according to his Pleaſure? Or what greater Sanctity, than to be an Inſtrument tuned by the Spirit of God himſelf? *This is the higheſt Innocency, to be without all Self-will.* This alſo is the higheſt *Simplicity*, to be like a Child, in whom *Self-love* and *Self-honour* hath not yet got the Aſcendant.

An Example of what is requir'd to the ſetting up of God's Kingdom in Man.

§. 11. Of this total Surrender to the divine Will, and of this entire unlimited Subjection to the ſovereign Order of God, our Lord JESUS CHRIST, the moſt compleat and abſolute Image of God, was a moſt perfect Example

while

while he liv'd upon Earth. He ſacrific'd and conſecrated his Will to God his Father, in perfect Obedience, Humility and Meekneſs, freely depriving himſelf of all Honour and Eſteem; of all Intereſt and Self-love; of all Pleaſure and Joy; and permitting God alone to think, ſpeak, and do every thing in Him, and by Him. In a Word: He had always the Will and *Pleaſure* of God for his own; which God himſelf teſtified by that Voice from Heaven: *This is my beloved Son, in whom I am well pleaſed.* Matt. iii. 17.

§. 12. This JESUS CHRIST, Bleſſed for ever, is the *True Image* of God, out of whom nothing did ſhine forth but God himſelf, and ſuch Manifeſtations as are agreeable to his Nature: Such as, Love, Mercy, Long-ſuffering, Patience, Meekneſs, Gentleneſs, Affection towards Mankind, Righteouſneſs, Holineſs, Conſolation, Life, and Bleſſedneſs everlaſting. For by him, the inviſible God was willing to be ſeen, and to be made known to Men. He is alſo after a more ſublime Manner, the Image of God; that is, according to his *Divinity*, by Virtue whereof he is the true God himſelf, or the expreſs and *eſſential* Image of his Father's Glory, in the infinite Splendor of the uncreated Light. But of this I have no more to ſay at preſent; my Deſign being here to ſpeak of him only as he converſed, and liv'd in his holy *Humanity*, when he dwelt upon Earth. *Chriſt the perfect Image of God.*

§. 13. In ſuch an holy Innocency as this, the Image of God was alſo conferr'd on *Adam* at the Beginning, which he ſhould have kept in true Humility and Obedience. He ſhould have conſidered that he was not himſelf the *chief Good*: But only an Image thereof, and a Mirror of the Godhead, purpoſely made to receive the Reflection of the divine Nature. But not duly conſidering this, he erected himſelf *into a God*, and *Which Image appeared, and diſappeared in* Adam.

chooſing thus to be the higheſt *Good* to himſelf, he made ſo unhappy a Choice, as to fall thereby into the greateſt of all Evils, being deprived of this ineſtimable Image, and alienated from that Communion of God, which, by virtue of it, he had before enjoyed.

The great Neceſſity of Self-Knowledge.

§. 14. From all this it may appear, how Man ought to have arriv'd to the *Knowledge of himſelf* by beholding in himſelf the Image of God, and how he ought to have conſider'd himſelf as the Image only, without ever attempting *to ſet up himſelf as an Original*, or as the Author and Fountain of his own Happineſs. It was enough for Man to be made capable of all the Benefits of this divine Image; of ſincere and unmix'd Love and Delight; of ſolid and undiſturbed Tranquillity of Mind; of Fortitude, Power, Peace, Life and Light. The Conſequence of which is this, that God alone ſhould have been in Man All in All, and the very productive Principle of all good Works and Motions.

What the main Obſtruction of it is.

§. 15. If *Self-will*, together with *Self-love* and *Self-honour*, had but been excluded, the Image of God could not have departed from Man; but God ſhould have been his only Glory, his Praiſe, and his Honour. For every Thing is capable of its Like, not of its contrary; and in its Like it doth rejoice and acquieſce. So Man being in the Likeneſs of God, he was thereby prepared to receive God into himſelf, who was alſo ready continually to infuſe himſelf into Man, with all the Treaſures of his Goodneſs; ſeeing that Goodneſs is moſt of all communicative of it ſelf.

The Union of God with the Soul, by means of this Image.

§. 16. *Laſtly*, From the Image of God, Man ought alſo to learn, that by means thereof he is united to God, and that in this Union, his true and everlaſting Tranquillity, his only Reſt, his Peace,

Peace, Joy, Life and Happineſs doth conſiſt. Again: That all Reſtleſneſs and Torment of the Mind, with all Vexation of Spirit, can proceed from nothing elſe, but from a Breach of this Union, whereby a Man ceaſeth to be the Image of God. For no ſooner doth he turn himſelf to the Creature, but he is thereby deprived of that eternal Good, which is to be derived from God alone.

CHAP. II.

Of the Fall and Apoſtacy of *ADAM.*

Rom. V. Ver. 19.

As by one Man's Diſobedience, many were made Sinners; ſo by the Obedience of One, ſhall many be made Righteous.

THE Fall of *Adam* was *Diſobedience* to God; whereby Man turned himſelf away from God, to himſelf, and robbed God of his Honour, in that *he himſelf* thought to be *God:* But whilſt he thus endeavoured to raiſe himſelf, he was ſtripped of that divine Image which the Creator had ſo freely conferr'd on him: He was diveſted of his hereditary Righteouſneſs, and bereaved of that Holineſs wherewith he was at firſt adorned; being now as to the *Underſtanding*, dark and blind; as to the *Will*, ſtubborn and refractory againſt his Maker; and as to all the Powers and *Faculties* of the Soul, entirely alienated from *God*; and ſo from a Favourite, turned to be his Enemy. *What the Fall of Man is.*

§. 2.

How the Contagion of it is propagated. Rom. v. 14.

§. 2. Now this Abomination is infuſed into all Men, and ſpread throughout the whole Maſs of Mankind by means of a *fleſhly Generation*: And thence, by way of Inheritance, it paſſeth into them all, not without a certain Neceſſity of Nature. The plain Conſequence of which is, Ver. 15, 17. That Man is hereby become *ſpiritually Dead*, and is made the Child of Wrath and Damnation, until he be redeem'd out of this miſerabie State by *CHRIST*. Let not then any of them that are called Chriſtians, here deceive themſelves; but let them take heed how they go about to leſſen or extenuate the Tranſgreſſion of *Adam*, in whom they are fallen: As if it were, forſooth, no more than ſome little *Peccadillo*, a poor Trifle, or the eating of an *Apple* at worſt. But rather let them aſſuredly believe, that the Guilt of *Adam*, as well as of *Lucifer*, was, that he Gen. iii. 5. feign would be *as God*; that it was the ſame Tranſgreſſion in them both; that it was the ſame, moſt grievous, moſt heinous, and moſt deteſtable Crime in one, as in the other; the ſame wicked Apoſtacy, the ſame vile Treaſon, and the ſame tyrannical affecting and uſurping the Rights of the divine Majeſty, even to *be as God*.

How it is conceived; and how then brought forth. Jam. i. 15 Iſa. lix. 4.

§. 3. This Apoſtacy (for indeed nothing leſs was it) was firſt begotten *in the Heart*: And being there *conceiv'd*, was afterward, by eating of the forbidden Fruit, *brought forth*. Of which, there is a very lively Similitude in the Crime of *Abſalom*, ſet before us as a Picture to reflect on. For *Firſt*, *Abſalom* was the Son of a King: And *Adam* is called *the Son of God*. *Secondly*: There was none ſo praiſed as he for his Beauty: And the Beauty of *Adam*, in the Likeneſs of *God*, was above that of all the viſible Creatures. *Thirdly*: *Abſalom* was the Favourite of his Father,

ther, as *Adam* might be term'd a Favourite of God.

§. 4. But let us alſo conſider wherein the *Fall* of *Abſalom*, and of his Sin againſt his Father, did conſiſt. *Firſt*, in his Heart, he turned away frow his Father *towards himſelf*; and thence forgetting the high Prerogative which he, as a Son, enjoyed, was for *ſetting up himſelf*, inſtead of his Father, notwithſtanding he did ſo tenderly love him. And therefore not contented to be the *King's Son*, nor the *moſt beautiful* Man in the Land; (ſince from the very Sole of his Foot, even to the Crown of his Head, there was no Blemiſh in him;) nor *laſtly*, To be the *moſt dear* and beloved one of his Father, as did evidently appear *from his Tears* and Lamentation for him. I ſay, *Abſalom not* contented with all this Glory, plotted now to uſurp even the Royal Dignity *it ſelf*; and having once entertained ſuch Thoughts in his *Mind*, he ſoon after profeſs'd himſelf an *open* Enemy of him that begat him, and did not ſtick to lay Snares for his very Life.

Compariſon betwixt Adam and Abſalom.

2 Sam. xiv. 25.

Chap. xviii. 3.

§. 5. So in like Manner *Man* proceeded, when he invaded his Maker's Prerogative, knowing not how to reſt ſatisfied, in that he was numbred even among the *Sons of God*; in that he came forth from the Hands of the Almighty, both in Body and Soul, without Blemiſh, and was one of the greateſt Maſter-pieces of *Beauty* in the Creation: And *laſtly*, That he was (not only a Son, but) the *Darling of God*, and his *Delight*; would, as if all this were a little Matter, needs be for ſcaling Heaven, that he might be yet higher; and nothing leſs, forſooth, would ſerve him, than to *ſet up himſelf for God* too. Whereupon he conceived in his Heart an *Enmity* and Hatred againſt God, whoſe Throne he began fooliſhly to *affect*; being diſpoſed,

Three Conſiderations which aggravate the Rebellion of Man againſt God.

Gen. vi. 2.

Job i. 6. ii. 1. xxxviii. 7. Hoſ. i. 10. Pſal. viii. 5.

Eccleſ. vii. 29. Prov. viii. 30.

Jam. iv. 4. Rom. viii. 7. Eph. ii. 15, 16. posed, had it been in his Power, even utterly to undo and to ungod him. Now, who could ever commit a Sin more detestable than *this*? Or, what could there be thought of, even more abominable?

How the Devil came to imprint upon Man the Seal of his Image.

§. 6. Hence Man became inwardly like unto the Devil himself, bearing his Likeness in Heart and Mind; since both the one and the other of them, had now sinned *the same* Sin, and committed the same Crime, as Traytors against the Majesty of Heaven. No longer doth Man now carry upon him the Image of *God*; but the Pourtraiture of the *Devil*. Nor is he any longer the Instrument of God; but the Organ of Satan, and so is thereby capable of all manner of deviliſh Wickedness. And thus Man losing the Image that was *heavenly*, *spiritual*, and *divine*, became altogether *earthly*, *fleshly*, and *brutish*, yea, *deviliſh*. For the Devil, that he might imprint his own Image upon Man, cunningly soothed him up, and by a Train of enticing and deceitful Words so charmed him, as to let him sow in him his *Seed*, which is called the *Seed of the Serpent*: By which *Seed* is chiefly understood *Self-love*, *Self-will*, and the *Ambition* of being *as God*.

Joh. viii. 44.

Jam. iii. 15.

The Generation which springs from this Seed.

§. 7. Hence it is, that the holy Scripture calleth, not without Ground, those that are drunk with Self-love, the *Generation of Vipers*, or the Serpent's Off-spring. And all those who are of a proud and *deviliſh* Nature, the Seed [and Progeny] of the *Serpent*. Wherefore I will put *Enmity*, saith God, between the Seed of the Serpent, and the Seed of the Woman: Or *between thy Seed*, speaking to the Serpent, *and her Seed*.

Matt. iii. 7.

Gen. iii. 15.

The Fruits and Effects of this Diabolical Seed in Man.

§. 8. Now out of *this Viper's Seed*, nothing else can shoot forth, nor should any thing thence be expected, but deadly and horrible Fruit: Such

Such as is the Image of Satan, the Off-ſpring of *Belial*, and the *Children of the Devil*. For it is here, even as it is in all other Seeds. As there are in any other Seed, how ſmall ſoever it be, contained after a wonderful and *hidden* Manner, the Nature and Properties of the whole Plant or Vegetable; the perfect Standard and Dimenſions of its Nature; the Thickneſs, the Length, the Breadth thereof, and all its Proportions in Miniature, as alſo the Branches, the Leaves, yea, the Flowers: And in a Word: The whole Make and Subſtance of the Tree, with all the numberleſs Fruits thereof. Even ſo in that peſtilent Seed of the Serpent, that is in *Adam*'s *Self-love* and Diſobedience, (which, by fleſhly Generation, hath paſſed into all his Poſterity, as by Inheritance,) there doth lie hid the *Tree of Death*, or the great *Death-bearing* Tree, with all its Branches, its Leaves, and its Flowers; alſo with the innumerable Fruits of Unrighteouſneſs growing on it. And in ſhort: Within it ſecretly lies the whole Image of Satan, together with all the Notes, Characters and Properties of that diabolical Image.

Joh. viii. 44. 1 Joh. iii. 8. Rev. ii. 13. Deut. xiii. 13. xv. 9. 2 Cor. vi. 15. 1 Joh. iii. 10.

§. 9. Do but ſeriouſly conſider a little Infant in his Mother's Arms. Obſerve in him, how even from the Cradle, yea, from the very Womb, this natural Corruption doth begin to diſplay it ſelf; and how eſpecially *Self-will* and *Diſobedience* will here diſcover themſelves, by breaking forth into Acts, that witneſs to the hidden Root from whence they proceed. Conſider him as he ſhall grow up: Take notice of him Step by Step, and obſerve in the young *Stripling* a natural *Selfiſhneſs*, an inbred *Ambition*, an Appetite for worldly *Glory*, a Love of *Applauſe*, a Purſuit of petty *Revenge*, Diſpoſition to *Lying*, *Diſſimulation*, and other ſuch like Qualifications. Then next after this *there cometh a Troop*. And you may now obſerve in him,

The gradual Manifeſtation and Growth of this original Evil.

Con-

Conceitedneſs, Arrogancy, Pride, Blaſphemy, vain Oaths, direful Curſes, Frauds, Cheats, Scepticiſm, Infidelity, Contempt of God and of his holy Word; with Diſobedience to Parents and Magiſtrates: Yea moreover, Wrath, Contentiouſneſs, Hatred, Envy, Revenge, Murther, and all Kinds of Cruelty whatever; eſpecially if outward Scandals and Occaſions do but preſent themſelves, which do the Office of Midwives, as it were to the Birth of the *Adamical* Corruption, calling forth into Act the diabolical Seed lurking within, and nouriſhing, upon all Turns, the Itch of depraved Nature.

The Three *grand Branches of this Corruption in Men how manifeſted.*

§. 10. By this Means, there may in him be ſeen to ſprout out betimes, Wantonneſs, unclean Thoughts, whoriſh Imaginations, filthy Diſcourſes, polluted Geſtures, and all the Works of the Fleſh. You ſhall ſee alſo breaking out in him, as Occaſion is preſented, Drunkenneſs, Rioting, and all manner of Intemperance both in Food and Raiment, with Fickleneſs, Humourſomeneſs, and Delicateneſs; and all that may pleaſe either the Luſt of the Eye, or the Guſt of the Palate, with the Pride of Life. And beſides, you may obſerve, Covetouſneſs, Extortion, Tricking, Under-Hand Practices, Counterfeits, Sophiſtications, Impoſtures, undermining of another's Buſineſſes; all the Myſtery of Knavery, Cozenage in Trade, Stock-jobbing, and the like. And to conclude in a Word: The whole *Troop*, or rather *Army* of Wickedneſſes, Villanies, and Crimes, ſo various and manifold, as it is impoſſible to declare, or to tell the Number thereof; according to that of the Prophet: Jer. xvii. 9. *The Heart of Man is deceitful above all Things, and deſperately wicked, who can know it?* And if to theſe, in the laſt Place, be alſo added, the ſeducing and *falſe Spirits*; then may you obſerve Schiſms in the Church, wicked and dangerous Here-

1. *In the Works of the* Fleſh.

2. *In the Politicks of the* World.

3. *In* ſpiritual *Wickedneſſes.*

Hereſies, yea, the forſwearing of God and Chriſt, the Denial of the Faith, the Hatred and perſecution of the Truth, and even the very Sin againſt the Holy Ghoſt; with all kinds of Corruptions in Doctrine, Perverſions of the Scripture, and ſtrong Deluſions. All which are nothing elſe but ſo many Fruits of the Serpent's Seed ſcattered in Man, and the very Image of Satan.

The hidden Root of Malice in the Heart even of a Child.

§. 11. But now, who could ever have once ſuſpected at firſt, that in ſuch a young, weak, puny Infant, ſuch a Sink of all manner of Wickedneſs ſhould be found? Or, that he ſhould have ſuch a venomous Baſilisk lie within him unſeen? Or, that ſuch a wicked and peſtilential Heart, could lie hid in ſuch a ſeemingly *innocent Babe*? I ſay; Who could have ever once thought this, unleſs Man himſelf, by his ſinful and abominable Life, by the Imagination of his Thoughts, being *only evil continually*, and deſperately bent to what is bad, did not of his own accord bring the ſame to Light, and from his Childhood, expreſs what was before concealed, as in a little Seed!

Gen. vi. 5. -- viii. 21.

The Plague of this accurſed Root.

§. 12. O Root, moſt vile, and moſt accurſed! from whence there grows up after this manner the Tree of Evil, bearing for Fruit all manner of Plagues after its Kind! O Seed of the Serpent, and Spawn of Vipers, moſt dreadful, moſt hateful! Out of which ſo abominable a Monſter, ſo deform'd and ſo foul an Image, is bred within, and doth thence bud forth, according as it is excited by outward Temptations, and ſtirred up by the Scandals of the World. And this might very well be the Reaſon why the bleſſed Jeſus was ſo careful, as ſtrictly to forbid, that any, by bad Example, ſhould offend *little Children*; as conſidering, that in them the Seed of the Serpent lieth hid, as a deadly Poiſon in

Heb. xii. 15.

Matt. xviii. 6. Luk. xvii. 2.

in a venomous Worm, and which is ready to break forth into Act, if an opportunity be offered.

The great Neceſſity of this Self-Knowledge.

§. 13. Learn therefore, O Man, to know the Sin of thy Father *Adam*, and the *Original Corruption* of Mankind! Learn, if thou art wiſe, to diſcern it in thy ſelf: Look into the ſame, not ſlightly or careleſly, but deeply, and as the Importance of the Matter deſerves. For this Infection is greater, this Depravation deeper, this Contagion more fatal than thou canſt expreſs with Words, or even reach in thy Thoughts. *Know thy ſelf!* and deeply conſider what thou art, O Man, ſince the Apoſtacy of thy firſt Father: How thou art transform'd into the Image of the Devil, from the Image of God, and ſo art become as an Abridgement of all the deviliſh Nature and Properties, being made like unto Satan himſelf in all Malice and Ungodlineſs. For,

The diabolical and divine Images.

§. 14. As in the Image of God, all the divine Virtues and Properties are contained, and even the very *Nature of God*: Even ſo in this Image of the Devil, which Man, by turning himſelf from God, did contract, all the diabolical Vices and Properties are contained, with the very Nature of the Devil himſelf.

The heavenly and the earthly Adam.

§. 15. Moreover, as before the Fall, Man did bear the Image of the *heavenly* Adam; that is, he was altogether heavenly, ſpiritual, angelical, and divine: Even ſo, ſince the firſt Apoſtacy, he carries about him the Image of the *earthly* Adam; being inwardly *earthly*, *carnal* and *beſtial*. Lo! he is become as one of the *Beaſts* of the Field. For what, O fallen Man, is thy Wrathfulneſs? And to whom doth it more properly belong, to a *Lion*, or to a Man? And as for that Envy of thine, with that Greedineſs, doth

1 Cor. xv. 47, 49.

doth not both one and the other evidently betray in thee the Nature of a *Dog* and of a *Wolf*? And for thy Uncleanneſs and Gluttony, do they not tell thee, that thou carrieſt a *Swine* within thee?

The Diſcovery of a World of Iniquity.

§. 16. Nay, didſt thou but rightly look into thine own Breaſt, thou wouldſt certainly find yet more: Thou wouldſt make a Diſcovery there of a whole World filled with unclean and hurtful Beaſts. And even in the very Tongue alone, that *Little Member*, according to St. *James*, may be found a Lake and Sea of peſtilential creeping Things: (*Iſai.* xiii. 21, 22. *Rev.* xviii. 2.) An Habitation of Satyrs, and Hold of every foul Spirit, the Cage of every unclean and hateful Bird, and in a whole Word, a *World of Iniquity*, Yea, very often we make ſuch a Progreſs in Wickedneſs, as to ſurpaſs in Wrath and Fury, the Beaſts of Prey; in Envy and Snarling, the *Dogs*; in Griping and Ravenouſneſs, the *Wolves*; in Subtilty and Cunning, the *Foxes*; in Virulency and Malice, the *Baſilisk*; and in Naſtineſs and Obſcenity, the *Swine*. And by Reaſon of this brutiſh Nature, covered with an human Form, it was that Chriſt did name *Herod* a *Fox*; and the Unholy in general, *Dogs* and *Swine*; to whom it is not fit to give that which is *Holy*, ſince they do not deſerve to have *Pearls* caſt *before them*.

Chap. iii. 5.
Jam. iii. 6.
Luk. xiii. 32.
Matt. xv. 26.
Phil. iii. 2.
Prov. xi. 22.
Matt. vii. 6.

How the beſtial and diabolical Image remains in the Soul after its Separation from the Body.

§. 17. Now whoſoever ſhall not correct this infernal Corruption of Nature, by being *renewed* in Chriſt Jeſus, but dies in ſuch a beſtial State as is now deſcribed; ſuch a one muſt retain for ever this his beſtial and ſatanical Nature. He muſt be for ever arrogant, haughty, proud and deviliſh: He will remain a cruel Lion, an envious Dog, a greedy Wolf, a filthy Swine, a venomous Worm, and a poiſonous Baſilisk. And when he ſhall have neglected the

Time of his Purification here, he ſhall carry about with him perpetually, in the Blackneſs of Darkneſs, the Image of Satan impreſſed upon him, for a Teſtimony, that while he was in the World, he did not live *in Chriſt*, neither was he renewed in him after the Image of God. *For without are Dogs, and Sorcerers, and Idolaters, and whoſoever loveth and maketh a Lie.*

Rev. xxi. 8. ---- xxii. 15.

CHAP. III.

Of the Reſtauration by Chriſt:

SHEWING,

How Man is Renewed in Him to Life Everlaſting.

Gal. VI. 15.

In Chriſt Jeſus neither Circumciſion availeth any thing, nor Uncircumciſion, but a new Creature.

What the New Birth is.

THE *New Birth* is a Work of the Holy Ghoſt, whereby Man, of a Child of Wrath and Damnation, is made the Child of Grace and Salvation; and of a Sinner, is made *Righteous*; and this through Faith, the Word and the Sacraments: So that his Heart, with all the Powers and Faculties of his Soul, more particularly the Underſtanding, Will, and Affections, are renewed, enlighten'd, and ſanctified in Chriſt Jeſus, and form'd after his Likeneſs, in order to become a *new Creature*. And this conſiſts of two principal Parts; the one of which we call *Juſti-*

Juſtification, and the other *Sanctification*. Both which the Apoſtle hath thus expreſſed: *The Kindneſs and Love of God toward Man appeared, not by Works of Righteouſneſs, which we have done, but according to his Mercy, ſaving us by the Waſhing of Regeneration and the Renewing of the Holy Ghoſt.* Tit. iii. 4, 5.

§. 2. So that the Birth of every Chriſtian is *Twofold*: The firſt Birth is *after the Fleſh*; the ſecond *after the Spirit*; the firſt from beneath, the ſecond from above; the firſt natural and earthly; but the ſecond ſupernatural and heavenly. The one is carnal, ſinful, and accurſed, as deſcending from the *firſt Adam* by the Seed of the Serpent, after the Similitude and Image of the Devil; and by that is the earthly and beſtial Man begotten. But the other is ſpiritual, holy, and bleſſed, as deſcending from the *ſecond Adam*, after the Likeneſs of the Son of God. And by this is the heavenly and ſpiritual Man, the Seed and Image of God, after a ſpiritual manner propagated. *The Twofold Birth.*

§. 3. And hence it cometh, that there is a *Twofold* Generation, Line and Pedigree, and conſequently, *Two* Men as it were in *One* and the ſame Perſon. Thus every Chriſtian carrieth theſe *Two* about him: That is, the fleſhly Lineage deſcending from *Adam*, and the ſpiritual Lineage and Offſpring derived from Chriſt by Faith. Becauſe as the *old Birth* of *Adam* is in him by Nature, even ſo the *new Birth* of Chriſt muſt alſo be in him by Grace. And this is that *old* and *new* Man, the old and new Birth, the old and new *Adam*, the earthly and heavenly Image, the old and new *Jeruſalem*, the Fleſh and the Spirit, *Adam* and *Chriſt* in us; laſtly, the outward and inward Man. *How Two Men are in One Perſon.*

The Propagation of the new Adam.

§. 4. Now then let us ſee how we are regenerated by Chriſt: Even as the old Birth is propagated carnally from *Adam*, ſo is the new Birth ſpiritually propagated from *Chriſt*, thro' the Word of God. This Word is the Seed of the new Creature. *For we are born not of a corruptible Seed, but of incorruptible, by the Word of God which liveth and abideth for ever.* And again: *He of his own Will begat us by the Word of Truth; that we ſhould be a kind of Firſt-Fruits of his Creatures.*

[1 Pet. i. 23.]

Jam. i. 18.

The Word of God is the Seed of the new Birth.

§. 5. This Word produceth Faith; and this Faith apprehendeth again the Word, and in that Word embraceth Jeſus Chriſt with the Holy Ghoſt; by the ſpiritual Virtue, and Efficacy whereof, Man is born again, or regenerated. Briefly: Regeneration is effected, firſt by the *Holy Ghoſt*, and this doth Chriſt call, the being *born of the Spirit*. Secondly, by *Faith*, whence it is ſaid: *He that believeth that Jeſus is the Chriſt, is born of God.* Thirdly, by *Baptiſm*; according to that: *Except a Man be born again of Water and the Spirit, he cannot enter into the Kingdom of Heaven.* Of which Things let us ſee further:

The 1ſt Means, the Spirit. Joh. iii. 5.

The 2d, Faith. 1 Joh. v. 1.

The 3d, Baptiſm. Joh. iii. 5.

The Fruits of both theſe Births.

§. 6. By *Adam* Man came by the chiefeſt Evils, ſuch as Sin, Abomination, Wrath, Death, Devil, Hell, and Damnation. For theſe all are the *Fruits* of the old Deſcent, Nature and Original: But in Chriſt, again Man recovers, and receives the chiefeſt Goods, ſuch as Righteouſneſs, Grace, Bleſſing, Power, heavenly Life, and eternal Salvation. From *Adam* Man hath a carnal Spirit, and is ſubject to the Rule and Dominion of wicked Spirits: But from Chriſt, he hath the Holy Spirit with his Gifts, and a moſt quiet Reign and comfortable Kingdom. For ſuch as the *Spirit* of a Man is, even ſuch is his original Nativity and Property. *Ye know not what*

Luk. ix. 55.

what Spirit you are of, ſaith Chriſt. Thus from *Adam* Man hath by his carnal Birth derived on him an arrogant, haughty, ſwelling and proud Spirit: But if he have a Deſire to be born again, and renewed in his Mind; then he muſt receive from Chriſt an humble, meek, and a ſingle Spirit, and this by Faith. From *Adam* we do, by natural Generation, receive an unbelieving Spirit, yea, blaſphemous alſo, and abominably ungrateful; and therefore it behoveth us, by Faith in Chriſt, to obtain from him a believing Spirit, which will be faithful, acceptable and well-pleaſing to God. From *Adam*, a diſobedient, a fierce, and a raſh Spirit is given us: But it is from Chriſt, we take the Spirit of Obedience, the Spirit of Gentleneſs and Modeſty, the Spirit of Meekneſs and Moderation, through Faith in him.

§. 7. Again: from *Adam* we by *Nature* poſſeſs the Spirit of Wrath, of Hoſtility, of Revenge, and of Murther: But from Chriſt, by *Faith*, in place thereof, is gotten the Spirit of Long-ſuffering, of Love, of Mercifulneſs, Forgiveneſs, and of univerſal Benignity and Goodneſs. From *Adam*, by *carnal Nativity*, Man hath a covetous Heart, and a Spirit that is churliſh, mercileſs, ſeeking only his own Commodities and petty Profits, ſnatching and catching at that which is another Man's: But from Chriſt, by *Faith*, there is obtained the Spirit of Mercy, of Compaſſion, of Generoſity, and Mildneſs. From *Adam*, by *carnal Propagation*, there doth proceed the Spirit of Unchaſtity, Uncleanneſs, and Intemperance: Againſt which it is meet to recover, by the ſpiritual Birth from Chriſt, a chaſt Spirit, pure, clean and temperate. From *Adam* is communicated to Man a lying Spirit, a Spirit full of Falſhood and Calumny: Where-

1 Cor. ii. 16. *Product of the old and new Birth.*

as from Chriſt, he participates of the Spirit of Truth, of Integrity and Conſtancy.

Neceſſity of a Change.

§. 8. From *Adam*, Laſtly, there doth paſs to us a brutiſh and earthly Spirit: And on the contrary, there is to be conceived by Chriſt, a Spirit from Heaven, which is altogether celeſtial and divine. And for that Cauſe it behoved Chriſt to take our human Nature on him, and to be conceived and anointed by the Holy Ghoſt, that of his Fulneſs we all might receive: Yea, it was convenient that the Spirit of the Lord, the Spirit of Wiſdom and Underſtanding, the Spirit of Counſel and Fortitude, the Spirit of Knowledge, and of the Fear of God, ſhould reſt upon him, that ſo the human Nature in him and by him might be reſtored and renewed; and that we in him, and by him, and through him, might become a new Creature. This is done by receiving from him the Spirit of Wiſdom and Underſtanding, for the Spirit of Folly and Sottiſhneſs; the Spirit of Counſel, for that of Madneſs; the Spirit of Fortitude, for a baſe and cowardly Spirit; the Spirit of Knowledge, in room of our natural Blindneſs; and the Spirit of the Fear of the Lord, inſtead of the Spirit of Impiety and Atheiſm. In which heavenly Change conſiſts the whole new Life, and the Effect of the new Creature within us.

Iſai. xi. 2.

How in the Regeneration, Man is reſtored by Faith in Chriſt to Life.

§. 9. For as in *Adam* we are all ſpiritually dead, and unable to perform any other Works than thoſe of *Death* and *Darkneſs*: Even ſo in Chriſt we muſt be raiſed again to the Works of *Light* and *Life*. As by carnal Generation we have inherited the Sin of *Adam*; ſo by Faith, we muſt inherit the Righteouſneſs of Chriſt. As by the Fleſh of *Adam*, Pride, Covetouſneſs, Luſt, and all kind of Uncleanneſs, are deriv'd on us; ſo by the Spirit of Chriſt, our Nature ought

ought to be renewed, and all Pride, Covetouſneſs, Luſt, and Envy, mortified within us. Thus is it neceſſary that we, from Chriſt, ſhould draw a new Spirit, a new Heart, and Mind, as we drew from *Adam* a fleſhly Mind, and a Heart ſubject to Sin and Vanity.

How all good Works muſt proceed from this new Life.

§. 10. Now by reaſon of this great Work of Regeneration, Chriſt is called the *Everlaſting Father*, and we are renewed in Him to Life eternal, being regenerated here into his Likeneſs, and by his Spirit become new *Creatures*. And from this Principle of the *new Birth*, that is, from CHRIST himſelf, from his Spirit, and from an unfeigned Faith, all our Works ought to proceed, if ever they ſhall prove an acceptable Sacrifice unto the Lord.

The Nature of the new Birth deſcrib'd.

§. 11. Henceforth we live now in the *new Birth*, and the *new Birth* doth live in us: We are in Chriſt, and Chriſt in us: We live in the Spirit of Chriſt, and the Spirit of Chriſt liveth in us. This Regeneration, and the Fruits attending it, St. *Paul* calleth to be *renewed in the Spirit of our Mind, to put off the Old Man*, to be *transformed into the Image of God*: And again: To be *renewed in Knowledge after the Image of Him that created us*: Alſo *Regeneration, and Renovation of the Holy Ghoſt*. It is alſo called the *taking away the ſtony Heart, and giving us an Heart of Fleſh*. And from hence it appears, how from the bleſſed Incarnation of Jeſus Chriſt, Man's Regeneration does proceed. Likewiſe: As Man by Ambition, Pride, and Diſobedience, turned himſelf from God; ſo his Apoſtacy could not be expiated and removed but by the extreme Humility, Lowlineſs, and Obedience of the Son of God. And again: As Chriſt in his Converſation on Earth was moſt humble among Men, ſo it is neceſſary that he ſhould be the ſame in thee, O Man! that he ſhould

Gal. ii. 20.
Eph. iv. 22, 23.
2 Cor. iii. 18.
Col. iii. 10.
Tit. iii. 5.
Ezek. xi. 19.

live in thee, and revive the Image of God in thy Soul.

Chriſt the Chriſtian's Pattern.

§. 12. See now, O Man, and behold the moſt amiable, the moſt lowly, the moſt obedient, and the moſt patient JESUS, and *learn of Him*, that is, live even as he lived, live in him, and follow the Steps he hath left thee. For, what was the Cauſe he ſo lived? Truly, it was this, that he might be thy Example, thy Mirror, thy Book, and the Rule of thy Life. He, even He alone is the *Rule of Life*, and the Pattern a Chriſtian ought to preſs after. It is not the *Rule* of St. *Benedict* we ought to regard; nor indeed, the *Rule* of any Man whatſoever. CHRIST is the only Example, which the A-
1 Pet. ii. 21. poſtles with one Conſent have ſet before us for Imitation. This is what they did onely point at. In like manner, we ought alſo to view his Paſſi-
Rom vi. 3, 7 Ver. 4. on, Death, and Reſurrection; even that thou, O Man! together *with* him, ſhouldſt die unto Sin: And again, *in* him, *with* him, and *by* him, riſe ſpiritually, and walk in *Newneſs of Life*, even as he walked. But of this Matter more ſhall be ſaid (*a*) hereafter God willing.

(*a*) *See the* XIth *and* XXXI *Chapters of this firſt Book.*

Chriſt the Fountain of our Regeneration.

§. 13. Thus do we ſee how our Regeneration ariſeth out of the healing Fountain of the *Paſſion*, *Death* and *Reſurrection* of our dear Lord Jeſus Chriſt. Whence St. *Peter* ſaith: *God hath begotten us again into a lively Hope, by the Reſurrection of Jeſus Chriſt from the Dead.* And in ge-
1 Pet. i. 3. Rom. vi. 8, 13. neral, all the Apoſtles do every where lay the
1 Pet. i. 17, 18. Foundation of Repentance, and of a new Life, in the *Paſſion of Chriſt*. St. *Peter* gives this expreſs Charge, that we *paſs the time of our Sojourning here in Fear; foraſmuch as we know we are not redeemed with corruptible Gold and Silver; but with the precious Blood of Chriſt, as of a Lamb without Blemiſh and without Spot.* Where you ſee the moſt precious *Ranſom* paid for our Redemption,

demption, to be urged as the *Cauſe* and *Motive* for a holy Converſation. And the ſame Apoſtle tells us, that *Chriſt his own ſelf bare our Sins in his own Body on the Croſs, that we being dead to Sin, ſhould live unto Righteouſneſs, by whoſe Stripes we are healed.* And Chriſt alſo himſelf ſaith: *Thus it behoved Chriſt to ſuffer, and to riſe from the Dead the third Day, and that Repentance and Remiſſion of Sins ſhould be preached in his Name.* 1 Pet. ii. 24. Luk. xxiv. 46, 47.

§. 14. By all which it is manifeſt, that from the Fountain of the Paſſion and Death of Jeſus Chriſt, both the *Satisfaction* for our Sins, and alſo the Renewal of our Nature by Faith doth proceed. The one outwardly, the other inwardly: And that both together, are required to the Redemption and Reparation of fallen Man; this laſt being the bleſſed Effect of the Paſſion of Chriſt, whereby the Renovation and Sanctification of lapſed Nature is carried on. This, to conclude, is the Evangelical Way, whereby we are born again, born from above, and renewed in Chriſt: Neither doth the *Laver of Regeneration* in Baptiſm, produce any other Effect; ſince thereby we are baptized into the Death of Chriſt; that dying with Chriſt unto Sin by the Power of his Death, we might riſe again from Sin by the Power of his Reſurrection.

How the new Life ſpringeth up out of the Death and Reſurrection of Chriſt.

CHAP.

CHAP. IV.

What true Repentance and Converſion is; and how the Croſs and Yoak of Chriſt are to be underſtood.

Gal. V. 24.

They that are Chriſt's, have crucified the Fleſh, with the Affections and Luſts.

What Repentance is.

Repentance is the Work of the Holy Ghoſt, by which Man, acknowledging his Sin thro' the *Law*, and the Wrath of God provoked againſt it, doth earneſtly grieve for the ſame: And then through the *Goſpel*, underſtanding the Grace of God by Faith in Jeſus Chriſt, obtaineth thereby the Remiſſion of his Sins. By this Repentance, the Mortification and Crucifying of the *Fleſh*, and of all carnal Luſts and Pleaſures, is carried on. It is alſo attended with the Quickning of the *Spirit*, or the Reſurrection of the new Man in Chriſt. Whence it followeth, that under this penitential Exerciſe, the old *Adam* dieth in us, with his Corruptions, and Chriſt liveth in us by Faith: For
Gal. ii. 20. we muſt know, that theſe *Two* neceſſarily go together. The Reſurrection of the Spirit follows the Mortification of the Fleſh, and the Quickning of the new Man deſtroys and aboliſhes the depraved Bent of our Nature. The Ruin of one is the Life and Reſurrection of the other. Although the *outward Man decay, yet the*
2 Cor. iv. 16. *inward Man is renewed Day by Day.* Wherefore
Col. iii. 5. we are commanded to *mortifie our Members which are upon the Earth*; And ſo to reckon our ſelves

dead

dead unto Sin, but alive in God through Jeſus Chriſt our Lord. Rom. vi. 11.

§. 2. However, let us conſider more particularly, why the Fleſh is thus to be mortified, and why the whole Body of Sin is to be deſtroyed at laſt? We obſerved juſt now, (*b*) that by the Fall of *Adam*, Man became deviliſh, earthly, and carnal, without God, and without Love: For being without God, he was alſo without Love, whereby God is pleaſed to call himſelf. Man was now turned from the Love of God, to the Love of the World, and particularly of *himſelf*; ſo that every where, in all Things, Man ſtudies now *himſelf*, favours, flatters, counſels and applauds himſelf, and provides only for his own Intereſt, Honour and Glory. All this is the Effect of *Adam*'s Fall, who, whilſt he ſtudied to make himſelf, as it were, *a God*, involved thereby Mankind with himſelf, in one and the ſame woful Sin and Calamity. And this Depravation of human Nature, muſt now of neceſſity be changed and done away, which cannot be but by ſerious Repentance; by a true and divine Contrition, by Faith apprehending the Remiſſion of Sin, and by the Mortification of carnal Pleaſures, and the Crucifixion of Pride and Self-Love.

The Ground of the Mortification of the Fleſh.

(*b*) Chap. II. §. 6.

§. 3. For true Repentance doth not conſiſt in putting away only the more groſs and viſible Sins; but in deſcending into one's Heart, and ſearching into the inmoſt Receſſes of the Mind. Here all the Secrets and Cloſets, all the Windings and Turnings are to be laid open; that the returning Sinner may be renewed throughout, and be converted at laſt from the Love of himſelf, to the Love of God; from the Luſt and Love of the World, to a ſpiritual and heavenly Life; and from a Participation of the Pomps and Pleaſures thereof, to a participation of

The Nature of true Repentance.

of the Merits and Virtues of Chriſt, by believing his Word, and Walking in his Steps.

The narrow Path of Self-denial.

§. 4. From hence it follows now, that a Man muſt needs *deny himſelf*, that is, mortifie his own Will, and ſuffer himſelf to be entirely led by the divine Will. He muſt now no more love himſelf, he muſt not ſeek himſelf, not eſteem himſelf, but account himſelf the unworthieſt of all Creatures. He muſt *renounce* all he hath for the Love of Chriſt; and contemn the World, with all the Pomps and Honours thereof: He muſt paſs by his own Wiſdom and Endowments of Nature, as if he ſaw them not: He muſt truſt in no Creature but in God alone: Yea, he muſt *hate his own Life*; that is, his carnal Will and Pleaſures, his Pride, Covetouſneſs, Luſt, Wrath, and Envy. He muſt not pleaſe, but rather diſpleaſe himſelf: He muſt make nothing of all that is his own: He muſt boaſt in nothing, muſt attribute nothing to his own Strength and Ability. He muſt, in a Word, *die to the World*; that is, to the Luſt of the Eyes and of the Fleſh, and to the Pride of Life, and ſo be *crucified unto the World*. This, this, I ſay, is *true Repentance* and Mortification of the Fleſh, without which no Man can ever be a Diſciple of Chriſt: This is true Converſion from the World, from Himſelf, and the Devil, to God; without which, no Man can have Remiſſion of Sin, nor attain Salvation. This is the *true Croſs* and *Yoak* of Chriſt, of which he himſelf ſays: *Take my Yoak upon you, and learn of me; for I am meek and lowly in Heart.* As if he ſhould ſay to thee: By earneſt and inward *Humility*, whereof thou haſt an Example in Me, muſt thy Self-Love and thy Ambition be tamed: By my *Meekneſs*, thy Wrath and Deſire of Revenge is to be ſubdued. Which is indeed to the *new Man* an eaſie Yoak, and a light Burthen; tho'

Luk. ix. 23.

- - xiv. 26, 33.

1 Joh. ii. 16. Gal. vi. 14.

Acts xxvi. 18.

Matt. xi. 29

to

to the Fleſh, it may ſeem a moſt bitter Croſs and Affliction. And this is to *crucifie* our own *Fleſh*, with the Luſts and Affections thereof. Gal. v. 24.

§. 5. Therefore do they greatly err, who know of no other *Croſs* than the Tribulations and Afflictions of this Life; being at the ſame time ignorant of *inward Repentance* and Mortification of the Fleſh, which is that true *Croſs*, we ought to carry after our Lord daily: That is, we ought to bear our Enemies with great Patience, and overcome the Malice of Slanderers and Adverſaries, with Mildneſs and Humility, after the Pattern the *Lamb* of God hath left us. For it becometh us to follow this Example of Chriſt, who renounced all worldly Splendor and Glory, Intereſt and Power, Fame and Praiſe, and every Thing that is *called* Great or Noble. *The true Croſs of Chriſt.*

§. 6. This Yoak of Chriſt is the true *Croſs*, a Man is obliged to bear; which when he doth, he then truly *dies to the World*. It is not to hide himſelf in *Cloyſters* or *Monaſteries*; nor to make up to himſelf ſuch and ſuch *Orders* and Rules to live by. For whilſt he continues *diſorderly* in his Heart, *corrupt* in his Love, puffed up with ſpiritual Pride, full of a phariſaical Contempt of others, given up to Luſt, Envy, Hypocriſie, and ſecret Hatred and Malice; I ſay, whilſt he continues in this State, he doth not *die to the World*, but altogether lives to it. This is not the Chriſtian Yoak, nor the Croſs of Chriſt. For this conſiſts in mortifying the *Fleſh*, with all its ſinful Propenſions, turning one's ſelf from the World to *God*, in an inward Secret ſorrow for one's daily Imperfections, and a conſtant Dying to the *World*, and living to *Chriſt* by Faith in ſincere Humility and Lowlineſs, following his Steps, and confiding only on the Grace of God manifeſted in Chriſt Jeſus. *What we are to underſtand by the* Yoak of Chriſt.

§. 7.

How Chriſt profiteth us not, without we bear his Yoak.

§. 7. To this unfeigned Repentance, and to this true and *inward Converſion* from the World to God, hath our bleſſed Lord called us. To this Repentance alone, the Imputation of his Righteouſneſs, and of his Obedience, together with the Remiſſion of all our Sins, apprehended by Faith, is promiſed. Without this *inward* Repentance, Chriſt profiteth us nothing: For without it, Man verily cannot partake of his Grace and Favour, nor of the Efficacy of his Merits. The Reaſon whereof is, becauſe theſe are only to be applied with a contrite, penitent, humble, and faithful Heart. And truly this is the Fruit of the Paſſion of Chriſt in us, that we may die to Sin by true Repentance; as the
2 Cor. v. 17. Fruit of his Reſurrection is, that Chriſt may
Gal. vi. 15. live in us, and we in Him. All which makes up that *new Creature* in Chriſt JESUS, and that heavenly Birth, without which nothing availeth any thing before God. But of this, ſee more *Chap.* XXXIV.

What the Conſtitution of True Repentance is.

§. 8. Hence therefore let us learn the *Nature* and the Conſtitution of true Repentance, leſt we be led away into that common Error, as if the bare forſaking of ſome groſs Idolatry, Blaſphemy, Murther, Adultery, Fornication, Theft, with other ſuch outward Enormities and Vices, were the true and only Repentance. 'Tis true, that this is a ſort of an *external* Repentance, intimated by ſome Expreſſions of the Prophets. To this
Iſai. lv. 7. purpoſe ſays *Iſaiah: Let the Wicked forſake his Way*, or the *Work of his Hands*. And *Ezekiel:*
Ezek. xviii. 27. *When the wicked Man turneth away from his Wickedneſs that he hath COMMITTED, and doth that which is lawful and right, he ſhall ſave his*
Chap. xxxiii. 14, 15. *Soul alive.* Again: *If he turn away from his Sin, and DO that which is lawful and right. If the Wicked reſtore the Pledge, give again that he had robbed, walk in the Statutes of Life, without*

out COMMITTING *Iniquity*; *He ſhall ſurely live.* Whatever it be, 'tis certain that both the Prophets and the Apoſtles have taught us a far deeper Leſſon than the outward Letter ſeems to require, I mean, an unfeigned Repentance of the Heart: Whence the Holy Ghoſt hath alſo ſaid by *Iſaiah* in the ſame Place: *Let the Unrighteous forſake his Thoughts.* This *Heart-Repentance* conſiſts in an inward Mortification of our natural Pride, Covetouſneſs, and Luſt. Hereby doth a Man not only keep up a fair Converſation in the World; but he doth alſo deny and hate his own ſelf: He renounceth the World, and ſtrippeth himſelf of all he calleth his own, crucifying his Fleſh, and committing himſelf by Faith to God alone, to whom he alſo offereth up a contrite and trembling Heart, as the beſt and moſt acceptable Sacrifice. Which Character of *inward Repentance*, the Pſalms of *David* (more particularly the *Penitential* ones) do every where moſt powerfully ſet forth.

Salvation not attainable without a Change of the Heart.

§. 9. It remains then, that this is the only true Repentance, when inwardly the Heart of a Sinner is tore with Grief, affected with Sorrow, and laden with Groans and Heavineſs: And then again: When it is healed by Faith, ſweetned by the Remiſſion of Sin, quickned by the Infuſion of heavenly Comfort, provoked to good Works, and thoroughly transformed and changed. Such a Frame of Mind cannot but be attended with an *external* Reformation of Life and Manners alſo. Upon the whole: If a Man was very ſerious in the Performance of *bodily Penance*, and out of Fear of Puniſhment did reſtrain himſelf from any notorious Wickedneſs; but at the ſame Time continued in his Heart *unreformed* and unregenerate, without ever entering into that new

new and inward Life of Christ which hath been described: I say, such a one would prove a *Cast-away* at last, notwithstanding the whole Train of his shining Performances. It will stand him in no stead to cry, *Lord, Lord!* but he shall hear that terrible Voice: *I know you not!* For most certain it is, not all that say, *Lord, Lord, shall enter into the Kingdom of Heaven, but only those that do the Will of the heavenly Father.* Under which tremendous Sentence of the divine Majesty, it is manifest, that Men of all Orders and Ranks are comprised; if they do not inwardly, and truly repent, and so become new Creatures in Christ. For no other will he ever acknowledge for his.

CHAP. V.

What true FAITH is.

1 John V. 1.

Whosoever believeth that Jesus is the Christ, is born of God.

What Faith is.

FAITH is a solid Trust, and a firm and certain Perswasion of the Grace of God promised in Christ Jesus for the Remission of Sin, and Life eternal attending it; enkindled through the Word of God, and the Holy Ghost, in our Hearts. By this Faith, we have freely conferred upon us Forgiveness of Sin, without any Regard to our own Merits, but out of meer Grace, and for the sake of the Merits of Christ only; to the End that our Faith may rest on a firm and

and ſolid Foundation, without being carried about with Doubts and Perplexities. This Forgiveneſs of Sin, is our Juſtification, which is true, ſolid, and eternal, before God. For this Righteouſneſs is not purchaſed either by Men or Angels, but by the Obedience, Merits, and the perfect Ranſom of the Son of God himſelf. This by Faith we appropriate and apply to our ſelves: Whence the Imperfections of Life, which ſtill adhere to us, cannot condemn us, ſince they are covered with the Vail of Grace, for the ſake of Chriſt, who now liveth and worketh in us.

§. 2. By this cordial Reliance on the Goodneſs of God, Man doth now wholly dedicate his Heart to God Almighty, in whom alone he ſeeketh to reſt. To him alone he is now united, and with him alone he entereth into a ſweet Fellowſhip. He doth alſo partake of all Things that are in God, and in Chriſt, and is made one Spirit with him. He receiveth alſo from him divine Power and Strength, and a new Life, attended with new Joys, new Recreations, new Occupations; wherein are Peace, Eaſe of Heart, and durable Satisfaction, Juſtification, and Sanctification by the Holy Ghoſt. All which is accompanied with an inward Sabbath and Tranquillity of Mind. Thus is Man born again from God by Faith. But wherever true Faith is, there Chriſt is verily preſent with all his Righteouſneſs, Holineſs, Redemption and Remiſſion of Sin: With all his Merits, Juſtification, Grace, Adoption, and Inheritance of Life eternal. This is the new Birth and the new Creature, ſpringing up from Faith in Chriſt; which being a ſubſtantial Change, is very properly called *Regeneration*. For this reaſon the Apoſtle calls Faith a *Subſtance*; underſtanding thereby an undoubted, ſolid, and firm Heb. xi. 1.

The Properties of a true Faith.

Truſt of ſuch Things as are hoped for; and a ſtrong Conviction of ſuch Things as are inviſible.

The Energy of true Faith.

§. 3. For ſo powerful is the Conſolation conveyed by a living Faith in the Heart, as to convince it of the divine Truth from inward Experience, and from a Taſt of the ſovereign Good in the Soul, attended with Peace in God that paſſeth all Underſtanding, and enabling the Soul to ſeal with her very Life, the Truth of the Goſpel, if need be. This is that Strength of Spirit, that Might of the Inner Man, that Vigor of Faith, that holy Boldneſs: This is that Joy in God, that divine *Plerophory*, that immoveable Certainty, that exceeding and abounding Aſſurance, which the Apoſtles do ſo copiouſly ſet forth. For whatever a Man dareth to die for, that muſt be rooted in the Mind, and afford it an inward Aſſurance by the Operation of the good Spirit of God. It muſt be a cordial, powerful, and eternal Comfort, infuſing into the Soul a ſupernatural and celeſtial Strength, whereby both the Fear of Death and Love of the World may be ſubdued. All this begets ſo ſolid a Perſuaſion, and ſo cloſe a Union with Chriſt, as neither Death nor Life is able to diſſolve. To which purpoſe St. *John* ſays: *Whatſoever is born of God overcometh the World.*

2 Tim. ii. 1. Eph. iii. 16, 12 Philip. i. 14. 1 Joh. iii. 21. 1 Theſſ. i. 5. 1 Theſſ. ii. 2. 1 Joh. v. 4.

And of the new Birth.

§. 4. Truly to *be born of God* is no tranſient Shadow, or an empty Name without Reality. It muſt needs be a lively and powerful Production, and ſomething that becomes the Majeſty of an Almighty God. It were a Wickedneſs to believe, that the living God could beget a dead Off-ſpring, or produce uſeleſs and dead Members, or make unſerviceable Organs. It is a certain Rule, that God being a *living God*, cannot but beget a *living Man*, a Man after his Likeneſs; even no other than

the

the *new* Man in Christ Jesus. And since that our Faith is the (c) *Victory*, which overcomes the World, who can doubt, but that it is indued with such a Strength as is sufficient for that Conquest? It must needs be a lively, vigorous, active, potent, divine and victorious Principle. But then is all the Power of Faith derived from Christ, whom it embraceth. By this Virtue we return into God again, and become *One* with him. From *Adam*, as from a *cursed Vine*, we are now transplanted into Christ, that living and *blessed Vine*. In Christ we now possess all Goods, and are justified in him. For as a Scion grafted on a good Tree, grows, flourishes, and bears Fruit; but without it, withers away: So Man *without Christ*, is as a cursed Vine, and all his Works are sinful: His Grapes are *Bitterness and Gall:* But in Christ he is blessed and justified; since *he that knew no Sin, for us became Sin, that we might be justified before God in him.*

Joh. xv. 4.

Deut. xxxii. 32, 33.

2 Cor. v. 21.

§. 5. From this then it doth manifestly appear, that Works can by no means *justifie a Sinner*; because we must be engrafted into Christ by Faith, before ever we can do any good Work. Likewise that Justification is entirely the Gift of God, freely conferred on Man, and preventing all his Merits. How can a dead Man see or hear, stand or walk, or do any Good, except he be first raised from the Dead, and indued with a new Principle of Life? No more canst thou, O Man, who art dead in Sins, perform any good Work, unless thou be first raised by Christ unto Life. Which granted, it necessarily follows, thy Justification doth only proceed from Faith in Christ. Faith is like a *New-born Babe* just

Justification, not by Works, *but by* Faith.

(c) *Viva est & victrix, si modo vera fides.*

come into the World, weak and naked, poor and deſtitute, and laid before the Eyes of its Saviour, from whom (as from its Parent) it receives Righteouſneſs and Holineſs, Life and Light, with the Gifts of the Holy Ghoſt. This naked Child is now cloathed with the Mercy of God, and his ſpotted Garment taken away. He now lifts up both his Hands in Poverty of Spirit, and receiveth Grace and Health, Truth and Holineſs. This alone therefore, yea, this *Receiving* of Chriſt, maketh a Man both holy and happy; and evidenceth that his Juſtification is only through Faith, and not through Works. It is the Nature of Faith, to receive the whole Chriſt, and appropriate him with all he hath, to the penitent Soul. And 'tis then that Sin and Death, the Devil and Hell fall before this Faith, as unable to keep their Ground any longer. Nay, ſo effectually and ſo powerfully do the Merits of Chriſt juſtify a Sinner, that if the Sins of the whole World were charged on one Man alone, they would never be ſtrong enough to hurt or condemn him.

What Juſtification properly is. Eph. iii. 17.

§. 6. Seeing therefore that Chriſt liveth and *dwelleth* in thee by Faith, never think, that this his *Indwelling* in thee, is an empty Fancy, without any lively Operation attending it. Rather believe, that it is a quickning Principle, a powerful Work, and an effectual Transformation of thy Mind. For Faith performeth Two Things: Firſt, it *transplanteth* thee into Chriſt, and giveth him freely to thee, with all that he hath: Secondly, it *reneweth* thee in Chriſt, that thou mayſt grow, flouriſh, and live in him. The wild Graft is for no other End brought into the Stock, but that it ſhould flouriſh and bear Fruit in the ſame. For as by the Apoſtacy of *Adam*,

Adam, and the Seduction of the Devil, the Seed of the Serpent is ſown in Man, growing up into a Tree, and bearing the Fruits of Death: Even ſo by the Word of God, and by the divine Spirit, *Faith* is ſown in Man as the Seed of God. In this Seed, after a wonderful manner, (*d*) are comprehended all divine Virtues and Properties, which Day by Day do more and more manifeſt themſelves. This Tree is adorned with Plenty of heavenly Fruits; ſuch as Love, Patience, Humility, Meekneſs, Peace, Chaſtity, Juſtice, Temperance, Fortitude. In this manner doth the whole Kingdom of God deſcend into Man.

(d) *Of original Sin, or of the corrupted Seed lodged within, and containing in it all manner of Vices, See the foregoing* Chap. II. §. 8.

§. 7. For true and ſaving Faith renew-eth the whole Man, purifieth the Heart, ſanctifieth the Soul, and ſetteth her free from the Love of the World. It uniteth with God; it hungreth and thirſteth after Righteouſneſs; it worketh Love; it bringeth Peace, Joy, Patience, and Comfort in Adverſity: It overcometh the World; it maketh us the Sons of God, and Heirs of all the Treaſures of Heaven, and appoints us Co-heirs with Chriſt. But if any one ſhould be without a Senſe or living Impreſſion of the Preſence of Faith, and its comfortable Workings; let him not deſpond upon that account, but rather let him truſt in the Grace that is promiſed in Chriſt. For this Promiſe remaineth certain, immoveable, and everlaſting. And though now and then, through human Infirmities, he ſhould ſtumble and fail; yet even then will the Grace of the Lord not forſake him, if the Sinner doth but return by unfeigned Repentance, and guard the more againſt that Sin which doth always beſet him. For Chriſt is and will be a Chriſt; yea,

The Renovation by Faith.

yea, he will be a Saviour, whether he be embraced by a ſtrong or a weak Faith. A weak Faith applieth the whole CHRIST to it ſelf, as well as a ſtrong Faith. So is the Promiſe of Faith *univerſal* and *everlaſting*: And 'tis this whereon Faith doth wholly rely, let it be weak or ſtrong. The Lord will in his own Time quicken thee again with a Senſe of his gracious Preſence, though at preſent he thinks fit to withdraw it. But of this more ſhall be ſaid in the *Second* Book.

Pſal. xxxvii. 24, 34.
Pſal. lxxvii. 8, 7-11.

CHAP. VI.

The Kingdom of GOD Within.

How the Word of God, by Faith, ought to ſpring up and live in Man.

Luke XVII. 21.

For behold, the Kingdom of God is within you.

How all that is outwardly ſet forth in the Holy Scripture, muſt be inwardly tranſacted in Man.

BEcauſe the whole Subſtance of the Chriſtian Religion conſiſts in our Regeneration, or the ſpiritual Renovation of the Mind, it was the Will of God, that thoſe Things which in Man ought to be tranſacted *ſpiritually* and by Faith, ſhould alſo be *outwardly* ſet forth in Writing, and expreſſed in the Words of Scripture. For ſince the Word is the *Seed* of God in us, it is neceſſary that it ſhould alſo ſpring up, and bring forth ſpiritual Fruit in us. By Faith muſt that be effected *within us*, what the Scripture declares in

in the Letter *without us*. If this Effect doth not follow, then 'tis plain, that the Word is ſtill unto me a dead Seed, and an Embryo, deſtitute of Life and Motion. Hence in Faith and in *Spirit*, I ought to taſte and to ſee the Truth of what the Scripture hath outwardly declared. For truly, when God manifeſted his Will in the Scripture, he never deſigned it ſhould be a dead Letter, or that it ſhould lie buried in Paper and Ink; but that in Faith and Spirit it ſhould ſpring up in us, and grow in us up to another Man, even a new and inward Man. The Reaſon is, becauſe all is to be fulfilled and performed in Faith and Spirit through Chriſt, whatſoever the Scriptures do outwardly teach or point forth.

Some Inſtances of the inward fulfilling of Scripture.

§. 2. Let us explain this in the Example of *Cain* and *Abel*: The Natures, Manners, and Actions of theſe two Men, recorded in Scripture, do viſibly explain the Movings and Workings of the old and new Man ſtirring in our own Breaſt. For what is the Diſpleaſure and Strife of both? What is that lying in Wait of *Cain* againſt *Abel*? Truly, Gen. iv. 8. nothing elſe but the daily Strife of the Fleſh and of the Spirit. And what other Enmity is it, but that of the Seed of the Woman, and of the Serpent? So alſo the *Flood* muſt Gen. vii. 21. be ſpiritually fulfilled in Man: The Corruption of the Fleſh is to be drowned and waſhed away; but juſt and faithful *Noah* (the ſpiritual Man) is to be preſerved, and then a new Covenant is to be eſtabliſh'd with God. Again: The Tower of *Babel*, or *Confuſion*, muſt not be built up in thee: Or if it be, it ought, by God's coming down, to be deſtroyed again. Thou muſt likewiſe, with *Abraham*, go forth out of thine own Gen. xii.

Country, and leave all Things, even thy very Life, that thou mayſt *walk Perfectly* before God, win the Victory, and enter into the Land of Promiſe, and Kingdom of God.

Luk. xiv. 26. This is what the Lord ſays: *If any come to me, and hate not his Father, and Mother, and Wife, and Children, and Brethren, and Siſters; yea, and his own Life, he cannot be my Diſciple*: He muſt for ever renounce all this rather than Chriſt. Further: With *Abraham*,

Gen. xiv. thou muſt fight againſt *five Kings* which are within thee; that is, the *Fleſh*, *World*, *Death*,

Gen. xix. the *Devil*, and *Sin*. With *Lot*, thou muſt depart from *Sodom* and *Gomorrah*; that is, thou muſt forſake the wicked Life of this World: Neither muſt thou, with *Lot*'s Wife, *look back*;

Luk. xvii. 32. but, as Chriſt commanded, *remember her*, that ſo thy Deliverance may be perfect.

All the Types of the Moſaical *Oeconomy to be fulfilled in Spirit by Faith.*

§. 3. In a Word: God hath ſo contracted all the Scriptures in Spirit and in Faith, in ſo wonderful a manner, that they may be all ſpiritually fulfilled in Man. To this are to be referred all the Wars and *Battles* of *Iſrael* againſt the infidel and heathen Nations. For what elſe is repreſented under the Cover of this Hiſtory, but the continual Strife between the Fleſh and the Spirit? To this Purpoſe doth alſo relate what is recorded about the *Moſaical Prieſthood*, the *Tabernacle*, the *Ark* of the Covenant, the *Propitiatory*, and all the Things appertaining thereto. All which have a Regard unto thee, O Chriſtian! To whom it belongs to *pray in Truth* and *in Spirit*, to burn ſpiritual Incenſe, and to ſlay in thee the Sin-Offering, by preſenting thy Body, through Mortification, a reaſonable Service and Sacrifice. Chriſt will have all this truly and *really* performed in *thee*; and for that End hath contracted all thoſe

Types

Types in the Spirit, and in the new Man, ſo as to ſee them all fulfilled in thee by Faith, which is done ſometimes almoſt in one Sigh. For as Man is a Breviary of the whole Nature, an Abſtract of the World, the Center and little World it ſelf, ſo is he, by Faith, a Compendium of all the ſacred Scriptures, and a living Abridgment of the Word.

All the New Teſtament to be alſo fulfilled inwardly.

§. 4. But to come nearer home to the *New Teſtament* it ſelf: What elſe is this, according to the Letter, but an external Teſtimony and Expreſſion of all thoſe Truths which are to be internally fulfilled in Man? For truly, the whole New Teſtament ought to be accompliſhed *in us*. And this it doth abſolutely require; becauſe the Kingdom of God is *within us*. Even as Chriſt by the Holy Ghoſt, in the Faith of *Mary*, was conceived and brought forth externally; ſo ought He alſo to be conceived in me after a *ſpiritual* manner: He is to be *formed* in me: He ought to grow up even to the Fulneſs of his Stature, in all Righteouſneſs and Holineſs. And if I am once become a new Creature in Chriſt, it then remains, that I ſhould alſo live and walk in him; that in him, and with him, I ſhould flee into Exile, and be a Stranger with him upon Earth. I ought alſo to practiſe all thoſe Virtues that reſided in him; ſuch as Humility, Contempt of the World, Patience and Meekneſs: I ought to be fervent in Acts of Benignity, of Loving-kindneſs and Charity.

Conformity to the Life of Chriſt. Matt. v. 44 Luk. xxiii. 34.

§. 5. In and with Chriſt I ought to pardon my Enemies, uſe Mercy, love not only Friends but Enemies; I ought to *bleſs them that curſe me, do good*, with him, *to them that hate me*; *and pray*, with him, *for them who deſpitefully uſe me and perſecute me*: I ought, with

with him, to deny my own Will, and reſign my ſelf up to the Will of the Father: I muſt be tempted of Satan with him, and with him, I muſt obtain the Victory: By reaſon of the Truth that is in me, I ought to be derided, deſpiſed, vilified, and if need be, I ought even to die for, and with him, after the Example of all the Saints; and in Teſtimony that he, by Faith, hath lived in me, and I in him. And this verily is what is called, to be *conformed to the Image of Chriſt*. In a Word: To be born with and in Chriſt, to *put on* Chriſt, to grow up and wax ſtrong with and in him, to live with him in Exile, to be baptized in his Baptiſm, to be ſcoffed and crucified with him, to die with him, to be buried with him, to riſe with him from the Dead; and laſtly, to reign with him to all Eternity. And this is not only to be effected by external Croſſes, but by inward Sorrow and Contrition of Mind.

How our Conformity to Chriſt, both in his Death and Reſurrection, may be effected.

§. 6. After this manner, thou art daily to die with Chriſt, and to crucifie thy Fleſh, if ever thou deſireſt to live in a conſtant Union and Conformity with thy Head and Saviour. If this divine Harmony betwixt the Head and the Members be laid aſide, and another Way more agreeable to the Humour of Men be contrived; then Chriſt, I fear, will not be *within*, but *without* thee, far from thy Faith, Heart, and Spirit. And then verily, he will profit thee nothing at all. Whereas he will be the Hope of thy Glory, he will comfort and ſave thee, if he be but permitted to dwell in thy Heart by Faith. Behold, O Man! All this doth Faith in Chriſt effect within thee. Hereby the Word of God comes to be a living Word, and, as it were, a living Witneſs in us, of all thoſe things which are externally delivered

vered in Scripture. And for this Cauſe, Faith is called by the Apoſtle an *Hypoſtaſis*, or a *Subſtance*. Heb. xi. 1.

§. 7. From hence then it doth manifeſtly appear, that all the Sermons, Diſcourſes, and Epiſtles of Chriſt, of the Prophets, and the Apoſtles, and in a Word, all the Scriptures in general, do for their compleat fulfilling belong to Man, and to every one in particular. Not only the plain Doctrine which we are to believe, but even all the *Parables* and *Miracles* wherewith the Hiſtory of Chriſt abounds, relates to Man. Neither was it neceſſary thoſe Things ſhould have been written, unleſs they were alſo ſpiritually *in us* to be fulfilled. Therefore when I read that Chriſt cured others, I promiſe my ſelf the ſame Cure; becauſe we live in Unity one with another; that is, Chriſt with me, and I with Chriſt. When I read how he cured the Blind, I am in good Hopes, that he will alſo reſtore unto me a ſpiritual Sight, who am blind by Nature. And ſo of all other *Miracles*, ſeeing there is the ſame Reaſon for them all. Do but own thy ſelf to be blind, lame, deaf, paralytick, or leprous, nay, and even dead in Sins and Treſpaſſes, and then be ſure he will make thee Whole, heal thy Maladies, and quicken that which is dead, that ſo thou mayeſt have Part with him in the firſt Reſurrection. *The Subſtantiality of Faith, how to be underſtood.*

§. 8. The Sum of all is: *The holy Scripture doth outwardly bear Witneſs to all thoſe Things which by Faith ought to be fulfilled in Man.* It pointeth out the Image outwardly, which, by Faith, is to be formed within me. Faith muſt do all that within, which the Scripture teſtifieth from without. The Scripture deſcribes the Kingdom of God in the Letter, which muſt be accompliſhed in me by Faith after the Spirit: *How it realizes to us all that we meet with in God's Word.*

It

It deſcribes Chriſt from without, who muſt live within me by Faith: It deſcribes *Adam*, his Fall, and Reſtauration; but all this I muſt find in my ſelf by Faith: It deſcribes the new *Jeruſalem*, which muſt be alſo in me; and even I my ſelf muſt be the ſame: The Scripture doth teſtify outwardly of the new Birth, and of the new Creature; all which muſt be in me; and I my ſelf muſt be all this by Faith, or elſe the Scripture will profit me nothing. All this is of Faith, and of the Work of Faith *in us*, yea, of God himſelf. It is the Work of God, and the Kingdom of God in our Hearts.

CHAP. VII.

How the Law of God is written in the Hearts of all Men, and renders them inexcuſable in the Day of Judgment.

Rom. II. 14, 15.

When the Gentiles that have not the Law, do by Nature the Things contained in the Law, theſe having not the Law, are a Law unto themſelves; which ſhew the Work of the Law written in their Hearts.

Of Innate Notions.

WHEN the Lord made Man after his Image, in perfect Righteouſneſs and Holineſs; when he adorned him with divine Virtues and Graces, and ſet him forth as a moſt elaborate Piece of his Art, he fixed *Three* Things in his Conſcience ſo firmly, that they could never hereafter be put out or defaced. The *Firſt*,

First, is the *natural Teſtimony of God*: The *Second*, is an *Aſſurance of the laſt Judgment*, or of Rewards and Puniſhments in another Life. The *Third*, is the *Law of Nature*, or of natural Juſtice, whereby what is honeſt and virtuous is diſcerned from what is diſhoneſt and vicious, and whereby Joy and Sorrow do naturally ſpring up in the Soul.

§. 2. For never hath any Nation been ſo wild and barbarous, but they have acknowledged ſome Deity or other; Nature having moſt ſtrongly convinced them thereof both by inward and outward Reaſons and Arguments. Yea, they have not only acknowledged *a God*; (being convinced of this by their Couſcience) but have alſo been affected with a Senſe of his *Juſtice*, whereby he is a Revenger of Evil, and a Rewarder of Good. It came from this Principle, that one Time they were harraſſed with frightful Impreſſions; and that another Time they did feel again ſome Joy and Tranquillity of Mind. By this Knowledge they proceeded yet further, and found out the Doctrine of the *Immortality of the Soul*, as appears from *Plato*, who has moſt amply diſcuſs'd this Subject. Laſt of all, by this Law of Nature, or this inbred Light, they gathered that God was the Author and Spring of all that was *Good* in Nature; and who therefore deſerved to be worſhipped by an aſſiduous Study of Virtue, and a Mind purged and cleared from Vice. Wherefore they even defined the *chief Good* of Man by *Virtue*. For that Cauſe there were alſo Schools of *moral Virtues* founded by *Socrates*, and other Philoſophers of that Time. *The Law of Nature.*

§. 3.

A Spark of natural Divinity left in Man.

§. 3. All this may ſtrongly convince us, that God, even after the Fall, hath left in every one a Spark of the Light of Nature, and as it were, a Mark, or Footſtep of the innate Knowledge of a Deity; to the End, that Man might be admoniſhed thereby of his firſt Original, and that by following theſe Footſteps, he might return at laſt to his former Perfection. Some of the Heathens themſelves have not been ignorant of this Truth; amongſt whom is *Aratus* the Poet, ſpoken of Acts xvii. 28. by St. *Paul*, who doth plainly declare, that we are the *Offſpring of God*. The ſame is atteſted by *Manilius*: *Is there any doubt*, ſays he, *that God dwells in our Hearts, and that our Souls return to Heaven, as they came from Heaven?* (e) But becauſe the *Gentiles* ſlighted this natural Teſtimony of God againſt their *Conſcience*, and conſequently deſpiſed the Creator himſelf, it cannot be but through their own Fault and Demerit, that they are condemned and loſt; ſeeing by this Means they ſhall be left altogether *without* Rom. i. 19, 20. *Excuſe*, as the Apoſtle argueth. And becauſe the *Gentiles* did by Nature know the Juſtice of God, and that ſuch as do Evil, are worthy of Death; and yet did not only *do* Evil themſelves, but *delighted* alſo therein; it follows from thence, that thereby they have *condemned themſelves*; whilſt *their Thoughts, accuſing or excuſing one another*, did convince them of the Certainty of the Day of Judgment.

§. 4.

(*noſtro*:

(e) *An dubium eſt habitare DEUM ſub pectore*
In cœlumque redire animas, cœloque venire?

§. 4. But if the *Gentiles* ſhall be *inexcuſable*, becauſe being indued with the natural Knowledge of God, did yet not ſeek him as they ought to have done; what ſhall they then plead for themſelves, to whom God hath revealed his Word, and whom by Jeſus Chriſt his beloved Son, he hath ſo earneſtly invited to Repentance, to the End, that forſaking the corrupted Courſe of the World, they might by Faith lay hold on the Merits of Chriſt, and obtain eternal Life and Salvation? Wherefore every falſe Chriſtian ſhall in the Day of Judgment be condemned by two uncontroulable Witneſſes; namely, by his own Conſcience, or the *Law of Nature*, and then by the *revealed Word of God.* In *that Day it ſhall be more tolerable for* Tyre *and* Sidon, *than for ſuch* falſe Pretenders to Religion: And *the Queen of the South ſhall riſe up in Judgment with this Generation and condemn it.* This will be attended with an eternal Anguiſh and Torment; ſince God hath made the Soul immortal, and planted therein a *Conſcience*, to be both Witneſs and Judge.

The Judgment of the Heathen and Chriſtian compared.

Matt. xi. 22.

Matt. xii. 42.

§. 5. This Conſcience can never forget God, nor can it of it ſelf ever approach unto him. This muſt needs cauſe a moſt exquiſite Pain to the Soul, and expoſe her to that Fire which cannot be *quenched, and to that Worm which does not die.* Which alſo will fall ſo much the more heavy hereafter, by how much the more, through Impenitency of Heart, the wicked ſhall have treaſured up to themſelves the Wrath of God againſt the Day of Judgment. For as God, by a juſt Judgment, gave up the *Gentiles* into a reprobate Senſe, (becauſe they contemned the inward Law of Nature, ſtifled the Suggeſtions of Conſcience, being the *Work of the Law written in their Hearts*;)

Aggravation of this Judgment.

Rom. ii. 5.

Rom. ii. 15.

Hearts;) yea, and contemptuously resisted it; so they became now blind in their Understanding, and rushed violently into all manner of filthy and most abominable Pollutions, pulling down on themselves the *Wrath* of God threatned to all such *Crimes* as are committed against the Light of Knowledge. The same Doom, nay, and a far greater one, will be inflicted on those that rest in the bare Profession of the Christian Faith, but deny the Life and Power thereof. The Reason is, because they have contemned as well the inward as the outward Testimony of God, and have not only persisted in a State of Impenitency, but *resisted also the divine Spirit*, and blasphemed him who had bestowed the Light of the Gospel upon them. For which Cause God giveth them up into a reprobate Sense, worse than Hea-
2 Thess. ii. 11. thens and Infidels. He sends them *strong Delusions that they should believe a Lie, that all those might be damned who believed not the Truth*, but delighted in Unrighteousness.

Impiety of the Christians. §. 6. This is the true Reason, why such abominable Vices do every where abound among Christians, many whereof are not so much as known among Pagans and Infidels. What satanical Pride, what unsatiable Covetousness, what unheard of Intemperance, what beastly Lust, and in a Word, what inhuman Wickedness is not practised by those who call themselves Christians? All which do arise out of that Blindness and Hardness of Heart, which by a long Habit of Sinning they have contracted. For since the Christians, in their Manners and Conversation, did not only disdain to follow the poor, the meek, and the lowly Jesus; but were also scandalized at him, and thought it a shame to look unto Him whom God had appointed to be the Light of the World, and the grand Exam-

ple

ample which we ſhould follow. Hence, I ſay, the ſame juſt God ſuffers them now to follow Satan, by taking the Life of the Devil upon them, full of all abominable Impiety, Wickedneſs, and Lies, that with him they might execute all the Works of *Darkneſs*; becauſe they refuſed to follow the Light whilſt they had it. For thus ſaith the Lord: *Walk ye while ye have the Light, leſt Darkneſs come upon you.* Joh. xii. 35.

§. 7. Laſtly: If God did ſtrike the Heathen with ſo terrible a Blindneſs, and ſo reprobate a Senſe, and this becauſe they proved diſobedient to the glimmering Light of Nature, and to the Convictions of a natural Conſcience; or, as the Apoſtle's Phraſe is, becauſe they did not approve *to have God in their Knowledge*, inorder to be preſerved by him: How much more ſhall thoſe be baniſhed from Life and Salvation, in whoſe Hearts, not only by Nature, but alſo by Revelation and the new Covenant, the Word of God is written, and yet do haughtily deſpiſe ſo ſpecial a Tender of Mercy? Of which new Covenant God hath thus expreſſed himſelf: *This ſhall be the Covenant: I will put my Law into their inward Parts, and write it in their Hearts. And a Man ſhall no more teach his Neighbour, and a Brother his Brother, ſaying, KNOW THE LORD: For they ſhall all know me, from the leaſt to the greateſt; for I will forgive their Iniquity, and will remember their Sin no more.* Rom. i. 28. Jer. xxxi. 33, 34. Joh. vi. 45.

Why among Chriſtians there is greater Wickedneſs than among the very Heathen.

§. 8. Hear alſo what is ſaid by the Apoſtle concerning thoſe that wilfully offend after the Knowledge of the Truth: For, *If we* (ſaith he) *ſin wilfully, after we have received the Knowledge of the Truth,* [of the Goſpel] *there remaineth no more Sacrifice for Sins, but a fearful looking for of* [the divine] *Judgment, and fiery Indignation, which ſhall devour the* [nominal Heb. x. 26, 27.

The Judgment to be inflicted upon them.

minal Diſciples, but real] *Adverſaries* [of Chriſt.] For if he that *deſpiſed the Law of Moſes, died without Mercy under Two or Three Witneſſes; of how much ſorer Puniſhment ſhall he be thought worthy, who hath trodden under Foot the Son of God, and counted the Blood of the Covenant, wherewith he was ſanctified, an unholy thing, and hath done deſpite unto the Spirit of Grace? For we know him that hath ſaid: Vengeance belongeth to me, I will recompence. It is a fearful thing to fall into the Hands of the living God.* Which terrible Sentence is not given againſt thoſe who fail through human Infirmity; but thoſe who wilfully ſin againſt Knowledge, and perſevere to the End in a State of Impenitency.

CHAP. VIII.

Without True Repentance, no Man can lay any Claim to Chriſt and his Merits.

Exod. XII. 48.

No Uncircumciſed Perſon ſhall eat thereof; [of the Paſſover.]

That to challenge the Merits of Chriſt without true Repentance, is a moſt wretched Delusion.

THE Lord Jeſus ſaith: *They that be whole need no Phyſician, but they that are ſick: I am not come to call the Righteous, but Sinners to Repentance.* Whereby the Lord teacheth us, that he calleth indeed Sinners, but that he calleth them *to Repentance:* From whence it followeth, that no Man can come unto Chriſt without true Repentance and Converſion from Sin,

Mat. ix. 12, 13.

Sin, and without a lively Faith attending it. The Uncircumcised cannot celebrate the Passover with Him, nor partake of his Merits.

§. 2. Now Repentance is nothing else but a *Death unto Sin*; to the End, that being dead unto Sin, we may live unto Righteousness by *Faith*, and obtain Remission of Sin in Christ Jesus. There is no Repentance without a thorough *Contrition* preceeding it. Hereby the Heart is broke, and the Flesh crucified. Hence it is called, *Repentance from dead Works*; or, the Forsaking of such Works as do work Death and Damnation. So that to abstain from *dead Works*, is one of the principal Parts of true Repentance. *What true Repentance is.* Heb. vi. 1.

§. 3. If this be not done, then the Merit of Christ profiteth nothing, neither can we have the least Claim to the Benefit thereof. For seeing that Christ proffereth himself to be the *Physician* of our Souls, and his holy Blood, to be the only and healing Medicine of our spiritual Diseases; it appears from hence, that no Medicine, though it be never so good in it self, can cure a Distemper, except the Patient refrain from things that are hurtful, and do resist the Power of the Medicine: Hence it remains, that the Blood and Death of Christ, can do no good to him who will not fully resolve to quit his beloved Sins, and live up to the Rules of the Gospel. Whence, says St. *Paul*: *Whosoever doth such Things*, (the Works of the Flesh,) *shall not inherit the Kingdom of Heaven*, nor shall he have any Part in Jesus Christ. *The absolute Necessity of this, in order to a spiritual Cure.* Gal. v. 21.

§. 4. Moreover: If Christ by his holy Blood shall become our Medicine, who can doubt but that first we must be *sick*, and *feel* that we be so? For the *Whole have no need of a Physician, but the Sick*: And none is *spiritually Sick*, (so as to be sensible of it,) who is not affected with *Necessity of Self-Knowledge.*

an unfeigned Contrition of Heart for the Sins he hath committed, and with a Sense of the Indignation of God that accompanieth it. Nor is he a proper Patient for the Physician of Souls, who doth not flee worldly Lust and Vanity, Honour and Riches, but goes on in a State of *spiritual Unconcernedness*, without any Regard to his past Life, and the future Salvation of his Soul. Upon such a one, I say, no Cure can be wrought. He does not see his Distemper, and so needs no Physician to heal him. In a Word: Christ profiteth him nothing, and all his Merits leave no saving Effect upon his Soul. Remember therefore, O Man! that Christ is come to call *Sinners* to Repentance! And such Sinners as are broke in Spirit, contrite in Heart, and as with fervent Desires do thirst for the Righteousness of Christ. For those and those only are in a Condition to receive the saving Influence of the Blood, Death and Merits of Christ. Happy is he that feels this Call in his Heart, and more happy is he who proves obedient when it is offered.

What Sorrow it is which works Repentance not to be repented of; and how it is produced in the Soul.

§. 5. This *godly Sorrow* for Sins, worketh Repentance to *Salvation not to be repented of.* It is a Work of the Holy Spirit himself. It proceeds first from the *Law*, and next from a serious *Meditation* on the *Passion* of Christ. For this doth abound with loud Invitations to an unfeigned Repentance. It is also a Mirror both of the *Wrath of God* against Sin, and of his infinite *Grace* to save Sinners. He shed his Blood to make Atonement for our Sins; and it was Love that made him *die when we were yet Sinners.* Here the divine *Justice* and *Clemency* do most sweetly conspire for the Salvation of Souls. And how is it possible a Man should pretend to believe in Christ, whilst he still delights in such

such Sins, for the Atonement whereof the Lord hath paid no less a Price than his own precious Blood? Consider therefore, O Man! when thou art tempted to Pride and Ambition, with what Contempt and Humility Christ Jesus atoned for this thy Pride, and what Amends he made for thy Insolence? If thou art greedy after this World, think of his Poverty, wherewith he hath satisfied for thy Covetousness: This will extinguish in thee the Love of Money, and of worldly Estates. What Anguish and Agony hath he undergone for the Variety of thy Lusts and Pleasures; and thou art still in Pursuit of such Pleasures as will leave a mortal Sting behind them? How great is the Corruption of our Nature, whilst we can delight in such Things as made our Redeemer sorrowful even unto Death?

§. 6. Christ died to expiate thy Wrath, Hatred, and Enmity; to attone for thy Rancor and Bitterness, for thy Itch to Revenge, and for the Implacableness of thy Spirit: This he did with extreme Mildness and Patience, Mercy and Long-suffering. And wilt thou be angry for every trifling Cause, and count that Revenge sweet, for which thy Redeemer drunk up so bitter a Cup of Afflictions? For verily, as many as assume to themselves the Name of *Christians*, and do not forsake the Pleasures of Sin, do even *Crucifie Christ afresh*, and put him to an open Shame and Contempt. Hence it is utterly impossible they should partake of that Merit which they *tread under Foot*. They pollute the Blood of the everlasting Testament, neither do they believe that their Sins are expiated by it. They *do despite unto the Spirit of Grace*: They despise and repel it; and with their impi-

The Fruits of Christ's Passion.

Heb. vi. 6. ---- x. 29.

ous Lives, do they ſcorn and deride the Grace of God offered in Chriſt Jeſus. Hence doth the Blood of Chriſt, which was ſhed for them, cry now aloud for Vengeance againſt them; and this by the juſt Judgment of God, which they draw upon themſelves. This Conſideration ſhould ſtrike a Terror into every one that names the Name of Chriſt. And truly, *it is a fearful thing to fall into the Hands of the Living God.* For our God is a *Living God*; not a lifeleſs Idol, unable to revenge ſo ſcornful a Contempt of his Grace. Which divine Wrath and Vengeance, even their own Conſciences, do threaten them with, as that which will certainly follow thoſe, who knowing that the Son of God did die ſo ignominious a Death for Sin, and yet took no Care at all to refrain from it.

Why God doth require Repentance of all Men. 1 Joh. ii. 2.

§. 7. And this is the Reaſon why preſently after the Death of Chriſt, Repentance was preached over all the World; *viz.* both becauſe he died *for the Sins of the whole World*; and becauſe *in all Places* of the World Men ſhould repent. As it is ſaid: *God now commandeth all Men every where to repent*, and to receive the ſovereign Medicine purchaſed by the Death of Chriſt with a contrite, penitent, and believing Heart; that ſo the Grace of God be not fruſtrated, but obtain that End for which it was deſigned. For after true Repentance, Remiſſion of Sins doth immediately follow: But how can it be poſſible that a Man ſhould have his Sins remitted, of whom he doth not repent, nay, wherein he ſtill doth rejoice and pleaſe himſelf? Nothing for certain could be more prepoſterous, than that thoſe Sins ſhould be pardoned, which a Man never deſigns to renounce: And nothing could be more abſurd

Acts xvii. 30.

ſurd than to challenge the Merit of Chriſt to himſelf, and yet at the ſame time to wallow in the Mire of Sin, which cauſed his Death.

§. 8. Nevertheleſs there are many, alas! of thoſe that call themſelves Chriſtians, who in all their Life-time did never repent, and yet will claim a Share in the Merits of Chriſt, and in that Remiſſion of Sin which he hath purchaſed. They never in the leaſt ceaſed from their wonted Wrath, Covetouſneſs, Pride, Malice, Envy, Hypocriſie, and Unrighteouſneſs; but rather grew ſtronger therein, by having made daily Additions to the Number of their Sins; and yet will they expect Forgiveneſs of Sin, and boldly apply to themſelves the Merits of Chriſt, as a Skreen againſt the impending Judgment of God. Which though it be one of the groſſeſt and moſt palpable Errors, yet will they not fail to beſtow the ſpecious Name of *Faith* upon it, whereby they hope to be ſaved. Theſe are thoſe that flatter themſelves into their own Ruin and Deſtruction, fondly ſuppoſing that they are good Chriſtians; becauſe, forſooth, they outwardly know the Goſpel, and believe that Chriſt died for their Sins: And by this Means they think aſſuredly they ſhall be ſaved at laſt. *Abuſe of the Merits of Chriſt.*

§. 9. But, alas! This is not *Faith* but Fancy: And thou art an unhappy, and moſt wretchedly bewitched *Falſe Chriſtian*, if thou canſt ſuffer thy ſelf to be deluded at this rate! Never did the Word of God teach in this Manner: Neither did any of the Prophets or Apoſtles at any time ſo preach; but this was the unanimous Conſent of all the inſpired Writers: "If thou doſt earneſtly deſire to have thy Sins pardoned, then *No Remiſſion can be without Repentance.*

'do first *repent* of them, and then take up 'a full Resolution to leave them hereafter: 'and grieving thus from thy Heart that thou 'hast so heinously sinned against God, do 'firmly resolve henceforth to lead another 'Life, and to believe in Jesus Christ, the 'great Propitiation for the Sins of the whole 'World." But how should that Man be sorry for his Sins, who never will be induced to quit them? And how should he quit them, whilst he is unconcerned for the committing of them? Wherefore Christ, with all his Apostles and Prophets, doth teach thee, O Man! that thou must die to the World, and to thy Sin; die to thy Pride, to thy Covetousness, to thy Lust, and thy Wrath; and that thou must return with all thy Heart to the Lord, and then implore his gracious Pardon. Which being sincerely done, thou art absolved, and thy Sin is forgiven thee. It is then that the heavenly Physician doth graciously look upon thee: For he is come to heal those that are of a contrite Spirit, and to bind up the broken in Heart. If thou goest about to seek any other Way to be saved, besides what is set forth here, then *Christ* will profit thee nothing: And the Boasting of thy Faith is altogether in vain.

What Faith that is which lays hold on the Merits of Christ.

§. 10. For true Faith is so active a Principle in Man, that it renewes him thoroughly: It mortifies Sin, and raises the Soul with Christ, into a new Life. Man liveth now by Faith in Christ, in his Love, in his Humility, in his Meekness and Patience. Behold, O Man! after this manner is Christ become unto thee the Way to Life; and thou in like manner art become in him a

2 Cor. v. 17. *new Creature.* Whereas if thou shouldst continue

tinue to pursue thy beloved Pleasures, unwilling to die to the corrupted Bent of the *old Man*, How canst thou pretend to be a *new Creature*? How canst thou belong to Christ, when thou dost not *crucifie the Flesh with all the Desires and Lusts thereof*?

How short the Claim is which is from the outward Use of Ordinances and Sacraments.

§. 11. Go thou now, O deluded Man, and hear Four or Five Sermons a-Day; and every Month, yea, every Week, get thee to Confession, and Communion. All these Things, verily, are far short of Remission of Sins; if thou bring not thither with thee, a truly penitent Heart, and a contrite believing Spirit. For this alone can qualify thee for a worthy Participation of that healing Medicine which is offered in the Gospel. The Word and Sacraments are sovereign Remedies indeed: But then they are only so to those that truly repent, and who, with a daily Concern, do detest the Way of their former Life. For what profiteth it to anoint a Stone with precious Ointment? Or to administer Medicines to the Dead? Or, what Crop shalt thou reap, if thou sowest amongst Thorns and Briars? Thou must surely first pull up the Thorns and Thistles that choak the good Seed, and then thou canst reasonably hope for the precious Fruit of the Earth.

Who it is that has the right Claim to the Benefits of Christ's Death.

§. 12. Upon the whole: Christ will profit thee nothing if thou continuest in Love to Sin, rather than to Christ. The *Birth* of Christ is of no Advantage to a Man who careth not to be *born* with him. The *Death* of Christ availeth nothing to him, who hath no Mind to *die* to his Sin, or to mortifie the Deeds of his Flesh. In like manner, will the *Resurrection* of Christ do no good to him, who will not *rise* from Sin, and live unto

Righ-

Righteouſneſs. Nor will the *Aſcenſion* of Chriſt prove in the leaſt beneficial to him, who refuſeth to *aſcend* with him, and to have his Converſation in Heaven. But if, on the contrary, a Man truly returns with the Prodigal Son, deplores, hates, and flees from Sin; when he earneſtly ſeeks the Pardon of God, and when he, with the Eye of Faith, beholds Chriſt and his bleeding Wounds, as the *Iſraelites* looked upon the Serpent of Numb.xxi.9 Braſs and lived: When, at laſt, under an unfeigned Senſe of his Guilt, he burſts out with the penitent Publican into a: *God be merciful unto me a Sinner*! Then, then the Pardon is readily granted, the Abſolution is ſealed, whatſoever, and how great ſoever the Sins may be which he hath committed againſt God.

Extenſiveneſs of Chriſt's Merits.

§. 13. Of ſo great an Efficacy is the Redemption purchaſed by the Blood of Chriſt! And of ſo extenſive a Nature is his Merit, when by Faith it is apply'd to a penitent Soul! Nothing for certain can be greater or nobler. Wiſd. xii. 19. Thus it is moſt true what is ſaid: *God giveth Repentance for Sins*; that is; He pardons the returning Sinner freely, perfectly, and wholly, for Chriſt's ſake: For it is a Pleaſure to God to exerciſe Mercy, and to pardon a Sinner freely. Jer. xxxi. 20. Hoſ. xi. 8. *My Bowels are troubled for him, I will ſurely have Mercy upon him; ſaith the Lord.* It is then that the Death of Chriſt is truly render'd effectual. It is then that the Angels of God do rejoice in Heaven, becauſe the Blood Luk. xv. 7. of Chriſt is become profitable to Sinners, for whom it was ſhed.

CHAP.

CHAP. IX.

The *Antichriſtian* Life of the Formal Chriſtian.

2 Timothy III. 5.

Having a Form of Godlineſs, but denying the Power thereof.

The Antichriſtian *Life of moſt People under a* Form of Chriſtianity.

WHILST every one names himſelf a *Chriſtian*, although he do not perform the leaſt Part of what he profeſſeth; it follows, that by ſo light and worldly a Converſation Chriſt is both denied and belied: That by it the Saviour is contemned, derided and blaſphemed: That he is buffeted thereby, ſcourged, and crucified; yea, caſt away as dead and buried out of the Sight of Men. The Apoſtle hath expreſly declared, that certain Perſons do *crucifie the Son of God again:* And Heb. vi. 6. *Daniel* hath Propheſied, that *MESSIAH* ſhould in the laſt Days be *cut off*, pulled up by the Roots as it were, and caſt out: Dan. ix. 26. Which chiefly relates to the Death of Chriſt at *Jeruſalem*, when the Multitude cried out, *Away with him! Crucifie him*! But would to God, that Chriſt were not *again and again*, even in theſe our Days, *crucified amongſt thoſe* that call themſelves by his Name, honour him with their Lips, and yet by their Antichriſtian Lives and Actions utterly reject and deny him: So that his moſt holy, humble, and exemplary Life, is at this Day hardly any where to be found among Chriſtians! Matt. xxvii. 23.

ſtians! For verily, *wherever the Life of Chriſt is not, there alſo Chriſt himſelf is not*, let there be never ſo great a Clamour about his Church, Faith and Doctrine.

True Chriſtian Faith almoſt every where extinguiſhed.

§. 2. For what is Chriſtian Faith without a Chriſtian Life? It is a barren Tree *without Fruit*. Thus the Apoſtle *Jude* calleth the *falſe Apoſtles*, (which may alſo be underſtood of all *falſe Chriſtians* in general,) *Trees without Fruit, twice dead, and plucked up by the Roots*. Of which ſort of Trees, the World, alas! at this time is full. In the ſame Senſe ſome have alſo taken the Words of the Lord: *When the Son of Man cometh, ſhall he find Faith on the Earth*? Which Saying truly, is not to be underſtood of that Faith wherewith the World at preſent abounds. For whilſt they profeſs this with their Mouths, they deny the true Faith in their Works: And whilſt they make in Words a Shew to love Chriſt; they utterly renounce him in their Deeds and Actions. Therefore is by *Faith* underſtood, in this Place, the entire *new Man*, regenerated *after Chriſt*, being the good Tree, adorned with Plenty of heavenly Fruits. This Faith is *working by Love*, and by it Chriſt *dwelleth* in the Heart of true Believers. This is the Faith ſignified by our Saviour, and which is almoſt no where to be found upon Earth. For whereever true Faith is, there Chriſt is alſo with his heavenly Life and Virtues: But whereever the Life of Chriſt is not expreſſed in the Lives of thoſe that profeſs his Doctrine, there Chriſt himſelf is rooted up and denied, and the empty Profeſſor is miſerably deceived into falſe Notions of Church and of the Chriſtian Religion.

Jude *ver.* 12.

Luk. xviii. 8.

Gal. v. 6.
Eph. iii. 17.

§. 3.

§. 3. Now to clear up the Doctrine of *Faith*, and to remove all manner of dangerous Prejudices, the Lord hath said: *If any one shall deny me before Men, him will I deny before my Father, and before his holy Angels.* This *Denial* of Christ, is not only transacted in Words, or by the Mouth, as those do who renounce Christ and the Christian Profession: But it is also done, when in our Life and Actions we wilfully resist Christ, and the good Spirit that proceedeth from him. This is called by St. *Paul, a Denial in Works*; speaking of some, who being disobedient and reprobate to every good Work, *profess however that they know God, but in Works deny him.* It is certain, that Christ is no less denied by a wicked and diabolical Life, than he is by open Words and Abjurations. And as it is with barefaced Wickedness, so it is also with *Hypocrisie*, or with a specious, though empty Profession of the Christian Faith. Which is set forth in the Parable of the two Sons, to one of whom his Father said: *My Son, go work to Day in my Vineyard; but he answered and said, I will not; yet afterwards, he repented and went. And coming to the second, he said likewise: And he answered and said, I go, Sir, and went not: Which of these Two* (said our Lord) *did the Will of his Father? They* (the Priests and Elders) *said, the first*, though indeed the first refused to go, yet afterwards being struck with Remorse, went freely, and obeyed the Father's Will.

Wherein the Denial of Christ consists.
Matt. x. 33.
Luke xii. 9.
Tit. i. 16.
Matt. xxi. 28.

§. 4. This, for certain, is a lively Representation of all those Christians at this Day, who turn Religion into bare Shew and Formality. They will cry: *Yea, Yea*, and, *Lord, Lord!*

The empty Formality in Religion.

Lord! and yet are worſe than all the Reſt; ſince they pretend to be Children of the Father, and yet do not anſwer at all his Will. Their Character is ſet down by St. *Paul*: *They have a Form of Godlineſs, but deny the Power thereof.* Now, what is it to *deny the Power of Godlineſs*, but to deny Chriſt himſelf, and to ſhake off all Faith and Allegiance to him; and ſo to play the *Heathen* under the Name and Mask of a Chriſtian? Theſe are *the Children of Infidelity*, or *Diſobedience*, deſtitute of a living Faith, and in whom the Spirit (not of Chriſt, but) of this World *worketh, according to the Courſe* thereof. Hence all thoſe that uſurp a Chriſtian's *Name*, and do not a Chriſtian's *Work*, are to be denied again by Chriſt in that terrible Sentence which ſhall be pronounced againſt them: *Depart from me ye that work Iniquity, I know you not*: As if he would ſay: It is but juſt that I ſhould deny you again, ſince you have denied me firſt.

2 Tim. iii. 5.

Eph. ii. 2.

Matt. vii. 23.

CHAP.

CHAP. X.

That the Life of the Children of this World is altogether contrary to CHRIST, and to his Life: And that the common Christianity is no better than *False Christianity.*

Matth. XII. 30.

He that is not with me, is against me.

SHOULD any one examine the Life and Manners of this present Age, after the Standard of the Life and Doctrine expressed by Christ; he would soon be convinced, that the Life of most Men at this Time is directly *against Christ*, and altogether perverse and *ANTICHRISTIAN.* Their Life would appear totally repugnant to the Life of Christ, and their Maxims to his Maxims. For of what is the Life of this present Age made up, but of an unsatiable Avarice and Greediness, of sordid and self-seeking Manners, of an earthly Habit of Mind, of carking Cares of the World, of the Lust of the Eyes, of the Lust of the Flesh, and of the Pride of Life? Again: Of a violent Thirst after worldly Applause, Pomp, Greatness, and Dignity: Of Disobedience, of Wrath, and furious Strivings, of Hatred and Malice, of Wars and Contentions. Add to this, that Fire of Jealousie, that burning Revenge, those secret Feuds and Envyings, that Implacableness of Mind, that crying Injustice, that Insincerity and Hypocrisie; those wicked Deceits

Vulgar Christianity compared with the true Standard.

ceits and Frauds; treacherous Slanders and Calumnies; those Lies and Perjuries; together with all manner of Uncleanness, and Unrighteousness, wherewith the World doth now so exceedingly abound. In a Word: The whole Life of the Children of this Generation, is made up entirely of these Ingredients, *viz. the Love of the World, with Self-Love, Self-Honour, and Self-Seeking.*

The Life of Christ, and the Life of our modern Christians set in a true Light.

§. 2. Now to this doubtless the Life of Christ is altogether opposite, and can have no Communion with it. To all this Bustle and Stirring, the blessed Jesus, and the Followers of his meek and *Self-denying* Life, can never be reconciled. For his Life, so contrary to that of the World, is nothing else but the most pure and sincere Love of God and Men. It is composed of Humanity and Kindness, of Meekness and Patience, of Humility, and of Obedience even unto Death; of Mercy and Righteousness, of Truth and Simplicity, of Purity and Sanctity, of Contempt of the World and of worldly Honours, of a Refusal of Wealth and Pleasures, of a Denial of himself, of bearing the Cross, with all manner of Tribulation and Affliction; of fervent Desires after the Kingdom of God, and the Fulfilling of the divine Will. Behold! this is the Life of Christ, to which is so greatly opposed the *false Christianity* of this present Age.

He that hath not the Spirit of Christ is an Antichrist.

§. 3. If so be then that he who is not *with* Christ, is accounted as one that is *against* him; and he that *standeth* not *in* the Will of God, as he that *withstandeth* it; (for *he that is not with me*, saith our Lord, *is against me*,) 'Tis plain from thence, that the Generality of those, who outwardly profess the Christian Faith, are for certain not with Christ,

Christ; and therefore against him: They have no Communion with Christ, but are contrary to him; that is, they are not led by a *Christian*, but an *Antichristian* Spirit. For now most Men are at Discord with Christ; and hardly are any to be found, who are of one Soul, one Will, one Mind, and of one Spirit with him. And yet none but such as these can ever be *Christ*'s, or be accounted for *Christians*. These are those of whom the Apostle pronounceth, that they *have the Mind of Christ*: And again, in another Place, he exhorts: *Let this Mind be in you, which was also in Christ Jesus.* Wherefore, the Children of the *World*, as they have not in them the *Mind* which was in Christ, nor express the *Manners* which he did set forth, it doth from thence undeniably follow, that they are not *with*, but *against* Christ. But whosoever is bent against Christ, must certainly be an *Antichrist*. He may perhaps not be so in his Profession and *Doctrine*, but he is certainly so in his Life and Actions.

1 Cor. ii. 16.

Philip. ii. 5.

§. 4. Alas! where shall we now find *Christians*, in the midst of so many unchristian Disorders that every where abound? The Number of them may justly be called a *little Flock*, as it is termed by the Lord himself: And the Prophet compareth the Assembly of *Sion*, that is, the true Church, to a little *Cottage in a Vineyard*, and to a *Watch-Tower*, or *Lodge*, in a Garden of Cucumbers; as likewise to a besieged, or rather, *wasted City*. So doth *Micah* compare it to a *Cluster of Grapes*; which by mistake were by the Gatherers left in the Vineyard. *Wo is me*, says he, *for I am as when they have gathered the Summer-Fruits, with Grape-gleanings of the Vintage: There is no Cluster to eat; the good*

The inconsiderable Number of true Christians.

Luk. xii. 32.

Isai. i. 8.

Micah vii. 1, 2.

Ps. lxxiv. 19. Ps. cii. 7, 8. *Man is perished out of the Earth, and there is none Upright among Men.* For the same Reason, it is likened by *David*, to a solitary *Turtle*; to a *Sparrow*, hiding it self under the Eves of the House; to a *Pelican* in the Wilderness, and to a *Night-Owl* in the Desert; and to one that remains amongst the *Rubbish* of a destroyed City. Such is the deplorable State of Christianity at this Day in the World. Oh! how small is the Number of *true Christians*? And where are they to be found?

The Perpetuity of a True Church, *and of Christ's* Promises *to it.*

§. 5. God only knoweth where, and who these be: But whosoever they are, certainly Christ will be with them, *even unto the End of the World.* Neither will he ever leave them without sufficient Succour. *I will not leave you Orphans*: For the Lord knoweth those that be his: And whom he is said to *know*, them he doth also with singular Care distinguish from all the Rest. *The Foundation of God standeth, and hath this Seal: The Lord knoweth them that are his. And let every one that nameth the Name of Christ, depart from Iniquity.* But as for them that are not so minded, let them even get some *other* Name which may suit better with them. Let them not name his *Name*, without witnessing to his *Life*.

Mat. xxvii. 20. Joh. xiv. 18. 2 Tim. ii. 19.

CHAP.

CHAP. XI.

Whosoever doth not *Imitate* the Life of Christ, hath not yet seriously Repented: Neither is such an one to be reputed a Christian, or a true Child of God. What the new Birth is, and what the Yoak of Christ.

1 Pet. II. 21.

Christ hath left us an Example, that we should follow his Steps.

GOD Almighty gave us his Son to be our Prophet, our Teacher, or Tutor. He commanded us also to hear him, by a Voice from Heaven, saying: *This is my beloved Son, in whom I am well pleased; hear ye him.* This Office the Son of God did most punctually execute, not in Words only, but also in Deeds, and in a most holy and unspotted Life, as becomes a Teacher engaged in so sacred a Function. Of this, St. *Luke* saith: *The former Treatise have I made, O Theophilus, of all that Jesus began both to DO and to TEACH, until the Day that he was taken up* into Heaven. Where it is to be observed, that the Evangelist here places *DOING* before *TEACHING*: Signifying thereby, that these Two ought never to be separated in any one that attempts to set up for a Teacher sent from God. For certainly it behoveth every true Teacher, first to *do* and to *practise* the Things himself, which

Christ appointed by the Father to be our Master, *both by* Word *and by* Example.

Acts i. 1, 2.

he designs to teach others. Now such a Teacher Christ evidently manifested himself to be; whose *Life* therefore is the true Pattern of Teaching; and the Book of Life which we ought to study.

Christ the Light of the World by his Example.

§. 2. And for this very Cause, the Son of God became Man, and conversed with Men upon Earth, that so he might set before us a visible Example of an heavenly, divine, innocent, and perfect Life; and that we might follow him as a Light that shineth in Darkness, to lead us the Way which we should go. For which reason he calls himself the *Light of the World*; and promiseth that *he that followeth him, shall not walk in Darkness, but shall have the Light of Life.*

Joh. viii. 12.

The Following of Christ is Walking in the Light.

§. 3. Whence it doth evidently appear, that all they do abide in *Darkness*, and are not like ever to obtain the *Light of Life*, who refuse to *follow Christ* in his Life, and to walk by Faith in his Steps. And what else is this *Darkness*, but an impenitent and degenerate Life, called by the Apostle, *Works of Darkness*, and which we are commanded to *cast off*, that so we may put on again the *Armour of Light*. This is the Substance of true *Repentance*; for both the one and the other are comprehended under this Name.

Rom. xiii. 12.

True Repentance how to be distinguished from the false.

§. 4. We have before abundantly made out, that spiritual Sorrow and true Faith do thoroughly change a Man, crucifie the Flesh, work a Transformation in the whole Soul, and beget, through the Holy Ghost, an heavenly Habit of Mind, which is the Soul's *Armour of Light*. But lest this should prove a meer *notional* Knowledge, destitute of Life and Practice; God hath been graciously pleased to set before us his own Son, not only as a *Ransom* and Mediator with Him;

Him; but also as a *Mirror* of perfect Piety, and as a most accomplished Pattern of the new Man, thoroughly regenerated after the Image of God. In him the fleshly *Adam*, or corrupt Nature, never did reign, but God alone. Him it pleased God to set before our Eyes; that looking to him, and considering his Life, we might be more and more renewed after his Image. Of this take the following Directions:

The Root of all Evil consists in our Aversion from God.

§. 5. Deplorable Experience daily teaches us, that our Nature, Flesh and Blood, Body and Soul, is every where polluted with every kind of Sin and Wickedness, and all manner of Vice and Corruption. All which are the Properties and Works of the Devil, operating in the carnal Man; and principally in the perverse and depraved *Will*, thro' which the diabolical Operation doth most visibly appear. For the depraved Will is the Root of all Sins. If that was once taken away, there would be no longer any Sin remaining. As for the Power and natural Bent of this Will, it chiefly consists in *Turning Man away from God, and his Will.* Now whatever departeth from God, who is the supreme and sovereign Good of all, cannot but be Evil; for it partaketh of the Nature of the supreme Evil, and breaks in upon the original Constitution of our Nature, as it was derived in the Beginning from God himself. This *Aversion* from God, I mean the Aversion both of the Devil and Man, produced the *Fall*; and thence Sin entred into the World, and by fleshly Propagation, hath ever since transplanted it self from one to another.

How by this the diabolical *Ferment is introduced into Nature.*

§. 6. From whence it is evident, that our Flesh and Blood are infected with the *diabolical Nature* it self; and that our carnal Will is tainted with satanical Wickedness, as with a deadly Poison. This Poison is Pride; together with Lying, and the whole Train of Vices, and both of fleshly and spiritual Lusts, repugnant to the *divine Nature*. By reason of this *perverse* Disposition, and *devilish* Contagion, Christ called the *Pharisees Children of the Devil*: And to some, even of his own Disciples, he gave the Name of *Satan* or *Devil*: No otherwise than if Covetousness, Lying, Pride, and evil Concupiscence, were the Devil himself, with whom the natural or carnal Man is defiled.

Joh. viii. 44. vi. 70. Matt. xvi. 23.

How the Wicked do truly live in the Devil.

§. 7. From thence it follows, that as many as do lead a Life void of Repentance, but full of Pride, Avarice, Lust, and Envy, they may all properly be said to *live in the Devil*, and to have the very Inclination and Nature of the Devil in them. In a Word: They partake of the diabolical Nature; and they live in him, as he liveth in them. They may put on indeed the Cover of outward Honesty, and veil themselves under a fair Shew of moral Virtues, and make a specious Ostentation of Piety and good Manners: Yet *inwardly*, and in their Hearts, they still remain *Devils*, according to the Saying of Christ to the Jews. Which, though it be a dreadful Thing to speak, yet it is nothing but plain Truth; a Truth confirmed both by the Word and Experience.

An Absolute Necessity for the total Renovation of Nature.

§. 8. Seeing therefore that our Nature is so miserably depraved, so utterly corrupted, so abominably perverted by the Evil One, and so intirely vitiated in all its Springs; there is an absolute Necessity that it should be

be *corrected* in good earneſt, and thoroughly *renewed* to the Image of God. There muſt be a *total Renovation* of the Mind in all its Powers and Faculties. But you'll ſay, How ſhall this be effected and brought about? Why, after this manner. As the *chief Evil* hath invaded our Nature, and intimately tainted it; ſo muſt the *chief Good*, in like manner, pervade and tincture this our Nature again, that it may be made like unto it. For what the chief Evil has ſo deeply corrupted, can no otherwiſe be corrected but by a thorough and vital Penetration of the chief Good, even of GOD himſelf, who for that very Purpoſe took upon him our human Nature.

That this Renovation of Nature was the very Deſign of Chriſt's taking our Nature upon him.

§. 9. And truly the Son of God became Man, not for his own, but for our ſake; that reconciling us by himſelf to God, he might at the ſame time make us Partakers of the ſovereign Good; having firſt cleanſed and ſanctified us for that End. For whatever is to be ſanctified, muſt be ſanctified by God, and with God. And as God is perſonally in Chriſt, ſo ought we to be united to him by Faith; ſo that we may live in God, and God in us; Chriſt in us, and we in Chriſt. That the Will of God may be in us, and we in it, being *made the Righteouſneſs of God in Chriſt*. This is the only Way, whereby Chriſt Jeſus adminiſters Medicine to our corrupt Nature. And ſo much the more powerfully as this Medicine doth operate in Man, ſo much more doth it work upon the Diſtemper, and deſtroy the hidden Evil ſticking in Nature.

2 Cor. v. 19, 20.

A Deſcription of this Renewed State.

§. 10. And Oh! how bleſſed is that Man in whom Chriſt is all, and doth all! Whoſe Will, Thoughts, Mind, and Words, are the

Will of Christ, the Thoughts of Christ, and the Mind of Christ; and whose Words are Christ's, not his own! Thus did
1 Cor. ii. 16. the Apostle express himself: *We have the Mind of Christ.* And so indeed it must needs be: Because the Life of Christ is the new Life, yea, the new Man in us. And whoever liveth in Christ after the Spirit, he hath truly put on the new Man, and all the Graces wherewith he is adorned. Thus is his Meekness the Meekness of Christ; his Obedience is the Obedience of Christ; his Patience and Humility, are the Patience and Humility of Christ; and his Life it self, is no other than that of Christ, by whom, and
2 Cor. v. 17. in whom, he liveth. This is that *New-Creature*, which is created after God, and that Life of Christ in us, whereof St. *Paul* experimentally says: *I live, yet not I, but Christ*
Gal. ii. 20. *liveth in me.* This is to follow Christ truly: This is to walk in the Light of his Life, and to bring forth Fruits *meet for Repentance.* For by this Method the old Man is destroyed: And the carnal Life declining gradually, the new and heavenly Life springs up again in the Soul. Whoever hath this new Life in him, is not barely a *Titular*, but a *Real* Christian: He is a Christian, not in Word, and in Shew, but in Deed and in Truth: He is a true Child of God, begotten of God, renewed in Christ, and after his Image quickned by Faith.

The Perfection of the Life of Jesus Christ must at least be aimed at by every Christian.

§. 11. 'Tis true, we cannot attain to the State of Perfection, whilst we are surrounded with so many Infirmities that obstruct our Progress in the divine Life. But this ought not to slack our Hand in so great a Work, but to inspire us rather with the more

more fervent Deſires after it. We ought earneſtly to pant and breath, to wiſh and long, to endeavour and ſtudy, that the Kingdom of Chriſt be eſtabliſhed, and the Kingdom of Satan deſtroyed within us. Let all our Cares and Efforts, our Groans and Prayers aim at this; how we may more and more mortifie the old Man by daily Repentance, as a Preparation to the Attainment of that high Prize. For ſo much as a Man dieth to himſelf, ſo much doth Chriſt live in him again. So much of Corruption as is done away by the good Spirit of God, ſo much of divine Grace is introduced in the room thereof. So much as the Fleſh is crucified, ſo much is the Spirit quickned. So much as the Works of Darkneſs are put off, ſo much is a Man enlightned again from above. So much as the *outward Man* periſheth, ſo much is the inward Man renewed and ſtrengthned. The Decreaſe of the *animal* Life and Love, is the Increaſe of that which is *divine* and ſpiritual. How much the Affections of the former, ſuch as Self-Love, Ambition, Wrath, Covetouſneſs, and Voluptuouſneſs, are ſubdued and weakened; ſo much are the contrary Affections of the ſpiritual Life exalted and raiſed. The farther a Man departeth from the World, from the Luſt of the Eyes, the Luſt of the Fleſh, and the Pride of Life; ſo much more doth God, Chriſt, and his Spirit, enter into the Heart again, and dwell there. To conclude all: *So much the more as Nature, Fleſh, Darkneſs, and the World, do domineer in Man; ſo much the leſs is there of Grace, of Spirit, of Light, and of God and Chriſt found in him.*

2 Cor. iv. 16.

§. 12.

What the Cross of Christ is to the Penitent Soul.

§. 12. This spiritual Life is Enmity to the Flesh, and is its most bitter Cross and Tormentor. Because it is that whereby it is subdued, constrained, brought under the Yoak, and with all its Desires and Lusts crucified. And yet this is that wherein the Power, Efficacy, and Fruit of true Repentance must be owned to consist. The Nature of Flesh and Blood is, to lead a *lawless*, dissolute and voluptuous Life, according to its own Will and Humour, without any Controul and Resistance. 'Tis this that it finds sweet, and wherein it delights. The Life of Christ is to the Flesh a most bitter Cross, and to the old Man an unsupportable Burthen: Whereas it is to the new and spiritual Man, an Matt. xi. 28. *easy Yoke, and a light Burden*, attended with a serene and quiet Sabbath of Mind. And verily the true Rest and Tranquillity of the Soul is sought for in vain in any thing else than in the Faith of Christ, in his Meekness and Humility, Patience and Love. He hath promised himself: *Ye shall find Rest to your Souls.* Nay, he that loveth Christ, will not think it bitter to suffer even Death for his sake, and to count it a Joy and Satisfaction. And this is that sweet Yoak of the Lord, which we are commanded to take upon us, that under it our Souls may find Ease.

The Devil's Yoak must be shaken off.

§. 13. Whosoever therefore is resolved to prove obedient to the taking up of the Yoak of Christ, and to imitate his holy Life; let him see in the first Place, that he shake off the Yoak of the Devil, and repress the unruly, carnal, and selfish Motions of the animal Life, that so the Flesh may not continue to insult the Spirit, as it hath formerly done. All must now be brought under the Obe-

Obedience and Yoak of Christ, and be subject to the wise and righteous Discipline of his Law: That is, the Will and Understanding, Reason and Appetite, with all the *carnal* and *adamical* Desires which did reign in the *mortal Body* before, must now yield a free Obedience to the Government of the Lord. Rom. vi. 12.

The only Method by which this can be brought about.

§. 14. 'Tis true, the Flesh is wonderfully pleased to be honoured and respected, courted and praised, and to abound with the Riches and Pleasures of this Life: But to reduce all this under the Yoak of Christ; to prefer Ignominy, Contempt, and Poverty, before Riches and Honours; to count himself unworthy thereof, and freely to quit all those things which are great in the Eye of the World; this is the *Cross of Christ*, whereby the Flesh is subdued and crucified. And in this the Humility of Christ, and his excellent Life, doth most visibly appear. This is that Yoak and Burthen, which are *easie* and *light* to the Spirit; the Law of Love, the *Commandments* whereof *are not grievous*, but pleasant. For what else was the whole *Life* of Christ, but holy Poverty, extreme Contempt, and sharp Persecution? who *came not to be ministred unto, but to minister, and give his Life a Ransom for many.* 1 Joh. v. 3. Matt. xx. 28.

The Character of the Christian and Antichristian Life.

§. 15. It is the Property of the *animal* Life to pursue after the Honours and Praises of Men, and after such Things as appear great in the Eye of the World: But the *spiritual* Man loveth the Humility of Christ, and to be counted for nothing in this World. And whereas Men do naturally desire to excel others, and to be thought *Some Body*, that is, *somewhat* above others; there is hardly one found that covets to be reputed as *Nothing*, or

or to be looked upon as *no Body*. This latter belongs to the Life of *Christ*; as the former doth to that of *Adam*. The carnal Man, who walks according to this *Adamical* Life, and hath not yet learned what Christ is, and his Humility, Love, and Meekness, accounts it a Folly to live as Christ lived, and thinks those only wise, who securely indulging their Appetite, take the fill of whatever their unbounded Desires do wish. Such an one, even then when he liveth most *in the Devil*, is so blinded with Darkness and Ignorance, that he looks upon his own Life as the most happy of all, and wonderfully applaudeth himself in his own Folly. And thus it is, that these deluded Wretches, by following the *foolish Light* of carnal Wisdom, do not only fall themselves into pernicious Errors, but lead also others with them into the same Ruin.

A Christian's Sighs over the Vanity of the World.

§. 16. Those, on the contrary, whom the true and eternal Light hath enlightned, are struck with horror of Mind, whenever they cast their Eyes upon the Pomps and Shews of this World, upon the Ambition and Pride, upon the Wrath and Revenge, and upon the Intemperance and Voluptuousness, and such other like Fruits of the carnal Life, as do every where abound. And this causeth them to sigh out their Complaints in some such manner as this: 'Good God! How far is 'this from Christ? O! how far from the 'Knowledge of Christ is the Man that doth 'thus! How far from true Repentance! 'How far from true Christianity! And how 'far from the Nature and Temper of the new 'Birth, or the spiritual Nativity of the Sons 'of God! For he liveth still, Ah! he liv-

'eth

'eth still in *Adam*, in the old Creature, yea, 'in the Devil himself. For to offend pre-'sumptuously, and greedily to rush upon Sin, 'is nothing less, as has been said, than to '*live in the Devil himself.*

§. 17. In whom therefore the Life of Christ is not to be found, that Man is void of true Repentance: Neither is he a true *Christian*, nor in consequence a Child of God. Nay, more than that, he is one wholly ignorant of Christ: For he who would savingly know Christ, both as the *Saviour* of the World, and as the *Exemplar* of Life he hath left us, must know him to be pure Love, Meekness and Mildness, and must experience him to be altogether made up of Patience and Humility. This lively Copy of Goodness and Piety the Lord hath set him, he must carry in his Heart, and endeavour to be transformed into the same. These Virtues that resided in Christ, he must have within him; he must love and admire them in the inmost Center of his Heart, if ever he would know him truly. For as a Plant by the Smell and Savour it sends forth, discovers of what Nature it is; so doth the Knowledge of Christ discover it self, by the sweet and precious Odour which it diffuseth round about it: 'Tis then that the Soul attains an *experimental* Knowledge of that Life, Power, Comfort, and Rest, which flows from Christ into all her Faculties, and quickens them with a sort of a spiritual Fragrancy. 'Tis then she learns by Experience, that Christ is a most odoriferous Stock of all Sweets, and a hidden *Manna* of all delicate and lovely Tastes. Lo! after this manner Man is made to *taste how sweet the Lord is*! So is the Truth known; so is the supreme and eternal Good per-

And his Knowledge of Christ.

Psal xxxiv. 9.

perceived; so is it relished! 'Tis then certainly known, that the Life of Christ doth infinitely transcend every other Life in Goodness and Pleasantness, in Sweetness and Dignity, and in an undisturbed Tranquillity of Mind: Yea, that it doth most sweetly conspire with Life eternal it self, as being properly the Beginning of it here upon Earth.

That nothing must come in Competition with this.

§. 18. Seeing therefore that nothing is better than the *Life of Christ*, nothing pleasanter and sweeter, and nothing attended with greater Satisfaction and Peace; nothing for certain ought to come into Competition with it, or to be more endeared to us. For whoever is destitute of Christ, and of his Life and Knowledge, cannot know what the Peace and Tranquillity of eternal Life is, what the sovereign Good is, what the everlasting Truth, what the unperishable Word, or what the true Rest and Joy of the Soul is, what the true *Light* and true *Love* is: Seeing that all these Virtues do center in Christ himself; and he that hath Christ, hath them; for Christ is all this to him that truly believeth in his holy Name. *Every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God; for God is Love.* Hence,

1 Joh. iv. 7, 8.

How the New Birth *must manifest it self.*

§. 19. It is manifest, that the Fruit and Effect resulting from the new Birth must not be supposed to consist in *Words*, how sound soever they may be; or in an external *Form* and Shew of Godliness, though never so fair and specious; but in an *abiding Substance*, in the sovereign Virtue and Power of the Mind, even in that *LOVE*, which is *GOD*. For of whomsoever any one is born, it is necessary he should have the very same natural Properties and Propensions, and

and bear the same Image and Character which is in him who begat him. Whoever therefore saith he is born of God, let him demonstrate this by *Love*; because *God is Love*. 1 Joh. iv. 16. And as he is Love, 'tis plain from thence, that whosoever *dwelleth in Love, dwelleth in God, and God in him.*

§. 20. In like manner, the *Knowledge of God* does not consist in Words, or in a bare speculative and superficial Science; but in a lively, amiable, pleasant, and sweet Sensation, in a pure and untainted Pleasure, gently insinuating it self, by the Means of Faith, into the Heart, and penetrating the same with an unexpressible divine Sweetness. This is a true, living, and efficacious Knowledge of God; whereof the Psalmist says: *My Heart and my Flesh crieth out* (for Joy) *in the living God.* Ps. lxxxiv. 2. And again in another Place: *Thy loving Kindness* [in this internal divine Sensation of a loving Soul] *is better than Life*, or *than Lives*; that is, all other Lives beside the divine Life alone. Ps. lxiii. 3. Where it is plain, that this can only be meant of that lively Joy and Sweetness which is the Product of an *experimental* Knowledge, and which is infused into a faithful Heart. Thus Man liveth in God, and God in Man! Thus a Man knoweth God in Truth, and is known of God!

True Knowledge.

CHAP.

CHAP. XII.

A Christian ought to Die to himself and to the World, and to Live to Christ.

2 Cor. V. 15.

Christ died for all, that they which live, should not henceforth live unto themselves: But unto Him who died for them, and rose again.

Christ dy'd for all, and we are to die with him.

OVER and above that this Sentence is full of heavenly Comfort, whilst it declareth that Christ *died for all Men:* It contains likewise in it a most wholsome Doctrine, inculcating that we ought not to live *to our selves*, but to him who died for us. But to live to Him, before we be dead to our selves, and to the World, is utterly impossible. If therefore thou art resolved to live unto Christ, thou must certainly die to the World, and to thy Self: But if thou art rather inclined to live to thy self and to the World, it naturally follows, that thou must for certain renounce thy Communion with Christ. For *what Communion hath Light with Darkness*, Christ with the World, and the Spirit with the Flesh?

The Three Kinds of Death.

§. 2. Now there are *Three* Kinds of Death: The one is *Spiritual*; the other is *Natural*; and the Third *Eternal*. The *First* is, when a Man dies daily to himself; that is, to his own carnal Desires, to his Avarice, Pride, Lust, Wrath, and such like other Sins and Passions

Paſſions as ſpring up from corrupt Nature. This Death is the Beginning of Life.

The profitable Exchange of Life for Death.

§. 3. Of the *Second* Death ſpeaketh the Apoſtle to the *Philippians*: *To me to live is Chriſt, and to die is Gain.* As if he ſhould have ſaid: Even then when a Chriſtian ſhall paſs through the *natural* Death, Chriſt is ſtill his Life, and Death his Gain and Advantage. For by that he exchangeth a ſhort and miſerable Life for an eternal and bleſſed one, and a few fading Goods for thoſe that are heavenly and perpetual; which muſt needs prove a moſt gainful Exchange unto himſelf. Phil. i. 21.

The great Happineſs of the Life of Chriſt in the Soul.

§. 4. But if a Man ſhould be pleas'd to acccommodate alſo this Saying of the Apoſtle to the *ſpiritual* Death, mentioned in the firſt Place, he ſhall not do amiſs, in my Opinion. For thrice happy is that Soul, to whom *to live is Chriſt*. I mean the Soul wherein Chriſt liveth; or that hath the Life of Chriſt infuſed into her by Faith, and doth now copy after the original Graces which ſhine forth from him, eſpecially his Humility and Meekneſs. But, alas! the far greateſt Part of Men have at this Day put on the Life of *the Devil*, rather than that of Jeſus Chriſt: And to them to *live is the Devil*, ſeeing that their Life is the Devil all over: It is made up of Pride, Wrath, Blaſphemy, Lying, Idolatry, Covetouſneſs, and all manner of Vices and Wickedneſs. This, for certain, is the *Life of the Devil in Men.*

The Scrutiny, who it is that lives in us.

§. 5. Therefore look about thee, O Man! and conſider who it is that *liveth in thee*. Bleſſed art thou, if thou canſt truly ſay: *To me to live is Chriſt*; not only in the World to come, but even now in this preſent

World also. Here, even here, let Christ be *thy Life*; that he may be also thy Life to all Eternity. And in order to this, count it the best of Gains, whenever thou art enabled to die to the World, and to thy own Corruptions. Thus in both Senses, for thee to live is Christ, and Gain to die. For what can be more profitable, or gainful, than to die in this respect to all thy sinful Desires and Affections, to thy Pride and Avarice, to thy Lust and Wrath, to thy Fewds and Clamours? For so Christ can live in thee, and thou in him. Truly, how much a Man dieth to the World, and to himself, so much doth Christ live in him again. Go on then in the Lord, and faint not; but let Christ now live in thee in time, that thou mayest also live with him in Eternity.

The Necessity of crucifying the Flesh, that the Spirit may be quickened.

§. 6. Whilst a Man is distracted and tossed about with worldly Desires and Designs, he is not capable of any settled Peace and Tranquillity of Heart. Therefore thou must die to the Flesh, and to the World, before thou canst be in a Condition of living again unto Christ. And this *Dying to Self*, and *Living to CHRIST*, hath been represented to us under several Types and Histories of the old Testament. Thus *Sarah*, when by reason of her old Age she was unfit to bring forth Children, she then conceived and brought forth *Isaac*, the Son of the *free-woman*, which is by Interpretation, *Laughter*, and who proved the Seed of the Promise. Hereby is signified the Birth of spiritual Joy and Comfort. Unless the Lust of the Flesh be first put to Death, it will not be possible for thee to *conceive* and to bring forth the divine Joy of the Spirit.

Is illustrated by several Images in Scripture.

1. *Of* Sarah.

§. 7.

§. 7. The ſame is alſo ſet forth in the Example of *Abraham*: For the Promiſe concerning Chriſt, and the Seal thereof by Circumciſion, was not given to him, till he had firſt left his Father's Houſe, and his earthly Inheritance. This again is a Figure unto us, and doth viſibly ſhew us, that as long as a Man hath his Heart fixed upon this World, even ſo long is he unprepared to receive the Promiſe which is by Chriſt. And as long as he has not freely quitted the World, or deny'd himſelf, it is impoſſible he ſhould taſte Chriſt, or to ſavour the Things which are Chriſt's. 2. *Of* Abraham. Gen. xii. 1. xvii. 10.

§. 8. *Herod* being dead, Chriſt returned into *Judea*. This doth inſinuate unto us, that as long as the Heart doth *play the Fox* with the World, Chriſt cannot enter into it. Therefore thou muſt die, O Man! to the Fox *Herod*; that is, to the *deceitful and cunning Spirit* of this World, that ſo Jeſus may come and live in thee again. For the perverſe Subtilty of the World, and the corrupt Politicks of it, can never agree with the Simplicity of the Goſpel of Chriſt. It is certain that Chriſt cannot live in thy Soul, whilſt *Adam* bears the Sway there. Hence St. *Paul* being thus dead, could ſay of a Truth: *I live, yet not I, but Chriſt liveth in me.* And in another Place he ſaith: *Ye are dead*, when yet he writes to the living; *and your Life is hid with Chriſt.* But then a Man may be truly ſaid to be dead, when he ceaſes to be what he was before. Thus if Sin die in a Man, he is properly ſaid to be dead in that reſpect; becauſe he ceaſes to live that Life which he lived before. Again, ſays the Apoſtle: *If we live in the Spirit, let us alſo walk in the Spirit.* If we live in Chriſt, we muſt walk even as he walked. For it is not e- Mat. ii. 19, 20. 3. *Of the Exile of Chriſt till* Herod's *Death.* 4. *Of* Paul. Gal. ii. 20. Col. iii. 3. Gal. v. 25.

nough to boast of the Spirit in Words, whilst the Words are not supported by Works, and whilst Faith is not evidenced by the Fruits thereof. Nay, it is said unto all: *If ye live after the Flesh, ye shall die: But if ye through the Spirit, do mortifie the Deeds of the Body, ye shall live.* But,

Rom. viii. 13.

The great Evil of sparing what God hath condemn'd to Death exemplify'd.

1 Sam. xv.

§. 9. Many are like *Saul*, who slew not *Agag* the King of the *Amalekites*, according as God had commanded him, but cast him into Prison: So these, in like manner, do *hide* for a little while (and as it were imprison) their Lusts and sinful Desires, that upon Occasion they may the more secretly indulge them. But let us beware of this Levity, and let us not only hide our Sin for a while, but by laying the Ax of Mortification to the very Root, utterly destroy it. Unless this be done in good earnest, we shall be cast out, with *Saul*, from our *Kingdom*, and shall lose the *Crown* of everlasting Life. Thus doth the whole Scripture, with all its Histories, Types, and Figures, *point out Jesus Christ*, as he is to be expressed in our Life and Conversation. Not to mention here the Book of *Nature*, or of the great World without us; which also does abundantly declare the Nature of God, and his Love towards Mankind.

The Hypocritical Christian generally a Time-server.

§. 10. There are in the World a sort of Men not unlike to Trees, being ever changed with the Motion of the Times. For as Trees easily lose their Leaves at the Approach of the Winter, but as easily recover them again, when the Season becomes more kind and favourable: Even so many Persons, in the Winter of Adversity, do hide their Lusts for a While, and repress the Propensions of their corrupt Nature; who yet im-

immediately, upon a prosperous Turn of Affairs, break out again as at the first, and recruit themselves with fresh Supplies of Vanity. This is the genuine Mark of all Hypocrites. Whereas nothing can be more abhorred by a true Christian, who, in all Seasons, and under all Revolutions, be they publick or private, is *always the same*, and unalterably fixed in God. Both in Prosperity and Adversity, in Plenty and Poverty, he maintaineth an *uniform* Piety, and steddily adhereth to God, taking, with a resigned Mind, all those Things that Providence doth cast upon him.

Not to spare, where God commands not to spare.

§. 11. In the History of *Ahab*, we have another Instance not much unlike to that of *Saul*, and which doth no less deserve our earnest Reflection, lest we be imposed upon by a natural Tenderness for our spiritual Enemies, against the Appointment of God. For when God delivered the King of *Syria* into his Hands, on Condition to hold him in Prison, and to make him feel that God was stronger than all his Enemies, and would in due time require of the Blasphemers of his Name a just Punishment; he slighting the Command of God, saluted him as his *Brother*, and so dismiss'd him. For which Disobedience, in giving Life to a Man deserving to die, the Sentence of Death is pronounced upon himself by God's Commandment, and his own Life is required instead of the captive King whom he had releas'd. As it accordingly soon after came to pass. Like unto him are they who feed and cherish in their Bosom, their own Lusts, God's and their Enemies, which are appointed to Destruction, and so voluntarily do draw upon themselves Death and eternal Damnation.

1 King xx. 42.

Chap. xxii. 37

Mortification hereto requir'd.

§. 12. It is certain, that without *Mortification* of the Fleſh, neither Prayer, nor Piety, nor any Work of the Spirit, can be ever perfected in Man. And to repreſent this to us, it pleaſed God to appoint that all the *Beaſts* ſhould be put to Death which approached the holy Mountain of *Sinai*. This is an Allegory, written for our Inſtruction. For how much more ought we to ſlay our beſtial Luſts and brutal Affections, if ever we would aſcend the Mountain of God, offer up the Incenſe of Prayer and ſpiritual Sacrifices, and meditate upon the divine Word? If we do otherwiſe, we are judged already, and ſhall be for ever baniſhed from the Lord's Preſence.

Exod. xix. 13

Of Jacob's wreſtling, and of the new Name.

§. 13. We read that a *new* Name was given to *Jacob*, even the Name of *ISRAEL*, which is interpreted a *Champion*, or a *Prince of God*. This was done after he had in wreſtling with the Angel beheld the *Face of God*; wherefore alſo he called the Name of the Place *PENUEL*, which ſignifieth the divine Preſence, or *God's Face* and familiar Appearance. But before he was honoured with this *new Name*, he was called *Jacob*, which pointeth out a *Supplanter*: For ſo truly he was. After his Example, ought we alſo, through the divine Spirit, to tread down our own ſinful Affections, and *ſupplant* the Power of Satan in the elder Birth of Nature, that we may become a ſpiritual *Iſrael*, or a Prince and Captain of God. Without we ſtrictly follow theſe Steps of *Jacob*, we ſhall never arrive to the bleſſed *PENUEL*, or to the Viſion of the divine Glory. In a Word: we muſt be *Jacob*, before we can be *Iſrael*.

Gen. xxxii.

Gen. xxvii. 36.

§. 14.

§. 14. The ſame *Jacob*, that he might enjoy the beautiful and well-favoured *Rachel*, was conſtrained to take firſt the homely and blear-eyed *Leah*. So thou, in like manner, if thou art in Love with *Rachel*, that is, if thou art in good earneſt to match thy Soul to the uncreated Wiſdom, I mean, to Chriſt, the Supplanter of Satan, the Treader down of Sin, and Subduer of the Birth of the Serpent; thou muſt firſt take *Leah*; that is, thou muſt be diſpleaſed with thy ſelf, and thy animal Man: Thou muſt hate thy own Deformity, thou muſt *deny thy ſelf*; that ſo at length thou mayeſt be united with Chriſt again in a ſpiritual Marriage. But here, alas! many deceive themſelves, (as *Jacob* was by *Laban*) thinking verily they have gotten the well-favoured *Rachel*; that is, that they lead a Life truly Chriſtian and pleaſing to God Almighty; when afterwards, upon ſtricter Enquiry, they diſcover that they had only to do with *Leah*; that is, that they have led a Life void of Grace, Virtue, and divine Beauty, and conſequently abhorred in the Sight of God. Let us therefore be diſpleas'd at our ſelves; let us be ſure to appear *ill-favoured* in our own Eyes; and as it is ſaid of *Leah*, that ſhe was deſpis'd in her Father's Houſe; ſo alſo let us be content to be deſpiſed and hated, that ſo *the Lord may look upon our Affliction*, (as he did upon hers,) by making us fruitful in Grace. Let us put on true Humility, with Meekneſs and Patience, let us think moſt contemptibly of our ſelves, that ſo in Time we may enjoy the ſpiritual *Rachel*.

Of the true Chriſtian's heavenly Matrimony. Gen. xxix. 17, 25.

The Servitude and Sufferings of Jacob *most eminently fulfilled in Christ.*

§. 15. Consider, moreover, with what Alacrity *Jacob* did undergo the Service of seven and seven Years, for the sake of the beloved *Rachel*. Her Love mitigated the Hardness of his Labour to such a Degree, as if seven Years had been but so many Days. In like manner hath our most faithful Spouse, Christ Jesus, undergone *Three and Thirty* Years Service for the Good of our Souls, and hath abundantly fulfilled what is spoken by *Jacob* concerning his Service: *In the Day*
Gen. xxxi. 40 *the Drought consumed me, and the Frost by Night; and my Sleep departed from mine Eyes.*
Matt. xx. 28. Thus is the *Son of Man not come to be served, but to serve others, and to give his Life a*
Luk. xxii. 27. *Ransom.* And he hath been *among us as he that serveth.* And shall we yet doubt to love Christ again, and to fight under his Banner against the World, his mortal Enemy?

CHAP.

CHAP. XIII.

A Chriſtian ought willingly *for Chriſt*, and for obtaining in him the End of Man's Creation and Redemption, to die both to the World, and to himſelf.

2 Cor. VIII. 9.

Ye know the Grace of our Lord Jeſus Chriſt, that though he was rich, yet for your ſakes he became poor, that ye through his Poverty might be rich.

The pure Love of Chriſt.

FOR the ſake of Chriſt, thou muſt on one Hand die to thy ſelf, to thy Sin, and to the whole World; and on the other, be fervent to do good Works, and to lead an holy, innocent Life, agreeable to the Goſpel of Chriſt: This is not required to *merit* any thing thereby; but only out of *pure Love* to Him, who hath done and merited all for thee, when he made himſelf *Poor* for thy ſake, that ſo, by means of his Poverty, thou mighteſt become *Rich*.

The Trial of this, by keeping of his Commandments.

§. 2. Be not deceived: For not in Tongue or in Word, but in *Deed* and in *Truth*, is he to be loved of thee. If thou loveſt him, keep his Commandments; as he himſelf hath told thee: *If a Man love me, he will keep my Words; and my Father will love him, and we will come unto him, and make our Abode with him.* For *this*, ſays St. *John*, *is the Love of God, that we keep his Commandments: And his Commandments are not grievous.* And our

Joh. xiv. 23.

1 Joh. v. 3.

Saviour

Matt. xi. 28. Saviour himſelf doth affirm: *My Yoak is pleaſant, and my Burden is light.* For to him that loves Chriſt with all his Heart, it cannot but be eaſie, for his ſake, to want the Sweetneſs of worldly Trifles, and to do good by a free and unconſtrained Motion. Love renders every Burden light, whatever the beloved is pleaſed to impoſe. Whereas, he that is deſtitute of this Love, doth all Things heavily, and with an Uneaſineſs of Mind. All religious Performances ſeem to him to be full of Labour and Pain; not conſidering that to a true Lover of Chriſt, even Death it ſelf is in no wiſe terrible, provided he undergoes it purely for the ſake of the Beloved. For this is the Triumph of Love, to be able to ſuffer for the Beloved: And there-

Phil. i. 29. fore *it is given us*, ſays the Apoſtle, *on the behalf of Chriſt, not only to believe on him, but alſo to ſuffer for his ſake.* Nay, even to lay down our natural Life, if need be.

The Heroical Inſtance of Moſes. §. 3. Conſider *Moſes* for the Encouragement of thy Faith, whereof ſo honourable a Mention is made by the Holy Ghoſt. For, *by Faith, when he was come to Years, he refuſed to be called the Son of Pharaoh's Daughter; chooſing rather to ſuffer Affliction with the People of God, than to enjoy the Pleaſures of Sin for a Seaſon: Eſteeming the Reproach of Chriſt,* [or *for* Chriſt] *greater Riches than the Treaſures in Egypt.*

Heb. xi. 24, 25, 26.

Of Daniel. §. 4. Conſider *Daniel*, who was ſet apart with his Companions by the King of *Babylon*, and choſen from among the reſt of the Captives, to attend in his Court. He was to have a daily Proviſion both of the King's Meat and Wine, till he ſhould be fit to miniſter in the Royal Preſence, and to diſcharge the Offices to which he was trained up at the King's Coſt. But he and his Companions refuſed

Dan. i. 4, 8.

the

the King's Portion, with all the Delicacies of a profuse Court, and desired to be only fed with *Pulse* and *Water*. This they did, lest they should be *defiled with the King's Meat, or with the Wine which he drank*. They despised the Enticements of *Babylon*, in order to attain that Wisdom which is from above, and which only dwells in a Heart that keeps it self free from the Pollutions of a prophane World. In like manner must thou also abhor the Pleasures of Sin, as so many Dishes of *Babylon*'s Court, and never drink of the Wine of Fornication, which the Spirit of this World offers to thee; if ever thou longest to have Christ, the eternal Wisdom of God, enter into thy Soul. For as these young Men were made more beautiful by their sober and abstemious Life, satisfying Nature with Pulse and Water; so be thou firmly perswaded, that thy Soul will be more fair and beautiful in God's Eyes, even so as to be *Partaker* of the divine *Nature* it self, if thou dost but escape the *Corruption that is in the World through Lust*. 2 Pet. i. 4.

§. 5. Consider the Example of St. *Paul*, whose Words are: *The World is crucified to me, and I to the World*. That is; I am dead to the World, and the World is again dead to me. After this Example all true Christians are indeed *in* the World, but they are not *of* it. Though they live in it, yet do they not love it. They count the World to be a transient Shadow, and all its Pomps and Dignities, Glory and Lust, nothing but Vanity and Deceit, Vexation and Disappointment, to which they cannot trust. Thus are they crucified to the World, though they be in it: And the World again is crucified to them, though they be tempted by it. *The Instance of St.* Paul. Gal. vi. 14.

it. Which must needs cause an eternal Breach between both.

The Happiness of this Self-denial out of a pure Love.

§. 6. O! how happy is that Man, who is thus dead to the World, and alive unto God! Separated from the World, and collected into Christ! Blessed is the Man, into whose Heart so divine a Grace is infused, as may wholly withdraw it from these inferior Things, from worldly Honours and Riches, Lusts and Pleasures; and exalt it again to the supernal Light and Glory in Heaven: This must be obtained by daily Prayers and Supplications, since it is not possible for a true Christian to live without them.

Prov. xxx. 7. *Twofold Exercise of a Christian.*

§. 7. When *Agur* prayed to the Lord, he was graciously pleased to hear him. *Two things*, says he, *I desire of thee, O deny them not before I die. Give me neither Riches nor Poverty; but feed me with the Food of my Allowance.* Even so let a Christian pray in like manner: 'Two 'Things I desire of thee, O Lord, even these 'Two: That I may die *to my Self*, and to 'the *World*: Since without these Two it is 'utterly impossible for me to live, or to be 'a true Christian.' If thou thinkest otherwise, thou dost certainly deceive thy self, and thou shalt hear at last from the Mouth of Christ this dreadful Sentence: *I know you not.* But,

Matt. vii. 23. xxv. 12.

A spiritual Life is a Cross to the Flesh.

§. 8. Notwithstanding it be a grievous Cross to Flesh and Blood, thus to die to *Self* and the World, yet will the Spirit and Love of Christ triumph at last over all Difficulties and Oppositions. So strong is the Power of the Spirit and the Love of Christ, that true Christians pass through all these Things, as a sweet Yoak and easie Burden; and this for the sake of the Beloved. And though those that live so mortified a Life are hated

hated of the World, yet are they loved of God: For *the Enmity of the World, is the Friendſhip of God*: And in like manner: The *Enmity* of God, is the *Friendſhip* of the World. And the Lord himſelf hath declared: *If ye were of the World, the World would love his own: But becauſe ye are not of the World, therefore the World hateth you.* Jam. iv. 4. Joh. xv. 19.

§. 9. As the Sea doth freely receive and bear in it living Men, but caſts out the Dead; even ſo is it with the World, that raging and foaming Sea. As the Sea, I ſay, caſteth out the dead Bodies, ſo doth the World caſt out and drive away from it thoſe that are dead to it for the Teſtimony of Jeſus. But then it deals quite otherwiſe with thoſe that live in the Pomp and Splendor thereof, whom it commendeth and favoureth, as its beloved and genuine Offspring. The reaſon is, becauſe they live in the World, and the World liveth in them. *Diſharmony betwixt a true and a falſe Chriſtian.*

§. 10. In a Word: In whoſe Heart Pride, Covetouſneſs, Luſt, Wrath, Revenge, Indignation, and other Paſſions of the animal Nature, are mortified; he is not received and approved off by the World, but is caſt out by it. Unto him indeed the World is dead, and he again is dead unto the World. This Man liveth now in Chriſt, and Chriſt liveth in him again: And he will now be owned by Chriſt, as one of thoſe who make up that *Peculiar* People, that anſwer the great End of his Redemption: Whereas it will be ſaid to others: *I know you not*, as who, in like manner, *knew me not*: You have not confeſſed me before Men, but have been aſhamed of my Life, of my Meekneſs, Humility, and Patience: You have deſpiſed the Shame *Who are the Redeemed from the World.*

of

of my Croſs, and therefore ſhall you be with Shame diſowned again. In ſhort: Whoever refuſeth to live with Chriſt in Time, cannot expect to live with him in Eternity. Whoever hath not had the Life of Chriſt in him here, ſhall never have it diſplayed in him hereafter: And whoever diſdaineth to follow him in this preſent World, ſhall never be glorified with him in the World to come.

Union with Chriſt, or with the Devil.

§. 11. For this reaſon do ſtrictly examine thy Life, O Man! and ſee whether it be more like to the Life of Chriſt, or to that of the Devil. For certainly with one of theſe Two thou ſhalt be united hereafter to all Eternity. Now whoſoever is dead to himſelf, and to his depraved Deſires within him, he will not find it hard to die alſo to the World, and to its vain Allurements without him. And whoſoever is thus dead to the World, he cannot, for certain, be in Love with it any more, or with the Things that
1 Joh. ii. 15. are in it. *If any Man loveth the World, the love of the Father is not in him.* And how ſhould he hanker any more after the World without him, when he is dead to the World within him? The Loſs would be exceeding great, if a Lover of God ſhould in any Degree give Way to the Enticements of the World, ſo as to let it have a Share in that Love, which ſhould wholly be placed on the ſupreme Good. Such a partial Soul would ſoon be entirely overcome by the Snares of
Judg. xvi. 6. Sin, as *Samſon* was by the Charms of *Delilah*: And they would draw down upon him all that Miſery and Vexation of Heart, which doth unavoidably follow the corrupted Love of the World.

§. 12.

§. 12. Moreover, the Love of the World belongs only to the old Creature, not to the new. For the World is made up of nothing but Honour and Vain-glory, Riches and Pleasure, and Lusts of the Flesh, with the Elevation of the animal Life. In this is the old Man conversant, and delighteth himself therein. Whereas the new Man hath no Peace but in Christ alone: He enjoys all Things in Christ; who is his Honour and Glory, his Wealth and his Pleasure. And since nothing can be greater and nobler than the *Image* of God renewed in Christ Jesus; our only Care and Concern should be, to render our selves Partakers of so sublime a Dignity, remembring that Saying of the enlightned Dr. *Tauler*: *What Man in his Wits can doubt that God can infinitely more rejoice and solace a Soul, than the corrupt and indigent Creature is ever able to do?* *Love of the World compared with the pure Love of Christ.*

§. 13. The Scripture doth besides inform us, that Man was not made for the *World*'s sake, but the World for Man's sake. Man was not made to pamper his Guts, or to fill his Belly with delicate Food, to heap up Riches, or to spread his Empire far and near abroad: He was not made to get ample Estates and Possessions, to build Castles and Palaces, or to grasp greedily the Grounds or Fruits of the Earth: He was not surely made out of the Dust, to be gorgeously attired, and to abound in Jewels and Vessels of Gold and Silver. Man was made to be *Lord* of the Earth, not to be a *Slave* of it; to *subdue* it with all the Affections thereof, not to be *subdued* by it: He is not to seek his Delight and Pleasure therein, as in his Paradise, how fair and specious soever it may appear to a depraved Tast. He was not *Man not made for the sake of the World.*

not designed to be an *In dweller* of this inferior World, or a Possessor of terrestrial Treasures. Nor indeed ought he to be influenced by any worldly Motive whatsoever. No truly! for he must go hence as one that is but a Tenant for Life of this great World. Man was not made for it; nor can he abide in it. And as naked he came into it, so naked must he quit it again. 'Tis true, many are born into the World at once, and as it were by Heaps: But then Death steps in, and driveth them out of it in such Heaps as they happened to come into the same, and will not suffer any one to carry with him the least Mite of all the Treasure he hath hoarded up here.

The End of our Creation.

§. 14. Hereby now it doth most evidently appear, that we were not created for this temporal Life; nor that this World was ever designed to be the principal *End* of our Creation, since we do but live therein as Guests and Pilgrims. And therefore we ought to enquire into the true End and *Design* for which we were born into the World. This was *GOD* himself, and the *Image of God* which we bear in *Christ Jesus*, and unto which we are renewed by his Spirit. This doth convince us, that we are created for the Kingdom of God, and for Life eternal. This our blessed Redeemer hath purchased for us again when we had lost it; and into this his Spirit hath regenerated us, after we had degraded our selves from our first Dignity, and were now without God in the World.

Vanity of fallen Man.

§. 15. How preposterous a Thing is it then for a Man to set his Heart upon the World, and to give up his Mind to the Love of temporal Things, when we know that our Soul is infinitely better and nobler than

than the whole World? How ridiculous is it for a Man to ſpend his Time in a purſuit of earthly Things, when he knows he was created to carry about him the Image of God in Chriſt, and that he was renewed into the ſame by the divine Spirit? Wherefore, as I ſaid before, ſo ſay I again: *Man was not made for the World, but the World was made for Man.*

Man is made for the ſake of God.

§. 16. The Excellency of the Image of God in Chriſt Jeſus is ſo great and eminent, that all Men, with all their Labour and Might, Wealth and Riches, could not repair ſo much as one Soul, or renew her into this Image. For this Cauſe, it was neceſſary that Chriſt himſelf ſhould die, that ſo the Image of God, defaced by Sin, and deſtroyed in Man, might by his Spirit be revived, and that Man might become again the Temple and Houſe of God to all Eternity.

The Madneſs of Man not to purſue the End *of his Creation.*

§. 17. Now this being duly conſidered, as certainly it ought to be; why ſhould then a Man debaſe his Soul under the Things of this World, Honours and Pleaſures, Luſts and Riches? This truly would prove a great Madneſs. He ſhould rather reaſon with himſelf in this manner: 'Surely, ſhall I give my 'Soul, which Chriſt hath ſo dearly bought, 'for an handful of Gold and Silver, for this 'fading World, or for the Honour and Plea-'ſure which it can afford me? No; God for-'bid! For what would this be, than to 'caſt Jewels into the Mire, and Pearls be-'fore the Swine, for them to *trample under* '*their Feet*?' This is alſo the Mind of the Lord, when he ſaith: *What is a Man profited, if he ſhall gain the whole World, and loſe his own Soul? Or what ſhall a Man give in* Matt. vii. 6. xvi. 26.

Exchange for his Soul? The whole World, alas! with all the Power and Glory thereof, cannot ſo much as ſave one Soul from eternal Deſtruction: Since the Soul is Immortal; but the World paſſeth away, and all that is in it.

CHAP. XIV.

The true Chriſtian's Hatred of his own Life, and Contempt of the World, according to the Example of Chriſt.

Luke XIV. 26.

If any Man come to me, and hate not his Father, and Mother, and Wife, and Children, and Brethren, and Siſters, yea, and his own Life alſo, he cannot be my Diſciple.

Joh. XII. 25. *He that loveth his Life, ſhall loſe it; and he that hateth his Life in this World, ſhall keep it unto Life eternal.*

Three Parts of Self-Denial

THAT a Man may thus *hate himſelf*, it will be needful that, in the firſt Place, he *ceaſe to love himſelf*. Secondly, That he daily *die unto Sin*: And, Thirdly, That he maintain a *daily Combat* with himſelf, or a continual Warfare with his Fleſh or animal Nature.

Self-Love the firſt Enemy of the Soul.

§. 2. Firſt, There is nothing upon the whole Earth more pernicious to a Man, and nothing a greater Obſtruction to his eternal Salvation, than to *love himſelf*. This is not to

to be understood of that natural Love, whereby a Man takes due Care of his Preservation; but only of that *carnal and inordinate Love*, or Affection, which maketh a Man wholly concerned about *himself*, without any Regard to the supreme Being and Author of Life.

Self-Love is Idolatry.

§. 3. Man was made to love nothing but *God alone*. And since that God is to be loved alone, it followeth, that he who *loveth himself*, is an *Idolater*, and maketh himself a *God*. Whatever a Man loveth, in that his Heart doth rest and rejoice. He is brought thereby into Bondage, whatever it be, and is *devoted* to it. Man in this State is become a *Servant*, and is deprived of his genuine *Liberty*, wherein he was created at first. In this broken and divided State, he must serve as many Masters, as many *Objects* there are whom he loveth. But if thy Love, O Man! be sincerely and simply directed to God, thou art then subject to no other Lord but him, and by this Means thou preservest thy *Liberty*, and all the Privileges depending thereon. Wherefore thou oughtest to be very circumspect in thy Life and Conduct, lest thou shouldst do any thing that might prove an Obstruction to the divine Love in thee.

Self-Love the Root of all Anxiousness and Sadness, as divine Love is of Peace and Tranquillity.

§. 4. If ever thou desirest to possess God alone, thou must Surrender thy self to Him alone. But if thou love thy self, and please thy self, instead of loving and pleasing God, then Sorrow and Fear, Sadness and Anxiety of Mind will unavoidably attend thee. Whereas if thou makest an entire surrender of thy self unto God, adhering to him, and delighting thy self in him alone; then he never will leave thee, or forsake thee, but by

his gracious Preſence remove Fear and Anxiety from thy Mind.

The Root of Self-Love *muſt be extirpated.*

§. 5. He, on the other Hand, who ſeeks himſelf every where, and in all Things, and is in a conſtant Purſuit after Profit and Praiſe, Honour and Luſt, can never attain a clear Serenity, and Tranquillity of Mind. For there will be always ſomething or other that will croſs his Deſires, and diſturb his Reſt. Therefore do never believe that the Increaſe of Wealth, Fame, and Honour in this World, is always good and profitable to thee: When, on the contrary, a generous Contempt of all ſuch tranſient Things, nay, an utter extirpation of our Love to the ſame, would be attended with an infinite Good and Bleſſing. For 'tis certain, the Love of the World doth exceedingly hinder our Growth in the Love of God.

The fooliſh Choice of this corrupt Love.

§. 6. Seeing then, on one Hand, that the Things of this Life, ſuch as Praiſe and Honour, Riches and Pleaſure, are frail, and floating away with the World that gives them: And that, on the other, the Love of God endureth for ever; it is certain, that no Delight can be durable, which hath no other Foundation than the *Love of thy ſelf*, and of earthly Things: All this Reſt will ſoon be diſturbed by every caſual Chance that happens. Whereas, if the Mind be but firmly ſet upon God and his Love, it cannot but enjoy a conſtant Peace and Serenity in the midſt of all the Storms of this World. Ah! how vain, frail, and brittle, is all that which is not grounded upon God! How doth it vaniſh away of a ſudden, without any comfortable Effect left behind it? Upon the whole, remember this Word: *Forſake all Things, and then ſhalt thou, by Faith, find all Things again.*

gain. For no Lover of himself and of the World, can ever find God.

§. 7. All inordinate *Self-love* is begotten of the World, and not of God: It is earthly, and the chief Enemy to the true and heavenly Wisdom. This Wisdom doth not seek the Applause and Praises of Men. And though it be in it self a precious Pearl, yet appearing every where in its native Simplicity, without Art and Study, it is but little made of in the World, and is almost sunk into Oblivion. And therefore, though many boast and make a great Noise of this Wisdom, yet doth this heavenly Jewel conceal it self from us, whilst in our Life and Manners we are alienated from it. But if thou wilt possess thy self of it, O Man! then lay aside all humane Wisdom, which puffeth up, together with all *Self-Applause*, and *Self-Love*. It is then thou exchangest this human and earthly Wisdom, which the World admireth, for a divine and celestial one. Instead of the Wisdom of this World, which is *elated* in its self, and catches the Applause of Men, thou hast a Wisdom bestowed upon thee, which is so far from making a Figure in the World, that it is despised by it, and cast away; which however is of a divine Pedigree, and of an eternal Duration.

Self-Love *the greatest Obstacle to true Wisdom.*

§. 8. But it is impossible to love God, unless thou hate first thy self; that is, unless thou be sincerely displeased with thy self and thy Sins; unless thou crucifiest thy own Flesh, and the corrupt Propensions of *Self-Will*: For how much more a Man endeavours to love God, so much more doth he strive to subdue the Lust of the Flesh, and his own sensual Appetite. Again: The further thou departest from thy self and thy *Self-Love*, by

The Way to obtain Rest in God.

the Power of the good Spirit of God; ſo much the nearer doſt thou by Faith approach unto God, and to his divine Love. For as the inward Peace doth much depend on a Leiſure and Emptineſs from the Deſires of the Things of the World; ſo when this Peace is once eſtabliſhed within, and the Heart got looſe from the Ties to the Creature, it doth then freely return into God, and reſts in him alone.

Chriſt the Way, the Truth, and the Life. Joh. xiv. 6.

§. 9. Whoever is now ſincerely diſpoſed to deny himſelf, muſt certainly not follow his own Will, but the Will of Chriſt. *I am*, ſaith Chriſt, *the Way, the Truth, and the Life.* As if he ſhould have ſaid: 'Without the 'Way, no Man walketh; without the Truth, 'nothing is known; and without Life, no 'Man liveth: Therefore look upon *Me*, who 'am the *Way* which you ought to walk in; 'the *Truth*, in which you ought to believe; 'and the *Life*, which you ought to live and 'to hope: I am the unerring *Way*; the 'infallible *Truth*, and the *Life* everlaſting. 'The Royal Way to Immortal Life, is thro' 'my Merit; the Truth it ſelf is in my 'Word; and Life is through the Power of 'my Death. And therefore if ye continue 'in this *Way*, the *Truth* will carry you on 'to eternal *Life*. If ye will not *err*, come 'follow *me*; if ye will know the *Truth*, be-'lieve me; and if ye will poſſeſs *Life-eter-'nal*, put your whole Truſt in me, who for 'you endured the Death of the Croſs.' And what is that Royal *Way*, that infallible *Truth*, and that endleſs *Life*; the beſt and moſt noble Way, and Truth, and Life, of all others? Truly, there can be no other Way, but the moſt holy and precious Merit of Chriſt;

Christ; no other Truth, but his eternal Word; nor another Life, but a blessed Immortality in Heaven.

How our Life ought to be conform'd to the Life of Christ.

§. 10. Now if thou desirest, O Christian, to be raised up into Heaven with Christ, then do but believe in him here, and follow the Steps of his *Humility*. This is the safe Way to eternal Glory. If thou would'st not be deceived by the World, then take hold of his *Word* by Faith, and follow the Pattern of Life he hath left thee: Because this is the chief and the *infallible Truth*. If thou desirest to live with Christ, then, with him, and in him, thou must die to thy Sin, and become a new Creature: Because this is *Life*. Thus is Christ the *Way*, the *Truth*, and the *Life*; no less by Example, than by his Merit. *Be ye then Followers of God as dear Children*, saith St. *Paul*. Let us with all our Power, endeavour this one Thing, that our Life may, as near as possible, be likened unto the Life of Christ. So that if other Things were wanting to confound the false Christian, even this Example of Christ may the more effectually do it. Eph. v. 1.

The Reasonableness of this Conformity.

§. 11. Truly we should be ashamed to lead our Lives in Joys and Pleasures, when Christ our Lord lived in Grief and Sorrows: Now if a Soldier forgets his own Pleasure and Ease, when he sees his Captain fight unto Death; why should'st thou pursue worldly Pleasures and Honour, when thy Prince and Captain was so spightfully us'd, and nail'd for thee to the Cross? Shall I not say, that thou verily dost not fight under his Banner? 'Tis true, every one will now be counted a *Christian*, and expects to be saved by Christ's Death: But how few are there that do imitate his Life and Manners? If a Christian's

Character was, that he ſhould lay out for great Eſtates and Honours, our Lord had never commanded him freely to bear his Loſs for the ſake of an eternal and ſovereign Good. Do but behold the *Life* and *Doctrine* of Chriſt, and thou ſhalt own that there is nothing more *unlike* than the World and He. Behold that Manger, that Stable, thoſe Swadling-Cloaths! Are not they a lively Mirror of the Contempt of worldly Things? And can any one ſay, that his Example will draw thee off from the right Way? No indeed! His Life compared with his Doctrine, is the only Means to bring thee into the right Way, and to guard thee againſt the Deluſions and Errors of this World. Therefore he hath declared himſelf, that he is both the *Way* and the *Truth*.

That Chriſt's Doctrine and Example muſt not be ſeparated.

§. 12. If then the Lord hath choſe to enter into his Glory by the Way of Contempt and Reproaches, why ſhouldſt thou attempt to make thy Way to *Hell* by worldly Pomp and Vanity? Return therefore, O deluded Soul, and come out of that broad Way which leadeth to Death, and wherein thou enjoyeſt nothing but the ſordid Pleaſures of Sin for a Seaſon. Come into this ſafe *Way*, wherein the Traveller cannot ſtray, and embrace the *Truth* that cannot deceive, and live in Him who is *Life* it ſelf. This *Way* is the *Truth*, and this *Truth* is the *Way*.

Humility the Way to Chriſt.

§. 13. O horrible Blindneſs! A Worm of the Earth will make himſelf great in the World, when the Lord of Glory did debaſe himſelf into the Duſt! Bluſh therefore, O faithful Soul! and when thy Bridegroom, the heavenly *Iſaac*, cometh to thee on Foot; then do not thou ride aloft on the Camel of thy Pride and Ambition. Do as *Rebekah* did,

did, who ſeeing her Husband approach her, covered her Face for Baſhfulneſs, and lighting off from her Camel, went on Foot to meet him: So do thou alſo come down from the toilſome Beaſt of thy proud Heart, into the Vale of Humility, and meet thy Spouſe, and he will embrace thee, and receive thee with Joy. Go from thine own Land, ſays the Lord to *Abraham*, and from thine Acquaintance, and from thy Father's Houſe, into a Land which *I will ſhew thee*. So do thou likewiſe, as becometh a true Child of *Abraham*, quit the Pleaſure-houſe of *Self-will* and *Self-love*, in order to obtain a divine Bleſſing.

§. 14. For *Self-love* biaſſeth the Judgment of a Man; it blinds the Underſtanding, diſturbs the Reaſon, ſeduces the Will, corrupts the Conſcience, ſhuts the Gates of Life, and knows neither God, nor Neighbour. It expels Virtue, hunts after Honours, lies in wait for Riches, luſts after Pleaſures; and, laſtly, in a Word: It prefers Earth before Heaven. Now whoſoever ſo *loveth his Life, he ſhall certainly loſe it*. But whoſoever hateth his own Life; that is, denieth the Power of *Self-Love*, this Man ſhall ſurely keep it to Life eternal. Moreover, *Self-Love* is the Root of all Impenitency, and the very Cauſe of Damnation. Thoſe that are poſſeſſed with a Thirſt after *Self-Love* and *Self-Honour*, they are without Humility and Knowledge of Sin; and conſequently they cannot obtain Remiſſion thereof, though they ſhould ſeek it with Tears: For ſuch Tears are not ſhed for having *offended God*, but merely for having ſuffered *Loſs*. (f) §. 15.

The Fruits of Self-Love.

Joh. xii. 25.

(f) *Non ſunt Lacrymæ offenſi* DEI, *ſed proprii damni.*

All to be parted with for the ſake of GOD. Mat. xiii. 46.

§. 15. The Kingdom of Heaven is compared to a Pearl of great Price; which to obtain, the Man went and ſold *All* he had, and bought it. This Pearl is God himſelf, and eternal Life which he hath promiſed: To obtain which, all other Things muſt needs be left and forſaken. Of this we have a clear Example in Chriſt himſelf, who deſcended from Heaven, not for his own, but for thy ſake; not to ſerve or profit himſelf, but to ſerve and profit thee: And wilt thou ſtill delay to love Him again, who gave himſelf up unto Death for thee? It is the Part, no doubt, of a faithful Spouſe, to pleaſe none but her Husband alone: And doſt thou ſtill deſire to pleaſe the World, when thou canſt be eſpouſed to Chriſt, that great Lover of Souls? Forſake therefore all that is in the World, and deſpiſe it in thy Heart, in order to fit thy ſelf for the eminent Dignity of this ſpiritual Marriage. But if thy Love doth not adhere to Chriſt alone, it will then prove a corrupt Love, proceeding from an Adultereſs, rather than from a *chaſt Virgin*. The Love which a Chriſtian ought to bear to Chriſt, muſt be pure and uncorrupted.

A Type of the Purity of Love.

§. 16. As in the Law of *Moſes*, the Prieſt was to marry a *Virgin*: So Chriſt our true High-Prieſt, deſires a *Virgin-Soul*, or one which is taken with nothing in the World beſides his Love alone; nay, one that knows not, and loves not her own ſelf in reſpect of Chriſt. Upon theſe Terms he raiſeth the Soul to this wonderful Dignity: *If any Man*, ſays he, *come unto me, and hateth not his own Life, he cannot be my Diſciple.* Luk. xiv. 26.

§. 17.

§. 17. But what it is for a Man to *hate himself*, we will explain in a Word or two: We all carry about us the old Man, and are in a manner the old Man himself. His Nature and Property is to rush from one Sin into another, to love himself, to pursue his own Profit and Honour, and to indulge his own Will and carnal Appetite. For the Flesh is at all Times like unto it self: It studieth it self; it giveth Honour to it self; it applaudeth and pleaseth it self; it serveth it self; it respecteth it self in all Things; it is easily grieved; it is envious, bitter, covetous, thirsty of Revenge, *&c.* All this thou dost, and thou art all this in a manner thy self. For since these sinful Motions flow from thy own Heart, this is thy very Life, even the Life of the old Man in thee. Wherefore thou must now of necessity *hate thy self*, and thine own animal Life, if ever thou desirest to be a Disciple of Christ. For whoever now loveth *himself*, he loveth his own Pride and Avarice; he loveth his own Wrath and Hatred, Envy and Lying, Perfidiousness and Unrighteousness, and in a Word, he loveth the whole Brood of wicked Desires. These now thou must not love, not excuse, not cover or palliate, but thou must hate them, forsake them, and subdue them, if ever thou hast a Mind to be a *Christian* indeed.

What it is to be a Disciple of Christ.

CHAP.

CHAP. XV.

That in a true Chriſtian the old Man ought to die daily, and that the new Man ought to be daily renewed. Of Self-Denial, and of the true Croſs of Chriſt.

Luk. IX. 23.

If any Man will come after me, let him deny himſelf, and take up his Croſs daily, and follow me.

What the old Man is. Eph. iv. 22, 23, 24.

OF the *old* and *new* Man, thus ſpeaketh St. *Paul*: *Put off, according to your former Converſation, the old Man, which is corrupted according to the deceitful Luſts, and be renewed in the Spirit of your Mind; and put on the new Man, which is created after God in Righteouſneſs and true Holineſs:* (g) And in another Place he expreſſeth the Reaſon, why this ſhould ſo be: *For ye are bought,* 1 Cor. vi. 20. ſays he, *with a Price; therefore glorifie God in your Body, and in your Spirit, which are God's.* What the *old Man* is, we (*h*) ſaid juſt now; namely, Pride, Covetouſneſs, Laſciviouſneſs, Unrighteouſneſs, Wrath, Enmity, Hatred, and the like: All which muſt die in a true Chriſtian, if ever the new Man ſhall ſpring up in him again, and be Day by Day renewed. The old Man therefore dying, the new Man is quickened in Proportion

(g) *See alſo* Chap. I. (h) *See the former Chapter.*

tion to it: That is, as Pride waſts away, ſo Humility ſucceedeth by the Grace of the divine Spirit. As Wrath is quenched in the Soul, ſo Meekneſs ſhineth forth in the room of it: Thus alſo Covetouſneſs being extinguiſhed, Truſt and Reliance on God is increaſed: And the Love of the World being removed, the Love of God muſt needs come in again, and wax warm and vigorous.

§. 2. This then is the *new Man* with his Members: Theſe are the Fruits of the Spirit; this is the living and practical Faith; this is Chriſt in us, and his moſt noble Life; this is new Obedience, and the new Commandment of Chriſt; this is the Fruit of the new Birth in us; in which Birth thou muſt live, if ever thou deſireſt to be a Child of God. For thoſe only that live in the new Birth, have a Right to be called the Children of God. And this is the Reaſon why a Man ought now to *deny himſelf*, why he ought to renounce his own Honour and Will, his own Love and Pleaſure, all his Profit and Intereſt in this World; why he ought freely to give up his own Right and Life, and think himſelf unworthy of all other Things Providence doth beſtow upon him. For a true Chriſtian, who is endued with the Humility of Chriſt, doth readily own, that a Man cannot by Right challenge any of thoſe Things that come from above, or lay Claim to the very leaſt of thoſe Benefits; ſeeing they are all Gifts derived freely from the Goodneſs of God. For this Reaſon he uſeth the ſame as the Goods of another, with Fear and Trembling; not to his own Pleaſure or Satisfaction, Profit and Praiſe, but out of meer Neceſſity, ſince he cannot live without them.

What the new Man *is.* Gal. v. 6, 22.

§. 3.

The carnal and ſpiritual Chriſtian compared.

§. 3. Let us compare a *True* Chriſtian, who denieth himſelf; and a *Falſe* Chriſtian, who is poſſeſſed with inordinate *Self-Love*. If you offer this latter what he takes to be an Affront to his Perſon, preſently you ſhall ſee him wax hot, break out into Anger, and ſhew a deal of Paſſion and Diſcontent: He will brawl, and fall out into reproachful Words and Deeds, tranſport himſelf into Revenge; and frequently back what he ſays with Oaths and Imprecations: All this is the unhappy Product of the old Man; to whom it is proper to be angry and churliſh, and to fly out into Hatred and Bitterneſs. On the contrary, he that is a Chriſtian indeed, and hath ſincerely begun to learn the Leſſon of *Self-denial*, he, I ſay, is gentle and patient, eaſily to be intreated: He is free from Revenge, and full of Compaſſion and Tenderneſs; thinking himſelf worthy of all ſuch Sufferings as Providence ſhall be pleaſed to allot him. All theſe Qualities are contained under the Name of *Self-denial*, the very firſt and initial Leſſon of a practical Chriſtian.

How Chriſt denied himſelf

§. 4. In this high Patience, Meekneſs, and Lowlineſs of Mind, our Lord Jeſus Chriſt is gone before us; who, that he might ſet us
Matt. xx. 28. an Example, did readily deny himſelf: *The Son of Man*, ſays he, *came not to be miniſtred unto, but to miniſter unto others.* And again: *I am in the midſt of you, as one that*
Luk xxii. 27. *miniſtreth.* And in another Place: *The Son*
ix. 58. *of Man hath not where to lay his Head.* And
Pſal. xxii. 7. in *David*: *I am a Worm, and no Man.* The ſame Prophet did generouſly practiſe himſelf the Study of *Self denial*, when he was re-
2 Sam. xvi. 10. viled by *Shimei*. His Words are: *The Lord hath*

hath ſaid unto him; Curſe David. As if he had ſaid: I am a Worm in the Sight of the Lord; and worthy even of far worſe things. Thus all the Saints of God, and the holy Prophets, have freely denied their own Will, and judged themſelves unworthy of every good Thing. They bore with Patience the Burden of that Day. They curſed no Man when they were curſed. They returned Good for Evil. They bleſſed their Perſecutors, and prayed for them that ſlew them. And ſo by much *Tribulation they entred into the Kingdom of God.* All this was the bleſſed Effect of *Self-denial*, whereby they acknowledged themſelves unworthy of a better Uſage, and worthy of all the Evils that could befal them. And this is the *Croſs of Chriſt* which he hath encouraged us to bear: *He that will be my Diſciple, let him deny himſelf, and take up his Croſs daily and follow me.*

Acts v. 40, 41. vii. 60. xiv. 22.

Matt. x. 38. xvi. 24. Luke ix. 23.

§. 5. Now this *Self-denying* Life, is a bitter *Croſs* to the old Man; nay, it is his Death and Deſtruction. For the natural Man had rather lead a Life free from any Controul and Contradiction: He will follow the Bent of his own Will, his Eaſe and Pleaſure, rather than the Humility of Chriſt, his Meekneſs and Patience, together with the other Parts of his Life and Manners. But whatever Oppoſition the old Man may raiſe for a while, he hath received the Sentence of Death, and he muſt ſurely die, if ever thy Soul ſhall be ſaved. For thou canſt never put on the Humility of Chriſt, unleſs thy natural Pride be firſt ſubdued: Nor canſt thou put on a Love to his Poverty, unleſs thou cut off thy Avarice and Love to the World. Thou canſt not follow Chriſt in the Contempt of Vain-Glory, nor bear the Reproach

What it is to deny our ſelves

proach of his Croſs, unleſs thou pull up Ambition by the Root: Nor canſt thou expreſs in thy Life the Meekneſs and Patience of Chriſt, unleſs thy Thirſt of Revenge be mortified within thee. All thoſe ſpiritual Exerciſes the Scripture calleth by the Terms of the *Denial of one's ſelf*, by *bearing of Chriſt's Croſs*, and the *following of him*; and this for no Hope of Profit, Merit, Reward, Intereſt, Praiſe or Glory, but only for the pure Love of Chriſt; and becauſe Chriſt hath done this firſt, and left us an Example which we ſhould follow.

The Image of God *the greateſt Dignity of Man.*

§. 6. To go on: As we are to believe that the *Image of God* is the greateſt Dignity and Honour of Man; ſo we ought the more freely to embrace the Study of *Self-denial*; ſince by this the *Image of God* defaced by Sin, is now revived within us. And as this is the higheſt Honour and Dignity our Nature is capable of; ſo it is at the ſame Time the ſtrongeſt Inducement to endear unto us the Practice of *Self-denial*, whereby we come to be entitled to ſo noble a Dignity.

The natural Equality of Man.

§. 7. And why then ſhould a Man be ſo eager after the fading Honour of this World, whereby he is not a jot the better before God, whatever he may be before Men? Of this doth witneſs the Hour of our Birth, and the Hour of our Death. The greateſt in the World have one and the ſame Body of Fleſh and Blood, in like manner as the very leaſt and meaneſt of Men. So that in this reſpect, no Man is one Hair's Breadth better than another. The one is born even as the other, and the one dieth even as the other: For all Men have one Entrance into Life, and the like going out of it. The

Wiſd. vii. 6.
Job i. 21.

Begin-

Beginning and End of all Men as to this World is one. What Folly is it then to catch at the Blaſt of worldly Honour, and to thirſt after the poyſonous Praiſes of Men? All this proceeds from the Root of *Self-love*, that Bane of Man's Soul, and Seed of all ſpiritual Diſeaſes. Hereby a Man's Heart is turned away from God to the World, and from Chriſt to himſelf. How unfit, how backward, how uneaſie is a *Self-lover*, to obey and to ſavour the Words of our bleſſed Redeemer: 'If thou wilt keep thy Self, 'thy Soul, and thy Life, with all that is dear 'unto thee, thou muſt hate all this, and 'forſake and deny thy ſelf: But if thou re-'fuſeſt to comply with theſe Terms, thou 'art for ever undone to all Ends and Pur-'poſes.' *For whoſoever will ſave his Life, ſhall loſe it: But whoſoever will loſe his Life for my Name's ſake, ſhall ſave it.* Luk. ix. 24. But this is a Paradox too contrary to the Inclinations of the old Man, and therefore too little liked of by the unthinking Multitude.

§. 8. O how few are there now, who thoroughly know this depraved Life of the old *Adam*; or who do heartily engage and encounter it: And yet we muſt needs die to this Life, and to all the reſtleſs Workings thereof, if ever we will ſave our Soul from Ruin. Whatever Corruptions have been conveyed to us by *Adam*, they muſt be extinguiſhed again in Chriſt. In the Humility of Chriſt, our Pride and Ambition is to die: In Contemplating his Poverty, our Thirſt after earthly Things is to expire. The View of his bitter Sufferings ought to bring down our ſenſual Luſts. The Reproach he underwent, and the entire Reſignation wherewith he bore the Contempt of the World, is to *Neceſſity of Mortification.*

restrain us from the Pursuit of worldly Honours, and from Anger and Passion.

The Reward attending it.

§. 9. Whosoever is now dead to himself after this manner, he will also easily die to the World, and to all the Pomp, Wealth, Honour and Pleasures thereof; contenting himself with those more exquisite Riches, Pleasures, and Honours, to which he is now admitted. He is now a true Stranger to this World, but a Friend of Christ, who will refresh his Heart with the Light of his Countenance here, and with an eternal Jubilee hereafter.

CHAP. XVI.

The continual Combat of the Flesh and of the Spirit.

Rom. VII. 23.

I see another Law in my Members, warring against the Law of my Mind.

The twofold Man in one Person.

IN every true Christian there is a twofold Man, the *inner* and *outward* Man. These Two, though they be *near* one another, yet are they *against* one another; the Life of one being the Death of the other. As the outward Man liveth and reigneth, so doth the inward Man die and decay: And as the inward Man liveth and ruleth, so doth the outward Man perish and die, according to that of St. *Paul*: *If our outward Man be destroyed,*

2 Cor. iv. 16.

ſtroyed, yet is the inward Day by Day renewed. The ſame Apoſtle ſpeaking of theſe Two, calleth one, *The Law of the Mind*, and the other, *The Law of the Members.* And in another Place he names them, *The Fleſh*, and *the Spirit. The Fleſh*, ſaith he, *coveteth againſt the Spirit, and the Spirit againſt the Fleſh.* Now whenever the Spirit conquers the Fleſh, then Man liveth in the new Nature; and is accordingly in God and in Chriſt. But whenever the Fleſh maſters the Spirit, and domineers in Man; then that Man liveth in the Devil, and in the old Nature: He is under the Dominion of the World, without the Kingdom of God, and is accordingly called *Carnal.* And to be thus *carnally-minded is Death.*

Rom. vii. 23; Gal. v. 17.

Rom. viii. 6.

§. 2. Now from the Rule and Predominancy of either of theſe Two, a Man obtaineth his Name in Scripture; according as either the *carnal* or the *ſpiritual* Man liveth and reigneth in him. Whenever the Fleſh and its ſenſual Luſt is ſubdued, 'tis a Sign of the Strength of the Spirit, and of a Man's Proficiency in the internal Life: But if a Man be overcome by the Fleſh in this Combat, then it betrays the Weakneſs both of the *Faith* and of the *Spirit.* For theſe Two, *Faith* and *Spirit*, are *one* Thing, according to that of the Apoſtle: *We having the ſame Spirit of Faith, according as it is written, I believed, and therefore have I ſpoken: we alſo believe, and therefore we ſpeak.*

Difference of the carnal and ſpiritual Man.

2 Cor. iv. 13; Pſal. cxvi. 10.

§. 3. Upon the whole: *Solomon* ſays: *The patient Man is better than a ſtrong Man, and he that ruleth over his own Mind, than he that gaineth a City.* If therefore thou deſireſt to be a valiant Conqueror, and to gain an immortal Victory, then conquer thy ſelf, ſubdue

Prov. xvi. 23.

There is no greater Victory than the Conqueſt of Self.

due thy Paſſions, quell thy Wrath, mortifie thy Pride, forſake thy Ambition, and be ſure to give no Quarter to any inordinate Luſt that tempts thee. In this manner doſt thou overturn the Kingdom of Satan, who ruleth in the World by ſuch Sins. Alas! How few are there now, who may be called in Truth *Conquerors of the World*, when there are many who ſignalize themſelves as Conquerors of Cities.

The Benefit of this Victory, not only to the Conquerer, but even to the Conquered.

§. 4. If thou cleaveſt too much to the Body, thou ſlayeſt thy Soul. Now it is better that the Soul overcome, that ſo the Body be alſo preſerv'd, than that the Body overcoming, both Body and Soul ſhould periſh together. Hence our Saviour ſaid: *He that loveth his own Life, loſeth it; and he that hateth his own Life in this World, keepeth it unto Life eternal.* But howſoever, this Strife of the Spirit againſt the Fleſh, be attended with various Trials and Difficulties; yet doth it produce in the End a glorious Victory, and a beautiful Crown: Wherefore, *be thou faithful unto Death*, ſaith the Son of God, *and I will give thee a Crown of Life.* And the Diſciple that lay in his Boſom ſaith: *This is the Victory which overcometh the World, even our Faith.* But what is it, thou wilt ſay, to *overcome* the World? I anſwer: It is chiefly that World which is within us: Do but overcome *thy Self*, and the Victory over the World will certainly be on thy ſide.

Joh. xii. 25.

Rev. ii. 10.

1 Joh. v. 4.

Remaining Infirmities not inconſiſtent with a State of Salvation.

§. 5. But if ſome ſhould here ſay; 'What 'muſt I do in this Caſe: If Sin ſometimes 'doth cloſely beſet me, and carry me away 'even againſt my Will and Liking? Muſt I there-'fore be caſt away and put out of the Number of 'the Children of God? according to that Word

of

of St. *John: He that ſinneth is of the Devil?* To this I ſay: If thou art truly ſenſible of the Conflict of the Spirit againſt the Fleſh, and art uneaſie that now and then thou doſt Things that thou wouldſt not do; then it is a Sign, that even in the midſt of thoſe Weakneſſes that ſurround thee againſt thy Will, thy Faith and thy Spirit ſtrive againſt the Fleſh, and are averſe to it. St. *Paul*, by his own Example teacheth us, that this Strife is found even in good and believing Souls, when he profeſſeth that he perceived *another Law in his Members warring againſt the Law of his Mind*, (that is, againſt the new Creature, or the new and inward Man,) and making him *captive to the Law of Sin*, by cauſing him ſometimes to do the Things he would not: For to will was always indeed preſent with him; but to perfect what is good, and which he willed, he was not always able to perform; foraſmuch as he could not do of himſelf the Good that he would, but to do the Evil he would not, was always eaſie to him. Therefore during this Combat, he moſt lamentably exclaimeth: *Wretched Man that I am! who ſhall deliver me from the Body of this Death?* To which agreeth what Chriſt himſelf ſays: *The Spirit truly is ready, but the Fleſh is weak.*

1 Joh. iii. 8.

Rom. vii. 23.

Rom. vii. 24.

Mark xiv. 38.

§. 6. Sin therefore cannot be ſaid to *rule* in Man, as long as this *Conflict* is perceived in him: For he who daily fighteth againſt Sin, doth not ſuffer it peaceably to rule, ſince the Spirit riſes up, and continually ſtriveth againſt it. This Sin conſequently cannot damn a Man, whilſt it hath not got the Dominion, but is ſtill encountred by the

Of the Reſiſtance to be made continually againſt theſe.

Spirit, and is disturbed in whatever Attempt it maketh upon the Soul.

The Difference of Sin dwelling and reigning in us.

§. 7. It is the Condition of all the Saints alike to have Sin, according to that of the Apostle: *I know that in me (that is, in my Flesh) dwelleth no good thing.* This is confirmed by that of St. *John*: *If we say, we have no Sin, we deceive our selves.* Yet after all, 'tis not the *indwelling* Sin that condemns a Man, but the *reigning* Sin; since this proveth destructive to the very Essentials of a Christian Life, which the former doth not. For that Sin we contend with, and do not consent to, is not imputed to us, and therefore is *there no Condemnation to those which are in Christ Jesus, who walk not after the Flesh, but after the Spirit*; that is, who do not suffer the Flesh to get the entire Dominion over them. But as for those that are altogether Strangers to this spiritual Strife, or to this Combat of Flesh and Spirit, these are not born again, but are under the *reigning* Influence of Sin; they are Servants of Sin and Satan; and consequently damned: For the Law of the Spirit of Life hath not made them *free from the Law of Sin and Death*, so long as they suffer Sin thus to rule over them, and to *reign* in their mortal Body.

Rom. vii. 18. 1 Joh. i. 8.

Rom. viii. 1.

A Type of this spiritual Warfare.

§. 8. This spiritual *Strife* is shadowed out in the Type of the *Canaanites*, whose Remainder was suffered to *dwell amongst* the Children of *Israel*, but not to *rule over* them: Even so the holy Men of God do feel and suffer some Imperfections remaining in them; but in the mean time they suffer them not to reign over them. For thus indeed it becometh the new Man in Christ, who is a true *Israelite*, and a *Champion of God*, and who

Josh. xiii. 13. xv. 63.

who (as a Prince) hath Power with God, and ſhall at laſt prevail, when the old Man ſhall be ſubdued and mortified. Hence the daily Strife againſt the old Man, is a living Demonſtration as well as Encouragement of the new; for it argueth plainly, that there are two contending Powers in a Man. The Strength of the Spirit, and the Victory that ſucceeds it, doth ſhew a true *Iſraelite*: And the Warfare of the Spirit approveth him to be a Chriſtian indeed. For the Land of *Canaan* (according to the Type,) cannot be gained without War. But if it happen ſometimes that the Fleſh, or the *Canaanite*, doth invade the Territories of the Spirit; it is then the Part of the true *Iſrael*, (of the new Man;) not to ſuffer the Tyrant long; but, having gathered new Strength, do, by the Grace of God, after ſerious Repentance and Remiſſion of Sins, riſe again from his Fall, earneſtly imploring the true *Joſhua*, or Jeſus, to overcome for and in him theſe ſpiritual *Canaanites*. Which being done, his Sin is now forgiven, and the returning Sinner received again into Favour. He is alſo renewed to Life, and indued with new Strength in Chriſt, his great Leader in this ſpiritual Combat.

A ſeaſonable Advice during this Combat of the Fleſh and Spirit.

§. 9. Wherefore they who as yet feel many Infirmities in the Fleſh, and cannot perform Things according to their Mind, let me perſwade them, as hearty Penitents, to cleave to the Merits of Jeſus Chriſt, and intreat him to hide their Spots under his perfect Obedience. For in *this Order*, and in this Order only, the Imputation of the Merits of Chriſt is effectually applied to Man, and made *Salutary* to him. For this Imputation doth then take Place, when Man actu-

ally riſeth from Sin, and by daily Repentance ſtriving againſt it, doth now repair his former Loſſes, and guard againſt future Temptations. But whilſt the impenitent Sinner is void of this Senſe, void of all Remorſe and Brokenneſs of Heart; nay, whilſt he doth what he can to gratify the Fleſh in its fond Propenſions, nothing in the World can be more abſurd, than for him to challenge the Blood and Merit of Chriſt: For to this he hath no Title or Claim till he enters upon a ſerious Courſe of Repentance, and thereby gains an Intereſt in the ſame. For how can he be benefitted by the Blood of Chriſt, whilſt he *treads it under Foot*, by a prophane and diſſolute Life?

Heb. x. 29.

CHAP. XVII.

A Chriſtian's Inheritance not of this World.

1 Tim. VI. 7, 8.

We brought nothing into this World, neither ſhall we carry any thing out of it; having therefore Food and Raiment, let us be therewith content.

That all things are to be uſed for Neceſſity.

SEEING God Almighty created temporal Things, as neceſſary Helps and Furtherances in Man's Pilgrimage to another Life; it is meet they ſhould be applied to the ſame End and Purpoſe, and received at the Hand

Hand of God with a grateful Sense, attended with Fear and Trembling. Whatever Things are more than necessary, let it be Gold and Silver, Food and Raiment, *&c.* all this is left to Man, as a *Trial* and Probation; that from the Management thereof it may appear, how he stands affected to God, whilst he possesseth the Goods of this World: Whether he will still adhere to God, and rest in him alone, and so in the midst of earthly Possessions keep his Eye constantly fixed on those which are to come. Or, on the contrary: Whether he will withdraw his Love from God, addict himself to this temporal Life, prefer this fading earthly Paradise before that which is constant and heavenly. Man is now put upon Trial by Riches, by Honours, by Gifts of Nature, and other goodly Endowments; that so it might appear, in some sort or other, whether he would still acquiesce in God, move and live in him alone; or whether he would suffer himself to be carried away by the glaring Splendor and false Shews of the Creature; and so turning his Mind from God, adhere to the Creature, and please himself with the Shadow, rather than with God himself.

The best Choice.

§. 2. After this manner Man is now left to his own Choice and Liberty, that according to what he has chose here, he may be judged hereafter, and so prove inexcusable in that Day. It was a solemn Declaration which *Moses* laid before the People in his Time: *I call Heaven and Earth to record this Day against you, that I have set before you Life and Death, Blessing and Cursing; therefore chuse Life, that both thou and thy Seed may live.* Deut. xxx. 19

§. 3.

How a Christian ought to use the Creature.

§. 3. All things therefore in this World are exposed to our Senses; not to draw us down to their Love, but to lift us up unto God: Not to fill us with earthly Delight and Pleasure, but to be Proofs and Trials of our Fidelity; in which Trials, the Fall is very easie, when we do once begin to withdraw from God. All this is that *forbidden Tree*, with the Fruits thereof; the eating of which is so strictly prohibited by the Lord, lest our Mind going after it, should take Delight therein at last, and so play the Adultress, after the manner of those, who know no other Pleasure but what is fetched from earthly Objects. Thus do they abuse the Creatures of God, as Meat, Drink, and Apparel, to the Pleasures of the Flesh, and to vain sordid Delights, wherewith the Generality of People at this Day are too much besotted and drawn away.

Danger of Abusing it.

§. 4. But it is the Part certainly of all true Christians, to think, that they are Strangers in this World, and Pilgrims, who ought to use these earthly Things as bare Supplies of their Want and Necessity, not as Means to satiate their Lust and Wantonness. We ought not therefore to set our Affections on these inferior Objects, but on God only, who alone is able to satisfie them. If we do otherwise, we do then expose our selves to dangerous Temptations, and eat with *Eve* of the forbidden Fruit. Those that are *Christians indeed*, are not much intent upon worldly Concerns, nor desirous to fare here deliciously; for their interior Eye is bent on that Food which perisheth not. Nor do they indulge themselves in fine or gorgeous Apparel, but aspire after the Raiment of divine Light, and of glorified Bodies.

dies. In a Word: All Things in this World that may please others, are nothing to a true Christian but Cross and Temptation, Gall and Venom, Allurements to Sin, and Baits of Death, that do continually exercise his Virtue. For whatever a Man usurpeth without the Fear of God, and whatever he applieth to the gratifying of the Flesh, cannot but be Venom and Poyson to the Soul, howsoever to the Body it may seem healthful and pleasant. But after all, Man is by Nature so far from endeavouring to know the forbidden Tree, with its Fruits, that he gives himself up to a careless and unthinking State of Life, that so he may with the greater Security feed on the Lusts of the Flesh, as the proper, though dangerous Fruit of that Tree.

Motives to recommend a sober Use of the Creatures.

§. 5. A Christian, on the contrary, useth all Things with the Fear of God, as a Stranger and Pilgrim, taking Care at the same Time, to refrain from all manner of Excess, either in Meat, or in Drink, or in Apparel and Houses, or in any other Thing of this Life, lest he should by any irregular Use offend both his Father in Heaven, and his Fellow-Christians here upon Earth. He carefully avoids all Abuses of this kind, yea, will not so much as gaze on the tempting Tree, for fear of being ensnared: But with the Eye of Faith, he stedfastly beholdeth the future Happiness of Souls; and for the sake thereof, refuseth to comply with the Cravings of the sensual Life. For what profiteth it the Body, if in this World it swims in Lust and Pleasure, when in a little while it shall be eaten by Worms, and stript of all its Enjoyments? *Naked*, saith holy *Job*, *came I out of my Mother's Womb, and naked shall I return again.* A naked and infirm, a poor and indigent Body, we

Job i. 21. Eccl. v. 15.

we bring into the World; which, as the Spoil of Death, is taken from us again, when we go out of it. All is now gone as a deceitful Shadow; and we shall find nothing again of all that sumptuous Fare and those rich Possessions we have purchased here.

The Misery of the natural Man.

§. 6. Whatever we have enjoyed, from the Hour of our *Birth*, down to the Hour of our *Death*, let it be Food or Drink, House or Raiment; all this, I say, hath been the Bread of *Mercy* and *Affliction*, given us to supply the bare Wants of this Life. All this is now at the Approach of Death, taken from us again, and we depart poorer out of the World, than we did enter it. When a Man enters into the World, he is endued with Life and Body; and he finds a necessary Cover, with Meat and Drink, before him: But now when he goes off from the Stage, after having acted a little while his Parts, he is deprived in a Moment of all his Enjoyments, and leaveth his very Body and Life behind him. Go now, O Man, and consider, whether any Thing can be more wretched and poor, more naked and miserable, than a dead Man, if he be not cloathed with Christ, and made rich in his God!

How the Consideration of our leaving this World, ought to affect us.

§. 7. Now as we certainly are Strangers and Pilgrims in this World, and must leave at our Death all these earthly Enjoyments, let us cease, at least, to incumber our Souls with such Things as we cannot carry with us out of the World, and the Use whereof is confined to this Life only. Is it not a kind of Madness to heap up so much Wealth and Riches for a frail Body, for a Body which we must leave behind us, and which cannot enjoy it hereafter? Do not we know

know that there is another and better World, and another Body, and another Life, and that in Truth we are *Strangers* and *Pilgrims* before the Eyes of God, whatever we may seem to be in the Eyes of Men?

How the Comparison of eternal with temporal Things doth introduce Light and Wisdom.

§. 8. If therefore we be Strangers in this World, then it followeth from thence, that our Country and Dwelling-Place must needs be elsewhere. This will plainly appear unto us, if we do but compare Time with Eternity, the visible World with the invisible, the earthly Tabernacle with the heavenly, the mortal with immortal Things, and those which are frail and perishing, with those that are eternal and lasting. This Comparison of contrary Objects, will afford us a due Insight into *Time* and *Eternity*, and make us behold with the Eye of Faith such Things as remain altogether unknown to the unthinking Multitude. 'Tis for want of this Consideration, that so many grow loose and disorderly in their Manners, wallow in the Mire of earthly Pleasures, and drown themselves in worldly Care and Avarice: That they are blind and regardless as to the Concerns of their immortal Soul; howsoever in other Things they may be sharp and quick-sighted enough. The Reason is, because they have so far addicted themselves to this worldly Life, as to think this alone to be the most pleasant, the best and noblest of all: Whereas true Christians do rather account this Life an Exile, a Valley of Tears, a Den of Misery, and a Dungeon of Sorrow.

The Bestiality of such a Choice as this.

§. 9. Hence it is that those who love this World, and place their Happiness therein, do not excel the very Beasts in Wisdom or Understanding: And as they live, so they

die

Psal. xlix. 12. *die like Beasts*, as the Psalm tells us. They are altogether blind as to the internal Man; they don't so much as think on heavenly and eternal Affairs; neither do they rejoice in God, but in the low and sordid Enjoyments of this World. In these Things they seek their Rest and Delight, and having obtained it after much Toil and Labour, they sit quietly down, and wonderfully please themselves in the Possession thereof. Wretched Men indeed! Blind and stupid in the tremendous Concerns of their eternal Salvation: Mere Animals, sitting here in the Darkness of Ignorance, and hence removing to that of Death and Damnation.

The wisest Choice of the true Christian Exemplified in Christ.

§. 10. But that we may the better acquaint our selves with the State of our *Pilgrimage* here, we ought to ponder over and over again that Example which Christ hath set us, and earnestly follow him both in his Life and Doctrine. He hath left us an unerring Pattern of universal Holiness: He is our Captain and Guide, to whose Life and Manners, our Lives and Manners ought to be conformed. Go then and look unto Him, who when he was the greatest of all Men, readily chose that Life in which nothing great did appear; nothing but *Meanness* and *Poverty*, and a Contempt of *Honour*, *Wealth*, and *Pleasure*, which (*i*) make up that *Threefold* Deity that the World at this Time adoreth. All these Things, to whom the World did sacrifice, the Lord contemned, as *having not where to lay his Head.*

Matt. viii. 20.

In David.

§. 11. So *David* in like manner, before he came to the Kingdom, was poor, vile, and

(i) *Hæc Tria pro Trino numine mundus habet.*

and despis'd; and being made King at last, yet did he count all his Royal Splendor for nothing, in Comparison of Life eternal, and the Kingdom of God, to which he was called. *How amiable*, says he, *are thy Tabernacles, O Lord of Hosts? My Soul longeth, yea, even fainteth for the Courts of the Lord: My Heart and my Flesh crieth out for the Living God: Better is one Day in thy Courts, than a Thousand.* 'I have indeed a Kingdom, I have 'Subjects and People, I have Kingly Palaces, 'and the Tower of *Sion*; but these are no-'thing in respect of thy Tabernacle, O 'Lord.' Of the same Mind was also *Job*, when he rejoiced in his Redeemer.

Psal. lxxxiv. 1 Ver. 10. *In Job.* Chap. xix. 25.

§. 12. Neither *Peter* nor *Paul*, nor indeed any of the other Apostles, did seek the Riches of this Life, but those that were laid up in another and better World. For this Reason they freely espoused the poor Life of Christ, walking in his Charity, Lowliness, and Patience, contemning this Earth, and triumphing over the World, and all its glistering Baits and Enticements. They pray'd for them that cursed them; they thanked them that reproached them; they blessed them that reviled them. When they were persecuted, they praised God; when they were scourged, they shewed an unmoveable Patience, professing that by many *Tribulations* they were to *enter into the Kingdom of Heaven*: And when they were slain, they (with Christ their Head,) prayed: *Father forgive them*! And with his first Martyr: *Lay not this Sin to their Charge.* Thus were they dead on one Hand, to all Wrath and Revenge, Bitterness and Ambition, Pride and Love of the World, nay, and of their own Life also; and on the other, did they live

In all the Apostles.

Acts xiv. 22. Luk. xxiii. 34 Acts vii. 60.

live in Christ and in his Love, in his Meekness and Humility, in his Patience and Resignation. And thus were they made alive in Christ by Faith.

The true and false Christian

§. 13. This excellent Way of Life, is to a Lover of this World altogether unknown: For as many as do not live in Christ, nor know that the *TRUTH* is in him, these, I say, are still dead in their Sins; dead in Wrath and Hatred, in Envy and Avarice, in Pride, and Lust of Revenge. And as many as continue in this Life, they are in a State of Impenitency, and are not yet quickned by Faith in Christ, let their Boasts be what they will. Whereas the true Christians know it to be their Duty to follow the Steps of Christ, and to conform their Lives to the Life of Christ, as the prime and original Pattern of all Virtue and Goodness. They have his Life, in a Word, for their Example; and their Book is *CHRIST* himself: From whom they derive all manner of substantial Learning, both as to Life and Doctrine, according to that:

Omnia nos Christi Vita docere potest. That is, *The Life of Christ us all Things well can teach.*

2 Cor. iv. 18. These say with the Apostle: *We look not at the Things which are seen, but at the Things which are not seen: For those Things which are seen, are Temporal: But those Things that are not seen, are Eternal.* And with all the holy Ancients, they declare: *We have here no continuing City, but we seek after one to come.*

Heb. xiii. 14.

Man not created for this World.

§. 14. If then, upon all these Considerations, it be found true, as certainly it will, that we are here *Strangers*, and have no abiding Place in this World; it follows, that we were not created for the sake of this visible World, as

as our last and ultimate End. Further: That there remains for us another World, another Country, another City, other Dwellings, other Tabernacles; for which we should not think it hard to lose here even an hundred Worlds, yea, our very Life also, if thereby we might gain the World to come. All which a sincere Christian pondering in himself, he rejoiceth that he hath no continuing City here, but that he hath been created for Life eternal. He considers also the Madness of those, who, pursuing the Things of this World, load their Souls with worldly Trash, and expose them thereby to eternal Ruin and Torment.

CHAP. XVIII.

The extravagant Madness of preferring Temporal Things before Eternal. The Reason why we should not adhere to the Creatures with our Hearts.

Numb. XI. 1.

The Lord heard it, and his Anger was kindled; and the Fire of the Lord burnt among them, and consumed them that were in the uttermost Parts of the Camp.

The Character of carnal Christians.

THE Children of *Israel* murmured against *Moses*, and said: *Who shall give us Flesh to eat? We remember the Fishes, the Cucumbers, and the Melons*, which we did eat in *Egypt*. This is a notable Type of the Numb. xi. 4, 5.

Men of this Time, who, under the Cover and Title of the Goſpel, ſeek generally after earthly and carnal Things, and uſe more Diligence to become rich and great by the Goſpel, than good and happy: They love
Joh. xii. 43: the *Praiſe of Men more than the Praiſe of God*: They are more for gratifying the Fleſh in its luſtful Propenſions, than for bringing it down into true Compunction and Brokenneſs of Spirit. Whereas the Character of a ſound Chriſtian, is to have more Care of *eternal*, than of *temporal* Things; to ſeek more the Glory that endureth, than that which paſſeth away; to long more after the *heavenly* and inviſible Riches, than ſuch as are *earthly* and viſible. In a Word: He crucifies and mortifies the *Fleſh*, that the *Spirit* may live.

The true Chriſtian's Rule of Life.

§. 2. The Sum of all Chriſtianity is, to *follow Chriſt our Lord*. For St. *Auguſtin* ſays: (k) *The Whole of Religion conſiſts in this, to imitate Him whom thou worſhipeſt*. And *Plato*, by the bare Light of Nature, has ſaid to the ſame Purpoſe: *The Perfection of a Man conſiſteth in the Imitation of God*. Therefore ought this to be our chief Care and Concern, that we may *follow Chriſt*, and that grand Example of Life he hath left us for Imitation. All our Thoughts and Actions, our Deſires and Labours, ſhould aim at that *One Thing neceſſary*, how we might come to him, be ſaved by and united with him to all Eternity, chearfully waiting here for the Diſſolution of our earthly Bodies, and for a Tranſlation to that Inheritance which is reſerved in Heaven.

§. 3.

(k) *Summa Religionis eſt, imitari eum quem colis.*

§. 3. To the Obtaining of that undefiled Inheritance, all our Cares and Actions ſhould be ſteddily directed. And again, our very Call, with all the Works proceeding from it, ſhould be influenced by a divine Faith, by an unfeigned Love, and by a lively Hope, guiding our Deſigns, and fixing them on that Happineſs which is to come. Or to ſpeak yet plainer: We ſhould never lay aſide the Memory of that eternal Happineſs to which we are called, and wherein all our Deſigns ought to center at laſt. *And conſtant Care.*

§. 4. By this Method, which habituateth our Soul more and more to the Preſence of God, is begotten in Man a holy Deſire and Thirſt after eternal Things; and the Deſire and Coveting of worldly Things, which is inſatiable in its own Nature, is at the ſame time powerfully reſtrained. This is taught by St. *Paul* in that excellent Sentence: *Whatſoever ye do in Word or Deed, do all in the Name of the Lord Jeſus, giving Thanks to God and the Father by him.* Col. iii. 17. 1 Cor. x. 31. *Effect of Meditating on the Preſence of God.*

§. 5. The *Name* of God, wherein all Things ought to be done, is nothing elſe but the Honour, Praiſe, and Glory of God. *David* ſays: *According to thy Name, O God, ſo is thy Praiſe unto the Ends of the Earth.* Pſal. xlviii. 10. To this great *Scope* and *End* of humane Life, all our Works and Actions ought conſtantly to tend: And 'tis then they are done in God, and will follow us cloſe to a bleſſed Eternity. *And on the Name of God.*

§. 6. Briefly: God Almighty, our chief and ſovereign Good, ſhould be the *Principle* and *End* of all our Deſigns, if we would not fail of eternal Salvation. This is inculcated by St. *Paul*, in his Epiſtle to *Timothy*: *But thou, O Man of God, flee theſe things*; to 1 Tim. vi. 11. *And on the End of Man's Actions.*

wit, Covetouſneſs, and the Love of the World. He calleth a Chriſtian a *Man of God*, becauſe he is born of God, and liveth in God, and therefore is alſo the Son and Heir of God: As, on the contrary, *a Man of the World*, is one who liveth according to the World, who *hath his Portion in this Life*, and whoſe *Belly is filled with the Treaſures of the Earth.* From all thoſe Snares a Chriſtian ought carefully *to fly, and follow after Righteouſneſs, Godlineſs, Faith, Love, Patience, Meekneſs, and lay hold on eternal Life, to which he is called.*

Pſal. xvii. 14.

Puniſhment of a wicked Life.

§. 7. Now whenever a Man refuſes to be guided by theſe wholſome Maxims, then he muſt needs fall away into all manner of enormous and preſumptuous Sins, which the moſt juſt God will puniſh at laſt with eternal Fire, repreſented here by the *Burning of the Tents* of the *Iſraelites*. It was a Fire of Indignation, kindled by a jealous God, to curb the luſtful Exceſſes of this extravagant People.

Why Plagues are ſent upon the World.

§. 8. Wherefore, as often as all manner of publick Calamities are inflicted upon us, ſuch as Inundation, Fire, War, Famine, Peſtilence, and Earthquake, let us always remember, that theſe are the juſt Puniſhments of a God provoked to Anger, by our preferring temporal Things, to Things eternal; and by taking more Care of a mortal and weak Body, than of a never-dying and immortal Soul. This is certainly a Point of the blackeſt Ingratitude, and an open Contempt of God, deſerving to be puniſhed both here and hereafter. For at this rate, Man lays aſide an Almighty eternal Being, from whom he has both Body and Soul; and converts

an

an impotent Creature into an *Idol*, to which he ſurrenders his Love and Affection. Truly, whoever loves the Creature more than the Creator, and periſhing Things more than thoſe that are eternal; he offers the higheſt Affront to his Maker, and defyeth the grand Deſign of the Chriſtian Religion.

The right Uſe of the Creature.

§. 9. The Creatures of God are given us as daily Supplies of our Want and Neceſſity; but not that we ſhould ſet our Heart and Affections upon them, which God doth challenge to himſelf alone: They are deſigned to be Prints unto us, Footſteps and Teſtimonies of *God*; whereby we ſhould improve our ſelves in the Love and Knowledge of the Creator.

Puniſhment of its Abuſe.

§. 10. But what can we ſuppoſe will be at laſt the Event of this inordinate Love of the World? Truly, it will terminate into Deſtruction and *Hell-Fire*, as is moſt lively repreſented to us in the Conflagration of *Sodom* and *Gomorrah*, and in the *Burning* up of the Camp of the *Iſraelites*. All this, I ſay, is a ſpeaking Mirror of eternal Fire and Damnation.

Irregular Love of the Creature.

§. 11. I deny not, but all Creatures of God are good in themſelves; but when Men begin to ſet their Hearts upon them, and by their irregular Love, convert them, as it were, into ſo many Idols; they then become an Abomination before God, being juſtly ranked amongſt the moſt odious Images of Gold and Silver, and now made the Fuel and Matter of eternal Fire.

The Inheritance of a Chriſtian.

§. 12. In ſhort: The Love and Joy, the Wealth and Honour of Chriſtians, are not circumſcribed but by Eternity it ſelf, or by Life eternal: For *where thy Treaſure is, there will thy Heart be alſo.* Whereas, on

Luk. xii. 34.

the contrary, from the Luſt and Love of the World, nothing can ariſe but Death and Damnation. *The World paſſeth away, and the*
1 Joh. ii. 17. *Luſt thereof; but he that doth the Will of God, abideth for ever.* And hereupon St. *John* beſeecheth the Faithful, entirely to withdraw their Love from the World, ſaying: *Love*
Ver. 15. *not the World, neither the Things that are in the World.* Theſe and the like Conſiderations do powerfully convince us, that God will not have us adhere with our Love to any Creature whatſoever. But this will ſtill fuller appear from the following Reflections:

Why the Creature is not to be loved but God alone.

(1.) Becauſe Love is the very *Heart* of a Man, and the nobleſt of all his Affections; which therefore is due to God alone, as to the prime and ſovereign Object.

(2.) Becauſe it is a great Folly to love that which cannot love us again. 'Tis therefore to no purpoſe to love a frail and tranſitory Thing, which beareth no Love to us. Whereas the infinitely good God deſerveth to be loved alone, ſince out of pure Love he hath created us to eternal Life, and hath to the ſame Purpoſe redeemed and ſanctified us.

(3.) Becauſe naturally, *like* Things are loved by their *like*: Therefore God made us after his own Image and *Likeneſs*, that we might love Him, and next to Him, our Neighbour, created after the ſame Image.

(4.) Our Soul is like a Wax, ready to receive any Impreſſion printed upon it: Or rather like a Glaſs, repreſenting indifferently all Objects that are placed before it, whether they be of Heaven or Earth. Turn therefore wholly thy Soul towards God alone, that his Image may be fully expreſſed therein.

(5.)

(5.) The Patriarch *Jacob*, when he lived in *Mesopotamia* amongst Strangers, and was far removed from his native Country, after *Twenty* Years Service, demanded at last his Wives and Wages: And being stirred up by the sweet Remembrance of the Place of his Nativity, did return to the same again: So our Soul, among the various Affairs of this World, and amidst all the Hurry of our outward Employments, ought never to decline from longing after that blessed Country, to which we are designed by Providence. *Motives to the Love of God.*

(6.) Man is either the better or the worse by whatsoever he loveth. If he loveth God, he freely partaketh of that heavenly Virtue and Goodness that resideth in him: But if he loveth the World, he then is defiled with all the Sins and Evils that cleave to it.

(7.) When King *Nebuchadnezzar* was too much transported with the Love of the World, he then lost the very essential Form of a *Man*, and degenerated into that of a *Beast*: So all Men blotting out of their Hearts the Image and Love of God, are transformed according to the interiour Man, into the Nature of Wolves and Dogs, Lions and Bears: For so indeed, and no better, are all those that do wholly surrender themselves to the Love of this World.

(8.) Last of all: Whatever a Man hath loved here, and carried about in his Heart, that will be manifested in him hereafter, and with this he shall for ever associate himself, whether it be God or the World. If the World has been the Object of his Love in this Life, it will never leave him hereafter; but this corrupt Love converted at

last into Hell-Fire, will prove his Death and Tormentor to all Eternity.

CHAP. XIX.

He is of God most beloved, who is most wretched in his own Eyes. How a Man, by the Knowledge of his own Misery, is moved to seek the Grace of God.

Isai. LXVI. 2.

To this Man will I look, even to him that is poor, and of a contrite Spirit, and trembleth at my Word.

That the poorer any Man is in Spirit, the fitter Object he is of heavenly Riches.

THIS comfortable Word our good and merciful God hath uttered by the Prophet *Isaiah*, to comfort our Heart when it is most oppress'd with Sorrow and Misery. God will look to him that is poor and needy. Be not therefore ashamed to be bruised in Spirit, and abased in thine own Eyes. Humble thy self to the Dust, and think thy self unworthy of all Grace and Favour: And then thou shalt be raised again out of thy own Vileness, and in Christ thou shalt obtain Acceptance with God Almighty.

Self-Contempt is the first Step to God's Favour.

§. 2. Whosoever therefore is still *Something* in his own Eyes, he is not yet wretched and humbled enough in his Heart: Nor can he expect to be regarded by him, who only looks upon the little and poor ones. For

For the Apostle hath told us: *If a Man think himself to be something, when he is nothing, he deceiveth himself.* The Reason is, because God is *All in All alone*, and consequently, the Creature must become an empty and bare *Nothing*. And this is so great and practical a Truth, that Man is not only to believe it in his Heart, but also to express it in his whole Life and Conduct. Gal. vi. 3.

§. 3. The Consequence of all this is, that if ever thou dost design to give up all Honour and Glory to God Almighty, that *HE* may be *ALL* alone, thou thy self must certainly be *Nothing* in thine own Eyes: That is, thou must be brought to such a Degree of *Self-abasement*, as to have a very low Opinion of thy self, and of thy Proficiency in spiritual Matters. For how is it possible that God should be *All* in *All*, whilst thou thy self continuest to be *Something*? Thou invadest the *Sovereignty* of God by this *Self-exaltation*, and appropriatest that to thy self which is his peculiar Due and Prerogative. This Contempt of Man's self is set forth in the Example of *David*, who dancing before the Ark, and being despised by *Michal*, as a mean and contemptible Fellow, answered: *I will yet be more vile than thus, and will be base in my own Sight.* 2 Sam. vi. 22. *The Wisdom of Self-Abasement.*

§. 4. A Man that will needs be *Something*, is the Matter out of which God useth to make *Nothing*. And he, on the contrary, that loveth to be reputed as *Nothing*; (and in his own Judgment is so;) this is the Matter out of which the great Workman maketh *Something*. He that will be wise in his own Opinion, is the Matter out of which God maketh a Fool: And he that is truly sensible of his own Folly and Nothingness, *Self-Contempt is the Way to Greatness.*

is the Subject out of which God formeth a wise and great Man. He who professeth himself before God, to be the worst and most wretched of all, is, in the Judgment of God, the greatest and chiefest of all others: And he that in his own Sentiment, is the greatest of *Sinners*, shall be honoured by God as the greatest of *Saints*.

The Exaltation of Humility,

§. 5. This is in Truth that Humility which God exalteth: This is that Misery which he respecteth: This is that *Nothing*, out of which he createth *Something*. For as in the first Creation, that glorious Fabrick of Heaven and Earth was brought forth out of nothing; so is a Man first to be reduced to a profound Sense of his Vileness, if ever he shall be exalted to Glory and Dignity.

Exemplified.

§. 6. Regard again the Conduct of *David*, with whose Meanness and Self-Contempt God was pleased to that Degree, as to make him a wonderful Instrument of promoting his Glory. Consider the Example of *Jacob*, who freely confessed: *I am not worthy of the least of all thy Mercies.*

Gen. xxxii. 10.

§. 7. But above all things, lay to Heart the Example of CHRIST, a Christian's grand and unblameable Pattern. He was abased under the meanest of Men, was made a *Worm*, and accursed for our sake: But the lower he was sunk, the higher he did afterwards rise, when he received a Name which was above every Name.

Psal. xxii. 7. Isai. Liii. 4.

The Method of God's Workmanship.

§. 8. As a curious Artist endeavouring to shew his Skill upon some special Piece of Work, taketh a new Matter, polluted with no Man's Hands, to work upon: So doth God in like manner proceed, when he is about raising a Man to be a singular Instrument of advancing his Glory. He that believeth

lieveth himself to be *Something*, this Man cannot expect to be looked upon by the Lord; nor can he be the Matter for a divine Work: Because that only which is *Nothing* and *Void*, is that out of which God, after a marvellous manner, produceth all Things. This the blessed Virgin was fully acquainted with, saying: *He hath regarded the Lowliness of his Hand-Maid; therefore from henceforth all Generations shall call me blessed.* Luke i. 48.

§. 9. But who is this blessed and lowly one that is *Nothing* in his own Eyes? He indeed who inwardly and in his Heart thinketh himself worthy of no divine Benefit, be it either bodily or spiritual. For he that arrogateth any Thing to himself, this Man esteemeth himself *Something*, and therefore is the farthest off from divine Grace, and most of all unfit to be an Object for God's new Creation. For he that thinketh himself to be *Something* when he is *Nothing*, shall find no Share in the Grace of God, but must of Necessity lose the Benefit thereof. This Spirit of Selfness rendereth Grace it self of no Effect, and shutteth out that which containeth all Things in it. Because if a Man judge himself *worthy* of any Thing, he taketh then not all Things *gratis* of God: For it is *Grace*, not *Merit*, whatever we are. Besides, a Man hath no Propriety in any thing at all but in his Wretchedness, Sin, Misery, and Infirmity: All other Things are God's, and do *freely* flow from his infinite Goodness. *The Necessity of this Knowledge.*

§. 10. A Man in himself considered, that is, independently on God, by whom he subsists, is no more than a *Shadow*. For Instance: As the Shadow of a Tree doth constantly follow the Motion of the Tree from *Man compared to a Shadow.*

which

which it depends: So ſhould Man follow the Motion of God, from whom he hath his very Life and Being. Thus Man is a *Shadowy* Repreſentation of God, from whom he de-
Acts xvii. 28. rives his Life and Motion. For, *In him we live, move, and have our Being.* 'Tis true, the Fruit and Apples will ſometimes *appear* in the very Shadow of the Tree, yet do they not therefore belong to the Shadow, but to the Tree. So all the good Fruits that perhaps appear in thy Life and Conduct, are not the Product of thy own Self and Capacity, but of God alone, who is the original Source whence all good Fruits do proceed. Again: As the Apple groweth not out of that groſs Subſtance which is ſeen by the Eye, as the Vulgar ſuppoſes, (tho' it hang on the Tree, as a Child hangeth on the Mother's Breaſt,) but from that *ſeminal* Virtue which is contained therein, and which is impregnated from above; (*l*) ſo the new Man, and the Fruit he bears, doth not ſpring up from any thing that is groſs and viſible to the Eye, but from a ſupernatural and inviſible Seed grafted upon the Mind.

God alone is Man's Life and Power.

§. 11. Thus is Man by Nature a fruitleſs and *dry Tree*; God is his Strength, whereby Life is renewed in him, and he himſelf *made fat and green in the Houſe of God.* God
Pſal. xxvii. 1. is the *Strength of our Life*, as the Prophet calls him: Whereas Man in his natu-
Luk. xxiii. 31 ral State is compared to a *Dry-Tree*, which will be deſtroyed at laſt and burnt up. Thus is Man a *Lifeleſs-Tree* by Nature, when, by the divine Grace, he will be ren-
Hoſ. xiv. 8. dered as *green as a Fir Tree*: Or, as the Lord

(l) *Ex Centro Seminis.*

Lord expreſſes it: *He ſhall bring forth much Fruit* whilſt he *abideth in Chriſt.* Joh. xv. 5.

§. 12. When, after this manner, a Man is truly wretched and poor in his own Eye, and has nothing in the World to truſt to but the pure Grace of God, manifeſted in Chriſt Jeſus; then doth God graciouſly *look upon him.* This divine Regard muſt be underſtood after the manner of God. The Look or Countenance of God, is not as the Countenance of Men, deſtitute of Life and Virtue: But there is a real Power and Influence that goes along with it, to ſupport and revive the faint and penitent Sinner. And as none but humble and contrite Hearts are capable of this heavenly Aſpect; ſo by how much the more clear and amiable it is, ſo much the leſs do they think themſelves worthy of it. Such a Soul thinks herſelf unworthy of all divine and temporal Bleſſings, as *Jacob* did in his Time. She is in a manner aſhamed to receive any divine Comfort, be it never ſo little. She confeſſes herſelf unworthy of the leaſt of divine Mercies God hath beſtowed upon her in Chriſt Jeſus. She ſays with *Jacob*: *I am leſs than the leaſt of all the Mercies, and of all the Truth which thou haſt ſhewed unto thy Servant.* For behold, ſince thou gaveſt me thy Son, I come with *Two Bands*, with the Bleſſings of *Grace* and of *Glory.* And truly, if a Man ſhould weep a Sea of Tears, it were by no means a ſufficient Price to purchaſe the leaſt Part of an heavenly Comfort. The *Grace of God* cannot be merited by Men, who deſerve nothing but Wrath and eternal Damnation. *The only Way to be reſpected of God.*

§. 13. Whoever doth thus acquaint himſelf with his own worthleſs Life and Condition, he is truly one of thoſe *poor and contrite Objects, to whom the Lord doth* graciouſly *The Bleſſing that attends a true Brokenneſs of Heart.*

ouſly *look*. Without this previous Brokenneſs of Heart, Man cannot expect to enjoy that bleſſed Aſpect of God, nor indeed that ſweet
2 Cor. xi. 30. Grace and Kindneſs which is promiſed to the poor in Spirit only. In this Weakneſs and Poverty
Chap. xii. 9. the Apoſtle doth glory, when he ſays: *If I muſt needs glory; I will glory of the Things which concern mine Infirmities.* And he adds the Reaſon: *That the Power of Chriſt might reſt upon me.* For ſo great indeed is the Mercy of God, that he will not ſee the Work of his Hand deſtroyed: But ſo much the weaker the Creature is in it ſelf, ſo much the more is it ſuſtained by the Power of an Almighty Being: For in the Weakneſs of the Creature, the Power of God is exalted; as the Lord declared unto *Paul*: *My Grace is ſufficient for thee; for my Power is made perfect in Infirmity.*

Humility exalted.

§. 14. By how much therefore a Chriſtian is vile and abject in his own Opinion, ſo much the more freely doth God look upon him, to the greater Manifeſtation of the Riches of his Glory in a Veſſel of Mercy. And in beſtowing this heavenly Conſolation, he doth not look at all on Man's *Merit*, but barely his Want and Poverty. And this Comfort can in no Degree be compared with any Comfort of Men, which it doth infinitely exceed.

Wherein true Poverty of Spirit conſiſts.

§. 15. By this *poor* and *contrite* Man, mentioned by the Prophet, is not to be underſtood, a Man that is poor in the *outward* Senſe of the World, and who is altogether deſtitute of humane Help and Relief: But this is the *poor Man*, that labours under the Load of his Sins, and grieveth for them. If Sin were not in the World, verily there could be no Miſery. But now there cannot ſo much Miſery befal a Man, but that he is worthy of much more. Far be it therefore from

from us to grieve, because we have not many temporal Incomes and Benefits conferred upon us; since we are not worthy even of the least of them, no not of the very Life we carry about us. Which, though our Flesh may think a hard Saying, yet ought every penitent Sinner to be a severe Judge against himself, and not in the least give any Allowance to his carnal Propensions. And this is the *Order*, wherein we are to obtain God's Favour and Mercy.

It maketh a Man slight outward Afflictions.

§. 16. And what has a Man now left to boast of, and what can he have to open his Mouth? The best for him is, to open it only in these two, but affectionate Words: *Peccavi*, and *Miserere*! that is: *Lord! I have sinned; have thou Mercy upon me!* And truly God himself requireth no more of a Man, but that he humbly deplore his Sin, and in an unfeigned Sentence of Repentance crave Pardon. Which Two, whoever neglects, he may be said to have slighted the best and most needful Part of his Life. Weep not therefore, O Man! on account of thy Body, because it is naked and sick, pinched with Hunger and Cold, insulted and persecuted; or because it is confined to Bands and Prison: But humble thy self before the Lord, and bewail the woful Condition of thy Soul, which is constrained to dwell in so wretched a House as thy Body is, in a *House of Bondage* and Misery. *Unhappy Man*, says the Apostle, *Who shall deliver me from this Body of Death*? This free and Christian Acknowledgement of thine own inward Misery, this godly Sorrow, this Thirst after divine Grace, this Faith leaning on Christ alone, opens in Christ the Door of Grace, by which God enters into thy Soul. *Be zealous therefore and repent.*

Rom. vii. 24.

Rev. iii. 20.

repent. Behold, I ſtand (ſaith the Lord) *at the Door and knock; if any Man hear my Voice, and open the Door, I will come in to him, and ſup with him, and he with me.* Which *Supper*, is nothing elſe but the full Remiſſion of Sin, attended with heavenly Comfort, with Life and Happineſs. This is the ſacred Door of *Faith*, through which the Lord, at his own Time, goes into the Soul; and after the Day of Toil and Sorrow is over, refreſhes her with the Light of his Countenance. 'Tis then, that *Mercy and Truth do meet together; Righteouſneſs and Peace kiſs each other. That Truth ſprings out of the Earth; and Righteouſneſs looks down from Heaven.* 'Tis then, that the Woman, that great Sinner, but now a returning Penitent, pours forth her Tears, anointeth the Feet of her Lord, waſheth them with the Tears, and wipeth them with the Hairs of her Head, expreſſing thereby all the Marks of an unfeigned and deep Humility. 'Tis here, that the myſtical Prieſt, in the holy Ornaments of Faith, offereth up the true Sacrifice, even a broke and lowly Spirit, with the Incenſe of true Contrition and Prayer. This is the true *Holy Water*, the Water of penitential Tears, wherewith the myſtical *Iſrael* is waſhed and made clean; and this by Faith, and Virtue of the Blood of Chriſt.

Pſal. lxxxv. 10, 11.

Luk. vii. 37.

Rev. i. 6.

Pſal. li. 19.

The Sum of the whole Chapter.

§. 17. And thus, O Chriſtians, you ſee, how by the Senſe of your own Miſery, and by Faith in Chriſt attending it, you may attain the Grace and Favour of God. Upon the whole: The more wretched and miſerable any one is in his own Judgment, the more dearly he is beloved of God, and the more gracious is the Regard the Lord will at laſt beſtow upon him.

CHAP.

CHAP. XX.

By true Contrition, a Christian's Life is daily amended, and he is thereby made more fit for the Kingdom of Heaven.

2 Corinth. VII. 10.

Godly Sorrow worketh Repentance to Salvation not to be repented of: But the Sorrow of the World worketh Death.

TRUE Christianity consists only in pure *Faith*, *Love*, and an *holy Life*. This Holiness of Life springs up out of true Repentance, Sorrow, and Self-Knowledge; so that a Man does not only more and more feel his Failings and Imperfections, but mends them also, and in this order partakes of the Righteousness and Holiness of Christ by Faith. *True Contrition proceeds to a daily Renovation of Life.*

§. 2. But to manage the grand Work of thy Salvation with the better Order and Care, thou oughtest now to walk in a submissive and filial Fear of God, guarding against all manner of Licentiousness, to which the Bent of thy Flesh is apt to prompt thee. *Though all Things be lawful*, says the Apostle, *yet all Things are not expedient*. As a dutiful Child, confined to the Father's House, doth not so much as attempt to follow his own Humour in every Thing; but unwilling to offend the Father, does warily observe his Will and Pleasure: So a true Christian and Child of God will behave him- *Attended with a filial Fear.* 1 Cor. vi. 12.

ſelf in his Father's Houſe, (which is the Church) in ſo careful a manner, as not to allow his Senſes any unlawful Liberty. He will neither do nor ſpeak any thing without conſulting firſt his Father in Heaven, under whoſe Eye he conſtantly liveth, knowing that it is every where preſent.

The Folly of purſuing after the Satisfaction of this World.

§. 3. Notwithſtanding this, it is certain, that moſt Men live without any Fear of God, freely indulging themſelves in any kind of worldly Pleaſure and Satisfaction. They will not conſider that it is far better to have fixed in one's Heart a *conſtant Fear of God*, than a *conſtant Joy of the World.* For as the Fear of God is the Beginning of Wiſdom, and begets a ſerious Frame of Mind; ſo the Joy of this World extinguiſhes all manner of good Impreſſions, and baniſhes true Wiſdom out of the Heart, together with all godly Fear and Devotion.

The diſmal Effect of worldly Pleaſure.

§. 4. By daily Repentance and Mortification of the Fleſh, Man is daily renewed to God's Image; (For *though our outward Man periſh, yet the inward Man is renewed Day by Day:*) and often in the midſt of his Sorrows, is he viſited with a Taſte of heavenly Joy and Sweetneſs: Whereas the Pleaſure and Joy of the World, is always attended with Heavineſs of Heart, and an inward Sting of a wounded Conſcience. If People were but more ſenſible of the diſmal Effect reſulting from worldly Pleaſure, and particularly of that Damp it puts on all heavenly Comfort, they would certainly dread all looſe and worldly Enjoyments; ſince thereby the Grace of Devotion is quenched, and the Soul diverted from thoſe purer and more exquiſite Pleaſures which the Goſpel of Chriſt doth afford.

2 Cor. iv. 16.

§. 5.

§. 5. There are Two Things, which whoever doth ſeriouſly conſider, cannot be much affected either with worldly Pleaſures, or outward Calamities. The one is, *The inexpreſſible Pain of the Damned*; which whoever doth earneſtly ponder, will almoſt find it impoſſible to be thoroughly merry after the Way of the World. And this by reaſon of the Eternity of Hell-Torments. The other is, *The eternal Joy of the Bleſſed in Heaven.* Whoever has a ſound Apprehenſion of ſo happy a State, will never be greatly moved with the Calamities of this preſent Life. And this by reaſon of the Eternity of thoſe divine Enjoyments. But ſo great is the Levity of our Hearts, that it hinders us from any ſerious Reflection on ſo important a Subject. And hence it is no wonder we are both without this wholſome Contrition and Sorrow, and ignorant of all celeſtial Joys and Comforts.

Two Conſiderations by which the Love of the World is to be broken.

§. 6. Now it is the Property of a true Chriſtian, to be on one Hand but ſparingly (if at all) moved with earthly Things, or temporal Goods: And on the other, to be the more lively taken with the Joys of God, and of Life eternal. Neither is he immoderately dejected in the preſent Adverſities that may befal him; but the Loſs of a Soul grieveth him to his very Heart, and he counts it a Thing worthy of a long Lamentation. As for the periſhing Things of this Life, he knows it cannot be called a *Loſs*, ſince he ſhall receive a Thouſand-fold for it in the World to come. But a Soul being once caſt away, he thinks her irrecoverably loſt to all Ends and Purpoſes.

The Unconcernedneſs of a true Chriſtian with reſpect to the World.

And his Care in the Pursuit of a better.

§. 7. Blessed then is the Man that is affected both with this *godly Sorrow*, and tasts that celestial *Consolation* which succeeds it. But alas! How much of our Time do we spend in worldly Joy and Merriments, when we had greater Reason to bewail our own and other Peoples Misery! How often do we burst forth into a loose and immoderate Laughter, when we ought rather to weep over that Sin and Corruption which every where abounds: Since there is no true Liberty, no solid Delight, no substantial Satisfaction, but in the Fear of God, and in a quiet serene Conscience. But this can never be without Faith, and without an holy Life and Conversation. This Faith, attended with godly Sorrow, doth daily go on more and more to correct our Faults and Imperfections. Whoever neglects this constant Reform of his Life and Manners, loseth the best Part of his Time, which he should employ to secure the Interest of his immortal Soul. He is an Adversary to the new Life, he hindereth the Kingdom of God in himself, and in that State he can never be cured of the Blindness and Hardness of his Heart.

His wise Resolution to proceed in the spiritual Progress.

§. 8. It follows therefore, that he only deserves the Name of a prudent and a wise Man, who seriously declineth whatever he understands to be an Obstacle to the reforming of his Life, and to the Improving of himself in heavenly Gifts and Graces. Happy is that Man who doth not only avoid such Things as are detrimental to his Body and Estate, but doth also detest those who hinder the Soul in her spiritual Progress.

§. 9.

§. 9. Be therefore of good Courage, O Man, and endure Hardſhip as a good Soldier of Chriſt! An evil Habit of Mind muſt be overcome with a good one. 'Tis the Apoſtle's Exhortation: *Be not overcome of Evil, but overcome Evil with Good.* The Cure of thy Soul is not impoſſible. Do but view, in the firſt Place, thy own Corruptions, and judge them ſeverely, before thou preſumeſt to cenſure the Faults of thy Neighbour. Be not too forward in admoniſhing and correcting of others; but endeavour to heal firſt thy Evils at Home, before thou entereſt on Reforming of thoſe that are abroad.

Which is to begin at Home.

Rom. xii. 21.

§. 10. Go on therefore, O Chriſtian, and learn the Leſſon of daily Repentance, Sorrow, and Contrition of Heart. If the World deſpiſe thee upon that account, and cry down this wholſome Exerciſe for Error and Melancholy, do not be much concerned at ſuch poor and empty Reflections. Do rather grieve and complain, that thou art called indeed a *Chriſtian*, but that thou art not yet arrived to that Strictneſs of Life, and Purity of Manners, which the Goſpel requireth. Bear the Contempt of the World with Chriſtian Conſtancy, and conſider the ſingular Benefit that thereby accrueth to the whole Practice of true Religion. For, if thou be ſcorned by the World, then God is ready to ſupport thee by freſh Supplies of Life and Comfort; according to his own Declaration: *I dwell in the high and holy Place; with him alſo that is of a contrite and humble Spirit; to revive the Spirit of the humble, and to revive the Heart of the contrite ones.*

Is deſpiſed by the World.

Iſai. lvii. 15.

The Impossibility of divine and worldly Pleasure to abide in the same Man.

§. 11. It is impossible that divine and worldly Joy, should at one and the same time reside in the Heart of a Man: So very contrary are they to each other, and so inconsistent in their *Natures*, *Causes*, and *Effects*. The Joy of the World is begotten in Prosperity; but the other, which is from Heaven, springs up in the midst of Crosses and Adversities.

A Christian's Joy and Sorrow.

2 Cor. vi. 10.

§. 12. It is true, it is against the Bent of Nature to rejoice in Time of Adversity, as the Apostle himself seems to intimate: *As sorrowful, yet always rejoicing; as poor, yet being rich; as having nothing, and yet possessing all Things.* But then it is no less true, that the Grace of God repaireth our Nature, cleanseth and qualifieth her for such spiritual Exercises. And it was after this Change that the Apostles *rejoiced*, because they were

Acts v. 41.

counted worthy to suffer Shame for the Name of Christ.

He rejoices in Affliction.

§. 13. A Christian is now by the Grace of God, become a new Creature, and hath by this Means, the Tribulations incident to this Life made easie to him. The Apostle de-

Rom. v. 3.

clareth, that he even *glorieth in Tribulation.* As Affliction is a grievous Burden to the old Man, so it giveth Ease and Joy to the new. Again: That Joy which is from above, doth infinitely surpass that which is from below. Nay, the very Reproach and Contempt a Christian undergoes for the sake of Christ, is attended with a secret Satisfaction and Joy. But that we are so little affected with these heavenly Visitations, is caused by the Joy of the World, to which we are still too much addicted.

§. 14.

§. 14. A truly humble Man thinketh himself worthy of all manner of Sufferings, and unworthy of any divine Comfort. But how much the more he thinketh himself unworthy of the same in true Brokenness of Spirit, so much the more is he visited with it by the Goodness of God. And the more and oftner he weeps over his Sin, the more is he weaned thereby from worldly Enjoyments, the whole World becoming to him in time, a Burden and bitter Affliction. *That divine Consolation is sown in Tears.*

§. 15. A Man that seriously views himself, and his inward Condition, finds more Reason to mourn, than to rejoice. And when he takes a Survey of other Peoples Lives, he will undoubtedly meet with Abundance of Objects worthy of Pity, or of Compassion, rather than of Hatred and Envy. Why did Christ weep over *Jerusalem*, and even over that *Jerusalem* which persecuted and murdered him? Truly their Sin and Blindness was the evident Cause of it. And in this he hath also left us a Pattern, and feelingly taught us, that nothing in the World should more powerfully melt us into Tears and Compassion, than that Impenitency and carnal Security which every where abounds. *What sort of Tears they must be.* Luk. xix. 41.

§. 16. If a Man did as often revolve in his Mind, that he must certainly *die*, and then appear before the Judgment-Seat of God, as often as he thinks on the Concerns of this Life, and how to provide for the same; surely he would be abundantly more serious in his Conversation, more diligent in the Reformation of his Life, and more fervent in all the Duties of Repentance. If he did moreover call to Mind the unspeakable Tor- *The Means to disintangle a Man from the Affections to the World.*

ments of *Hell*, ſucceeding a ſhort Enjoyment of Sin; truly this Conſideration would imbitter him the Sweets of this World, and in Compariſon of thoſe, render all the Afflictions of this Life, pleaſant and eaſie to him. But alas! The Enticements of the Fleſh are ſo ſtrong and prevalent, and our Compliance in favouring them, ſo forward, that we ſeldom give Way to ſuch ſerious Reflections as theſe.

And to the Fleſh.

§. 17. Upon the Whole: This ſhould be a Chriſtian's daily Conſideration: If his Body be pampered in Luſt and Luxury; if the Fleſh be humoured and gratified in its inordinate Cravings; that then the Life of the Spirit loſeth its Vigour, and if not timely ſupported, will pine away into Death and Deſtruction. Whereas if the Fleſh be crucified with its Luſts and Deſires, then the Spirit liveth and gathereth Strength. One is the Death of the other. If there-
Gal. v. 24. fore the *Spirit* ſhall live in thee, then thy *Body* muſt be certainly made a *ſpiritual Sa-*
Rom. xii. 1. *crifice*, and muſt ſpiritually die to the World, and to all the Conformity thereof.

The prudent Choice of the Saints.

§. 18. This hath been the conſtant Practice of all the Saints, from the very Beginning of the World until now. They have with Thankſgiving eat and drunk the Bread and Cup of Tears, according to that of *David*: *Thou feedeſt us with the Bread of*
Pſal. lxxx. 5. *Tears, and thou giveſt us Tears to drink in*
xlii. 3. *great Meaſure.* And in another Pſalm: *My*
cii. 4. *Tears have been my Meat Day and Night.* Again: *I have eaten Aſhes like Bread, and mingled my Drink with Weeping.*

The Bread of the Saints.

§. 19. This, I ſay, hath been the *daily Bread* of all the Saints to this Day: Which however hath been ſweetned to them by

Faith

Faith mixed therewith. This hath been the *Drink of Tears*, preſſed by true Repentance from the tender Grapes of a devout Heart. This is that godly *Sorrow which worketh Repentance to Salvation, not to be repented of.* 2 Cor. vii. 10.

§. 20. But as this godly Sorrow is attended with Life and Happineſs; ſo doth the *Sorrow of the World work Death* it ſelf. This ſort of Sorrow ariſeth from the Loſs of Honour, of temporal Goods and Eſtates, and other Things of that Nature. This worldly Sorrow hath proved ſo fatal to many, that they have laid violent Hands on themſelves, and procured their own Ruine and Death by divers Contrivances. Of which there are not wanting many Examples in the Hiſtory both of *Pagans* and *Chriſtians*: Though indeed theſe latter ought better to underſtand the Maxims and Doctrines of Chriſt, who hath abundantly taught us, not to ſet our Hearts on ſuch frail and periſhing Objects: For what is the Loſs of a Handful of brittle and fading Things, to the Life of a Man, wherewith all the Goods of this World cannot be compared? *Fatal Effects of worldly Sorrow.*

§. 21. Be not therefore caſt down by the Loſs of temporal Goods and Incomes, which by the very Laws of Nature we can enjoy but a little while. But then, lay the nearer to Heart, thoſe incorruptible Riches, that are laid up in the World to come; and do whatever thou canſt to prevent the Loſs thereof. Death will ſtrip thee at laſt of all worldly Poſſeſſions. Here is an End of all Pomp and Greatneſs. This Law of Death is equally given to all, and the Penalty of it taketh us all alike: Hereby the greateſt King is ſeized on the Throne; and the meaneſt Beggar on the Dunghil. For as the Body of *The End thereof.*

the

the one is, ſo is alſo the Body of the other: Both do putrifie and turn alike to Corruption. Hence, *a living Dog is*
Eccleſ. ix. 4. *better than a dead Lion.* Nevertheleſs, the Lord will remove at length the Vail of the Shadow of Death, which is ſpread over all
Iſai. xxv. 8. Nations, and will *ſwallow up Death in Victo-*
Revel. vii. 17. *ry*, and *wipe away all Tears from our Eyes.*

The true Path of Contentment.

§. 22. And now let theſe and the like Conſiderations, induce thee patiently to bear the Loſs of earthly Things, and remember that the whole World doth not come up to the Price of one Soul, for which Chriſt vouchſafed to die. The more thou doſt withdraw thy Heart from temporal Goods and Eſtates, the leſs it will affect thee, whenever thou ſhalt be obliged one Way or other to leave them. Thy Grief will undoubtedly be the greater, the more thy Love hath been wrapt up with them. Thus doth the *Labour of*
Ecc'. x. 15. *the Fooliſh weary every one of them*; as the wiſe Man expreſſeth it.

Character of the Children of this World.

§. 23. This is the unhappy State wherein the Children of this World do plunge themſelves: They hoard and amaſs their Goods with aſſiduous *Pain* and Labour: They poſſeſs them with *Fear* and Anxiety of Mind: And quit them at laſt with *Grief* and Groans, when they can no longer enjoy them. This is the *Sorrow of this World*, which begets no leſs an Evil than *Death* it ſelf.

No Reſt to the Children of the World.

§. 24. We read, *Revel.* xiv. that ſuch as adored the Beaſt *had no Reſt*: So in like manner, all they that adore the great and toilſome Beaſt of ſordid and earthly *Mammon*, may be ſaid to have *no Reſt*, neither Day nor Night. This kind of Men, moſt wretched, and moſt unquiet as they are, we may fitly compare to Camels, or Mules: For

For as these walking over Rocks and Hills, and carrying Gold and Silver, silken Garments and Pearls, Spices, and generous Wines, draw many Attendants with them for their better Security: But at Nights, when they come to be stabled, all their precious Ornaments, their embroidered Garments and Vestments, are taken from them, and they being now weary and stripped, appear to be what indeed they are, poor and miserable Beasts of Burden. Nothing is now seen upon them, but the Prints of their Stripes, and the foul Marks of Blows they received upon the Road: So, in like manner, that Man, who in this World did shine in Gold and Silks, in *Purple and fine Linnen*, the Day of his Death being come, hath nothing now left but the Prints and Scars of a wounded Conscience, contracted by the Abuse of such Riches as were committed to his Trust. Luk. xvi. 19.

§. 25. Therefore, O Man! Learn to relinquish this World, before it relinquisheth thee. If thou dost not break with the World, the World will break with thee, and leave Horror and Anguish behind it. Whoever sequesters his *Soul* from the World, before he quits the World with his *Body*, he can joyfully die; since he got loose from the Ties to these inferior Objects. As the *Israelites*, when they were just about leaving the Land of *Egypt*, were daily afflicted with greater Burthens by *Pharaoh*, designing to destroy them, and if possible, utterly to extirpate their Progeny: So the infernal *Pharaoh* envying our eternal Salvation, when we are now upon the very Borders of Life eternal, doth still attempt to load us with more Concerns of this Life, and thereby to obstruct our Passage into a better. *The Prudence of leaving the World before it shall leave us.* Exod. v. 9.

§. 26.

Straitneſs of the Paſſage to Heaven.

§. 26. It is certain, we cannot carry with us the leaſt Duſt of all our earthly Poſſeſſions into the Kingdom of Heaven: Nay, our very Body muſt be left behind us until the Day of Reſurrection. If we know any Thing, we know that the Way leading to Life is ſo very *Strait*, as to ſtrip the Soul entirely from any Thing that will hinder her Paſſage. *Narrow is the* Matt. vii. 14. *Way which leadeth to Life, and few there be that find it.* As the Husbandman doth ſeparate the Wheat from the Chaff; ſo doth Death free the Soul from all the Chaff and Traſh of this World, from all Riches and Greatneſs, and all worldly Attire, which now, like the Chaff, is driven away.

Exhortation.

§. 27. Go now, O Man, and ſeriouſly ponder in thy Mind what the Apoſtle de-
2 Cor. vii. 10. clares: *Godly Sorrow worketh Repentance to Salvation, not to be repented of: But the Sorrow of the World worketh Death.*

CHAP. XXI.

What the true Worſhip of God is.

Lev. X. 1, 2.

The Sons of Aaron offered ſtrange Fire before the Lord, and Fire went out from the Lord and devoured them.

THIS Fire is called *Strange*, becauſe it was different from that which continually burnt upon the Altar, and wherewith, according to the Command of God, the Burnt-Offerings were conſumed. Wherefore 'tis a Type of a *falſe* Worſhip. Hence the Sons of *Aaron* deſerved to be deſtroyed with avenging Flames, becauſe they had violated the divine Precept. *Of ſtrange and falſe Worſhip.*

§. 2. This loud Diſpleaſure of the moſt jealous and righteous God, do all ſuch in like manner provoke, as from the Motion of their own and unregenerate Mind, and from a ſingular Preſumption of Devotion, or religious Sanctity, ſet up a new and peculiar Worſhip of God: Which not being injoin'd by himſelf, provoketh his Indignation, Anger and Revenge, becauſe *God is a conſuming Fire.* *Why God is provoked by it.* Deut. iv. 24. Heb. xii. 29.

§. 3. This Wrath of the heavenly Majeſty, leſt we alſo ſhould incur, let us conſider wherein the true Worſhip of God does conſiſt. For the Puniſhment of temporary Fire, inflicted on falſe Worſhip under the old Teſtament, is to us a Proof, that he will alſo under the new Diſpenſation, take *The Puniſhment of it.*

moſt

moſt ſevere Vengeance on all *ſtrange Worſhip*, as with *everlaſting*, ſo alſo with *temporal* Fire, Wars and Deſolations of the Earth, and Effuſion of Blood, no leſs terrible perhaps than any Burning whatever.

The true Worſhip of God.

§. 4. And indeed, the Nature and Manner of the true Worſhip of God will eaſily appear, by comparing the Two Teſtaments.

1. *Under the Old Teſtament.*

The Worſhip uſed under the former Diſpenſation was all *Outward* and *Typical*, full of Figures and Shadows, exhibiting the *Meſſias* as at a great Diſtance. It was alſo pompous and abounding with Ceremonies, which the *Jewiſh* Nation, according to the Rigour of the Letter, was ſtrictly bound to obſerve. In which Rites and Images, the Believers of that People beholding the *Meſſias*, as it were a-far off, were ſaved *by Faith* in him, according to the divine Promiſe. But that Worſhip which God under the *new Teſtament* commandeth, conſiſteth not in (*m*) *external* Figures, Ceremonies, Rites, Ordinances and Laws: But is altogether *Internal*, requi-

2 *Under the New.*

(m) *He ſpeaks here of the* Judaical *Ceremonial Laws, and of an* external Sanctuary, *or Church: But his Meaning is not that there ſhould be nothing* External *among Chriſtians under the New Teſtament. 'Tis true, The* Life *and* Being *of* Chriſtian Worſhip *doth not conſiſt in any Thing that is* External; *but it conſiſts in the Principle of the* new Birth, *in the Renovation of our Mind to the divine Image, and in our Adoption into the Number of the Children of God. All this is* Internal. *But then outward Actions and Performances, are either* Means *to bring us to this inward Change, or they are* Fruits *and* Effects *reſulting from it: And upon this account they are neceſſary.*

requiring *Spirit* and *Truth*; that is, *Faith* in *CHRIST*, becauſe in Him, the Temple, Altar, Sacrifice, Ark of the Covenant, and Prieſthood, with the whole Moral and Ceremonial Law, are compleatly fulfilled and verified. Hence it follows, that we are alſo reſtored to a true *Chriſtian Liberty*, and reſcued from the Curſe of the Law, and all *Jewiſh* Ceremonies; ſo that now, through the Indwelling of the Holy Spirit, we may ſerve the Lord with a *Freedom of Heart*, our Faith and Conſcience being no more confined to any humane Tradition whatſoever.

Gal. iii. 13. Gal. v. 1. Jer. xxxi. 33. Rom. viii. 14.

§. 5. Moreover: To the true, ſpiritual, internal, and chriſtian Worſhip, there are *Three* things required. 1. *The true Knowledge of God.* 2. The *Knowledge of Sin*, accompanied with unfeigned Repentance. And 3. *The Knowledge of Grace*, attended with Remiſſion of Sins: And theſe *Three*, that make up the true Worſhip of God, are *One*, and yet *Three*: In like manner as God himſelf hath Unity in Trinity. For in the Knowledge of God alone, is contain'd both Repentance, and Remiſſion of Sin.

The true Divine Worſhip conſiſts in three Things.

§. 6. This Knowledge of God conſiſts in *Faith, which apprehendeth Chriſt*, and in him, and through him, knoweth God: His Omnipotence, Love, Mercy, Righteouſneſs, Truth, Wiſdom; all which are God himſelf. For what is God? Surely no other than pure Omnipotence, pure Love and Mercy, pure Juſtice, Truth and Wiſdom. And the ſame is to be ſaid of Chriſt, and of the Holy Spirit.

Firſt in a true Knowledge of GOD.

§. 7. But whatever God is, that he is not to himſelf only; but alſo *to me*, by his gracious Will made manifeſt in Chriſt Jeſus. Thus *to me*, is God Omnipotent; *to me*, he

What God is to Man.

he is merciful; *to me*, eternal Righteouſneſs through Faith and Remiſſion of Sins. *To me* alſo he is everlaſting Truth and Wiſdom. Thus is it alſo with Chriſt. He is made to me eternal Omnipotence, the Almighty Head and Prince of my Life, my moſt merciful Saviour, everlaſting Love, unchangeable Righteouſneſs, Truth and Wiſdom; according to that of the Apoſtle: 1 Cor. i. 30. *Chriſt is of God made unto us, Wiſdom, and Righteouſneſs, and Sanctification, and Redemption.* All which is alſo verified of the Holy Spirit, who is *my* eternal Love, Righteouſneſs, Truth, and Wiſdom.

The true Knowledge of God is practical and experimental.

§. 8. This is *the true Knowledge of God*, which conſiſts in Faith. 'Tis not ſurely ſome empty and ſpeculative Science, as People imagine; but a chearful, vivid, and effectual Reliance on God, in which I feel the Rays and Influences of the divine Omnipotence really to deſcend upon me, inſomuch that I perceive how I am upheld and preſerved by him; how *in him I* do *live, move, and have my Being.* Acts xvii. 28. I muſt alſo taſte the Riches of his Goodneſs and Mercy. Is it not of pure Love what both the Father, Chriſt, and the Holy Spirit, hath done for thee, me, and for us all? What more conſummate and more extenſive Righteouſneſs can be than that, by which he reſcueth us from Sin, Death, Hell, and the Devil? And doth not in all this his Truth and Wiſdom moſt conſpicuouſly appear?

The Power of Faith and of Love.

§. 9. This then is the true and ſubſtantial Faith, which conſiſts in a living and effectual Reliance on God, and not in an empty and vaniſhing Sound of Words. In this Knowledge of God or Faith, we muſt, 1 Theſ. iv. 1. as becomes the Children of God, make daily

ly Advances towards Perfection. Hence the Apostle poureth out most fervent Prayers, *That we may know the Love of Christ, which passeth all Knowledge.* Eph. iii. 19. As if he had said: Though the whole Care of all our Life, were only imployed in Learning the Depth of the Love of Christ, yet would there still remain a continual and never-failing Matter for a farther Enquiry. Neither is it to be thought, that this Knowledge consists in a barren and *unactive* Speculation of the *universal* Love of Christ, extending it self over the whole World: But we must also taste it in our own Hearts; we must experience the Sweetness and Delight, the Power and vital Influx of this immense Kindness display'd in the Word, and embraced by Faith. Can we say that he knows the Love of Christ, who never tasted its Sweetness? Hence 'tis said of some that were endued with this experimental Sense, that they had *tasted of the heavenly Gift, and the good Word of God, and the Powers of the World to come.* Heb. vi. 4. All this is effected by Faith through the Word. The same Sensation of the *divine Love* is also intimated by the *Effusion of the Love of God in our Hearts by the Holy Ghost.* Rom. v. 5. In this consisteth the Fruit and Efficacy of the Word of God. And this only is the true Knowledge of God, proceeding from a Taste and Experience, and founded on a living and practical Faith. For this Reason the Epistle to the *Hebrews* calls our Faith *a Substance*, and a certain and well-grounded *Evidence.* Heb. xi. 1. And this Knowledge of God, that rises from a living Faith, is not the least Part of the *inward* and *spiritual* Worship of God. In a Word: *Faith* is a spiritual, living, and heavenly Gift, yea, the very Light and Power of God.

The true Knowledge of God changeth the Heart, and produceth all Virtues.

§. 10. When therefore this true Knowledge of God is attained, by which God offers himſelf as it were to be touched and taſted by the Soul; (according to that of the Pſalm: *O taſt and ſee that the Lord is good,*) it is impoſſible that a ſincere Repentance ſhould not preſently enſue; that is, a real Renovation of the Mind, and Reformation of Life. For, from a Senſe and Knowledge of the divine Omnipotence, proceeds *Humility*; ſince he muſt needs ſubmit himſelf unto the mighty Hand of God, whoever hath perceived its irreſiſtible Power and Energy. From a Taſte of the divine Mercy ariſeth *Charity* to our Neighbour: For no Man can be uncharitable, who hath ever been affected with a Senſe of the divine Compaſſion. Who can refuſe to lend a charitable Hand to his Neighbour, that conſiders how God, out of pure Mercy, hath beſtowed himſelf upon us? From the Long-ſuffering of God, ſprings up a wonderful *Patience* towards our Neighbour, and that to ſuch a Degree, that were it poſſible a true Chriſtian could be kill'd ſeven Times a Day, and as many times be reſtor'd to Life again, yet would he always freely forgive his Murtherer, and this on account of the boundleſs Mercy of God conferred upon himſelf. From the divine Juſtice flows *Knowledge of Sin*, as the Prophet teacheth us: *Righteouſneſs belongeth unto thee, O Lord, but unto us Confuſion of Faces. Enter not into Judgment with thy Servant, for in thy Sight ſhall no Man living be juſtified. If thou, Lord, ſhouldeſt mark Iniquities, O Lord, who ſhall ſtand?* From an Apprehenſion of the Truth of God, floweth *Fidelity* and Candour towards our Neighbour; and all Fraud, Deceit, and Lying, and other ſuch ſiniſter Practices, are freely

Pſal. xxxiv. 8.

Dan. ix. 7.

Pſal. cxliii. 2.

Pſal. cxxx. 3.

ly abandoned. The ſincere Chriſtian reaſons now in this manner with himſelf: 'God 'forbid I ſhould deal deceitfully with my 'Neighbour: For ſo I ſhould offend the 'Truth of God, which is God himſelf; 'who having dealt ſo faithfully with me, it 'would be the blackeſt Impiety, if I ſhould 'do otherwiſe by my Neighbour.' The Conſideration of the eternal divine Wiſdom produceth the *Fear of God.* For whoever knows God to be the Searcher of Hearts, viewing the moſt ſecret Receſſes, muſt needs dread the Eyes of that divine Majeſty. *He that planted the Ear, ſhall he not hear? He that formed the Eye, ſhall he not ſee?* Therefore, *Wo unto them that ſeek deep to hide their Counſel from the Lord, and their Works are in the dark, and they ſay, Who ſeeth us? and who knoweth us? Surely your turning of things upſide down ſhall be eſteem'd as the Potter's Clay: For ſhall the Work ſay of him that made it, he made it not? Or ſhall the Thing framed, ſay of him that framed it, He had no Underſtanding?* Pſal. xciv. 9. Iſai. xxix. 15, 16.

§. 11. And thus much of the true *Knowledge of God,* in which Repentance conſiſts. This Repentance brings Renovation of Mind; and this Renovation of Mind, is accompanied with Amendment of Life. And this *Knowledge,* together with thoſe Things that attend it, makes up the other Part of the *inward* Worſhip of God, and it is that ſacred Fire which, by the Appointment of God, is to be uſed with the Sacrifices; leſt his Wrath ſhould be kindled againſt us, and we be conſumed by the Fire of his Vengeance. *The inward Worſhip conſiſts, 2dly, in the true Knowledge of* Sin.

How this was typified under the Law. Lev. x. 9.

§. 12. The Injunction of God to the Prieſts, *not to drink Wine* or any intoxicating Liquor when they were to enter the Tabernacle, was a *Type* of this *Repentance*, and in a *ſpiritual* Senſe, extends it ſelf to all Chriſtians. For if we would enter into the Tabernacle of God, even into Life everlaſting, 'tis neceſſary we ſhould *abſtain* from the Luſts of the World and of the Fleſh, and whatever tends to bring the Spirit in Bondage to the Body. For the Love of the World, Love of Pleaſure, Pride, and other Vices, are like palatable Wine, whereby the Power of the Soul and Spirit being clouded, is at laſt brought under Subjection to the Fleſh. For as *Noah* and *Lot* were ſo far overtaken with Wine, as to expoſe their own Nakedneſs; ſo Honour, Pleaſure, and Riches, like generous Wine, do tempt, invade, diſorder, and ſubdue the Soul and Spirit. Such a Man is now reſtrained from entring into the Tabernacle of God; that is, he cannot arrive to the Manſions of God, to his *Knowledge* (*n*) and Sanctuary; conſequently, he is now deprived of that *diſcerning Faculty*, which diſtinguiſhes between Things ſacred and prophane, clean and unclean; inſomuch that he underſtands nothing at all of divine and heavenly Operations, and therefore is unfit to inſtruct thoſe in ſound Doctrine

Gen. ix. 21. xix. 33.

(n) *The ſerious* Practice *of Religion is an excellent Means to get a ſolid Underſtanding of it: As, on the contrary, a vicious Life doth exceedingly debaſe and darken the Mind, and keep Men from the Knowledge of Truth: Which not only Scripture, but even heathen Philoſophers, have oft obſerved.* Pool's Annot. upon Prov. iii. 4.

ſtrine that are committed to his Care. His Underſtanding and Thoughts are not enlightned with the celeſtial Light; but being overcome with the Wine of worldly Luſt, ruſh headlong at length into eternal Darkneſs. This Repentance, Contrition, and Grief for Sin, as alſo true Faith in Chriſt, is naturally attended with *Remiſſion of Sin*: Which, as 'tis to be recovered through the Merit of Chriſt only, ſo the Benefit of this Merit can no Man claim without Repentance. Without unfeigned Repentance, no Remiſſion of Sin can be obtained. Wherefore Repentance was neceſſary, even to the Thief upon the Croſs, that his Sin being firſt remitted, he might freely accompany Chriſt into Paradiſe. And that his Repentance proceeded from a Heart affected with a holy Contrition, appears from the Reproof he gave his Companion: *Doſt not thou fear God? We receive the Reward of our Deeds; but this Man hath done nothing amiſs:* And from his Requeſt addreſs'd to Chriſt: *Lord, remember me when thou comeſt into thy Kingdom.* Which are moſt undeniable Proofs of a contrite Heart, faithfully embracing Chriſt and his Merits.

Luk. xxiii. 40.

Ver. 42.

§. 13. This gracious Abſolution from Sin, which a penitent Heart in true Faith apprehendeth, ſupplieth all thoſe Defects under which we labour. But then it is entirely the Death and Blood of Chriſt which maketh good our Loſſes, if it be but duly applied by Faith. All our Offences are now ſo compleatly annulled by his abundant Satisfaction, as if they never had been committed. This Merit of Chriſt is of that Extenſiveneſs and Power, that the Prophet

How the Defects of our Repentance are ſupply'd.

Pſal. li. 7. exclaims: *Purge me with Hyſop, and I ſhall be clean: Waſh me, and I ſhall be* [not only *as white*, but even] *whiter than Snow.*

Why God is ſaid to forget Iniquities. Ezek. xviii. 22. xxxiii. 16.

§. 14. Hence alſo it is, that God is ſaid to *mention* no more the Sin of a Man, if the Sinner doth but return to his Duty. For whatever is fully and compleatly paid for, yea, blotted out too, muſt needs be buried in eternal Oblivion. But then Converſion muſt go before Remiſſion, according to the *Order* propoſed by the Prophet himſelf:

Iſai. i. 16. *Waſh ye, make you clean, put away the Evil of your Doings from before mine Eyes, ceaſe to do Evil. Come now and let us reaſon together; Tho' your Sins be as Scarlet, they ſhall be as white as Snow.* As if he had ſaid: 'Ye who require 'your Sins to be forgiven, according to my 'Covenant and Promiſe, come if you pleaſe, 'and call me to an Account. I do not 'indeed deny, that I promis'd you Remiſſi-'on of Sins; but on no other Terms, than 'that you do firſt Repent. Where is now 'your Repentance? Where true and living 'Faith? If you have all theſe, all is well! It 'ſhall not be my Fault, if your Sins (tho' 'as Crimſon in grain, *i. e.* ſo deeply dy'd, 'that neither Heaven nor Earth can blot 'them out,) be not wholly pardon'd, and 'made whiter than Snow.' Repentance therefore, Repentance, I ſay, is the true Confeſſion of Sin; which if you find in your ſelf mixed with Faith, be then aſſured, that Chriſt, by virtue of his Death and Blood, will entirely forgive you your Sins. This Blood, as it is ſhed for us, ſo it crieth to God in Heaven, and procureth a full Remiſſion of Sin.

§. 15.

§. 15. With this Senſe of Sin, when any one is thoroughly affected, he haſtneth then *in Spirit* to thoſe *Cities of Refuge*, whereof three, *Bezer*, *Ramoth*, and *Golan*, are mentioned by *Moſes*, being by him appointed, to the End that a Man who had unawares kill'd his Neighbour, might flee unto them and be preſerved. *The Myſtery of the Cities of Refuge.* Deut. iv. 41, 44.

§. 16. But, alas! O Lord, how often have we killed our Neighbour with Tongue, Thoughts, Hatred, Envy, Anger, Revenge, and Unmercifulneſs! Let us therefore fly upon the Wings of Faith and Repentance, to the Sanctuary of the Grace of God, which is the Merit and holy Croſs of Chriſt. No ſooner do we get thither, but we are ſafe: Nor will the Revenger meaſure unto us again in that Meaſure wherewith we ſerved our Neighbour. For by thoſe Three Cities Chriſt Jeſus is ſignified and repreſented. He is termed *Bezer*, that is, a *fenced Tower*, according to that of *Solomon*: *The Name of the Lord* (CHRIST JESUS) *is a ſtrong Tower: The Righteous runneth into it, and is ſafe.* He alſo is the true *Ramoth*, which Word ſignifieth *Exalted*: So is Chriſt the moſt High and Sublime, and *at the Name of Jeſus, every Knee ſhall bow, of Things in Heaven, and Things in Earth, and Things under the Earth.* Nor have we any other *Golan* beſides Him; which, as the original Word imports, is no other than a *Heap of Favours*, and as it were a Store-Houſe of all manner of celeſtial Gifts. Whence we read in the *Pſalm*: *With the Lord there is Mercy; and with him is plenteous Redemption.* And in the Epiſtle to the *Romans*: *The Lord is rich unto all that call upon him.* *Of ſpiritual Manſlaughter* Prov. xviii. 10. Iſai. lii. 13. lvii. 15. Phil. ii. 10. Pſal. cxxx. 7. Rom. x. 12.

The Connexion and Unity of all the Parts of Divine Worship.

§. 17. And so much concerning the *Third* Part of the inward, spiritual, and true Worship of God, issuing forth from his Knowledge. This Knowledge is also the Source of Repentance, as Repentance is of Remission of Sins. Which though they be *Three*, yet are they indeed but *One*, and do rest on an experimental Knowledge of God, as on a proper Foundation to sustain it.

The last Part of this Worship was shadowed forth under the Law.

§. 18. This *Third* Part did God shadow out by the Priests, who were to *Eat* of the Offerings of the Lord: By which Action, nothing else is intimated, but a suitable Application of the Death and Blood of Christ by Faith. And whereas this was to be done in the *holy Place*, 'tis plain from hence that *Repentance* is thereby signified to us. For Faith, by virtue of the Merit and Blood of Christ, renders a Man in the Sight of God, no less holy than if he had never polluted himself with any Sin whatsoever. Concerning which holy Sanctuary, the Prophet says: *If the Wicked will turn from all his Sins that he committed, all his Transgressions that he hath commited, they shall not be mention'd unto him.*

Lev. vi. 26. x. 13.

Ezek. xviii. 21, 22.

How the Mosaical Law is to be spiritualiz'd.

§. 19. And thus is the Letter of the *Law of Moses* changed into Spirit, or into an inward, holy, and new Life; and its *Sacrifices* are converted into unfeigned Repentance. Hereby we offer up unto God our Body and Soul, together with Sacrifices of Praise and Thanksgiving. Hereby we ascribe unto him alone our Knowledge, Conversion, Justification, and Remission of Sin, that God alone may be All in All, his Grace worthily acknowledged, and with thankful Hearts and Tongues celebrated unto all Eternity. This then, as hath been already mentioned, is the

the *true Worſhip* of God; of which the Prophet ſaith: *He hath ſhewed thee, O Man, what is good; And what doth the Lord require of thee, but to do juſtly, and to love Mercy, and to walk humbly with thy God?* O when therefore! ſhall we poor Mortals become truly penitent, that we may obtain a gracious Pardon of Sin? Seeing without that, it is not poſſible we ſhould ſecure unto us ſo incomparable a Mercy. (o) For how can Sin be remitted, when there is no Senſe of Sin, no Sorrow affecting the Mind, nor any Hunger after divine Grace? And how can he grieve for Sins, that utterly refuſeth to abandon them, and to change his Life for a better? May God through Chriſt turn us, that ſo we may truly be turned! Mic. vi. 8.

§. 20. From theſe Things it may now abundantly appear, that *the True Worſhip of God* is in *the Mind*, and conſiſts in the Knowledge of God, and in true Repentance, mortifying the Fleſh, and through Grace renewing Man after the divine Image. In this Order Man is made the holy Temple of the Lord, in which, through the good Spirit of God, an internal Worſhip is performed, conſiſting in Faith, Charity, Hope, Humility, Patience, Prayer, Thankſgiving, and the Praiſe of God. *The true divine Service is in the Heart, and is not external.*

§. 21. But though this Worſhip and Service hath regard to God himſelf, and is offer'd to him alone; yet far be it from us to believe, that God hath any Need of our Adoration or *Service*, or that he receiveth any Advantage thereby, or any Addition to his Perfection. Let us rather think, that ſuch *The Service of God why ſo called.*

(o) *See this Matter fuller explained in the preceeding* Eighth *Chapter of this* Firſt *Book.*

ſuch is the Mercy of God to miſerable Men, as to be willing to impart himſelf wholly to us with all his Goods, to live, to operate, and to dwell in us, provided we be but ready, by true Knowledge, by Faith and Repentance, to entertain him, that in our Heart, as in the School of the Spirit, he may teach us true Wiſdom, and carry on the Work he hath ſo happily begun.

What Service is pleaſing to God.

§. 22. For there is no Work approved and accepted of God, but that of which he himſelf is the Author. Therefore hath he commanded us to repent, and to believe, to pray, and to faſt; not that to him the Benefit in any wiſe might return, but to us alone. For to God no Man can give, and from him no Man can take away any Thing: Him none can profit, and none can hurt. If we be found good and ſincere in his Sight, we ſhall reap the Advantage thereof to our ſelves: But if we be found falſe and corrupted, then the Evil will return upon our own Head. But what Harm, O Man, canſt thou do to God, if thou wilfully goeſt on in Impiety and a diſſolute Courſe of Life?

The true Service of God is profitable to us, not to him.

§. 23. He therefore commandeth himſelf to be ſerved on thy account, not on his own; who being LOVE it ſelf, it pleaſeth him that many be found in his Service, to whom he may freely impart the Streams of his Love; yea, even himſelf too. For as a Mother cannot but love the Infant that hangs at her Breaſt, and greedily ſucks her Milk: So doth God take a ſingular Pleaſure in a free and unconfined Communication of his Love and Kindneſs.

CHAP.

CHAP. XXII.

As a Tree is known by its Fruit, so a true Christian is known only by Love, and a daily Amendment of Life.

Psal. XCII. 12, 15.

The Righteous shall flourish like the Palm Tree: He shall grow like a Cedar in Lebanon. Those that be planted in the House of the Lord, shall flourish in the Courts of our God. They shall still bring forth Fruit in Old Age: They shall be fat and flourishing. To shew that the Lord is upright: He is our Rock, and there is no Unrighteousness in him.

NOT a *Christian Name*, but a *Christian Life*, sheweth a true Christian: Let this therefore be the Care of a Christian, that in him Christ may be seen, and visibly appear unto others, by his Love, Humility, and Kindness. For in whomsoever Christ doth not live, he certainly cannot be a Christian. And this Life having fixed its Roots within in the Spirit and Heart of a Man, it must needs spring up from this inward Principle, as truly as an Apple, or any other good Fruit springs up from the inward Vertue of the Tree. For 'tis necessary our Life should be influenced by the Spirit of Christ, and fashioned after his Example; according to that of the Apostle: *As many as are led by the Spirit of God, they are the Sons of God. Now if any Man have not* Rom. viii. 14, 9.

The Life of Christ must appear in a Christian.

not the Spirit of Christ, he is none of his: For all Life proceeds from Spirit: And as the Spirit is that inwardly acteth, moveth, and governeth in Man; so also will Man outwardly appear to be. From whence it is evident, *how necessary the Spirit of God is to a truly Christian Life*; which therefore Christ hath not only commanded us to pray for, but hath also promised to give it. This Spirit is a Spirit of *Regeneration*, by which we are quickened in Christ, into a new, spiritual, and heavenly Life, as the genuine Product thereof. And from the Life and never-dying Power of this Spirit, every Christian Virtue must be derived. 'Tis then that *Righteousness doth flourish as the Palm-Tree, and like the Cedar of Lebanon, which the Lord hath planted.*

Luk. xi. 13.

Tit. iii. 5.

Psal. xcii. 12.

A Christian should be within, what he outwardly appears.

§. 2. Hence it follows, that a Man must be *first internally renewed* in the Spirit of his Mind after the Image of God; and that his inward Desires and Affections must first be conformed to Christ, (which the Apostle termeth *the new Man created after the Image of God,*) before a suitable Life can issue forth out of the Heart. But as soon as the Heart is inwardly renewed, the outward Life proceeding from it, is nothing else but a constant Expression of that vital Principle which prevails within the Mind. Yea, since *God searcheth the Heart and the Reins,* 'tis reasonable that a Man should possess, in the more secret Corners of his Heart, even much more than outwardly appears in his Life, visible to all.

Eph. iv. 24.

Psal. vii. 9.

The Purity and Righteousness of a Christian.

§. 3. But though in our inward Part we attain not unto the Purity of Angels, yet 'tis but just we should fervently sigh after it. And indeed, God approves the Desires of

of our Spirit, covetous of a further Purification: *The holy Spirit also helps our Infirmities, and makes intercession for us with Groanings which cannot be uttered:* Yea, the Blood of Christ *purifies us by Faith*, so that we *are without Spot or Wrinkle*: And in this respect, we do not possess the Purity, Holiness, and Righteousness of some Angel or other, but that of Christ, yea, and Christ himself. Rom. viii. 26. Acts xv. 9. Eph. v. 27. 1 Cor. i. 30.

§. 4. In this respect, I say, our Holiness bestowed upon us out of mere Grace, doth far surpass the Purity and Innocence of the very Angels themselves, as being *Christ himself.* But then this undeserved Righteousness freely applied to us, must renew also our Body, Soul, and Spirit, and produce a true Holiness of Life and Manners. And this Life, though it be at first like a tender Palm-Tree, must grow daily more and more vigorous in us, and gather Strength in Christ Jesus. And so much do we grow in Christ, as we advance in Faith, in Vertue, and the Practice of a Christian Life and Holiness. And this is *to flourish like a Palm-Tree.* *His Growth in Christ.* Jer. xxxiii. 16.

§. 5. For even as the Palm-Tree, when depressed, mounteth the higher, so ought a Christian to renew himself daily in his spiritual Desires and Exercises. He is to strengthen himself every Day with a fresh Purpose, to walk suitably to his *new Name*, and with unwearied Endeavours to avoid the Danger of a false and counterfeit Christian. He is to proceed with such Vigour and Earnestness, as if he had but this Day been initiated into the Principles of true Religion. For as one that enters upon a new Office, has nothing more at Heart than worthily to acquit himself in his Post: So also should we *A Christian like the Palm-Tree.*

2 Tim. i. 9. we do, who are *called* unto Christ, *with an holy Calling*. This holy Purpose, if it be not firmly rooted within, no Amendment of Life will ensue, no vigour in Piety, no Increase in Christ: Yea, the very quickning Spirit of Christ is wanting. For such a Resolution and holy Firmness of doing good, is the Work of the Spirit of God, and that *Preventing Grace* which allureth, inviteth, and moveth all Men. Happy is the Man, who with his Ears and Heart proveth obedient to it, and hearkens to that heavenly Prov. i. 20. Wisdom which *utters her Voice in the Streets*. In a Word: Whatever a Man vieweth with his Eyes, is a *Memorial* of the Creator, by which he calls upon Man, and endeavoureth to draw him to the Love of himself.

Delaying to be avoided. §. 6. Whenever therefore we perceive this heavenly Call or Impulse upon our Mind, we should immediately put our Hand to Work, and take Care that so precious a Moment do not slip away in a light and careless manner. This is an Hour free from such Obstacles as at other Times do closely beset us. If this be slothfully neglected, other Days and Times may possibly succeed, in which we cannot think, hear, speak, or do any Good. Which being foreseen by the eternal Wisdom, she every where lifts up her Voice, and calls upon us, lest we should neglect the Opportunity which is so freely offered.

The Grace of God every where present. §. 7. Look upon a Tree, which being set in the open Air, doth expect and readily admit the Light of the Sun, and the benign Influences of Heaven: In like manner doth also the Grace of God, with other celestial Influences, shine upon thee, O Man, ready to revive and to nourish thee by its Presence; if

if the Incumbrances of this World did not hinder thee from receiving the Benefit intended thereby.

§. 8. Call to Mind, O Man, the Shortness of the Time appointed for Life! Seriously consider, how many Opportunities of doing Good, and reducing into Practice the Christian Virtues, thou hast already neglected. One Half of thy Life hath possibly been consumed in Sleeping, and the other in Eating and Drinking, and other natural Actions; so that when thou now comest to the Grave, thou hast but just begun to enter upon a better Life. *The Vanity of our Life.*

§. 9. *Every one ought so to live, as he would wish to die.* If thou art afraid to die wickedly, then lead a good Life whilst thou art in good Health. If thou desirest to leave the World as a Christian, then endeavour to be a good Christian whilst thou art in it. Now he liveth as a Christian, that so demeaneth himself, as if he were every Day to die; well-knowing that a good Servant will at all Times be ready at the Call of his Master. And God, by Death, as his common Officer, summons us all before his Tribunal. *How a Christian should live.*

§. 10. *Blessed* therefore *is that Servant, whom the Lord, when he cometh, shall find watching: ---- Of a Truth, I say unto thee, that he will make him Ruler over all that he hath.* And who is it that watcheth, but he that doth not suffer himself to be carried away by the World, or its unhappy Admirers? Let us therefore flee both from that and these, well-knowing that the Manners of this corrupted Age are like so many hurtful Excrescences, which do often suck up the *And watch.* Luk. xii. 37, 44.

the good Juice of a Tree to ſuch a Degree, as to make it entirely die away in a little while.

CHAP. XXIII.

He that would advance in the Life of Chriſt, muſt fly worldly Friendſhip.

Pſal. LXXXIV. 1, 2.

How amiable are thy Tabernacles, O Lord of Hoſts! My Soul longeth, yea, even fainteth for the Courts of the Lord: My Heart and my Fleſh crieth out for the Living God.

That a true Chriſtian muſt take heed of too great a Familiarity with worldly Men.

THOU doſt do wiſely if thou avoideſt the too frequent Familiarity of worldly Men. For as it is never better for our Body than when it is at home; ſo it is ever beſt with the Soul, when it is at Reſt in its own Habitation, which is GOD himſelf, from whom it hath drawn its Life and Being. To Him therefore the Soul muſt return again, if ever ſhe will enjoy a ſolid Reſt or Repoſe.

That a true Chriſtian cannot live out of his Element.

§. 2. Of all Creatures it is obſerved, that no where they do ſo commodiouſly live, as there where they drew their firſt Life and Original. Thus the Sea to the Fiſhes, the Air to the Birds, the Earth to the Plants, and God to the Soul is the Place of Reſt, accord-

according to that of the *Pſalm*: *The Sparrow hath found an Houſe, and the Swallow a Neſt for her ſelf, where ſhe may lay her Young.* As he ſhall bring Trouble upon himſelf, who gives young People too much Liberty to gad abroad; ſo, in like manner, ſhall he much ſuffer, who lets looſe the Reins of his Tongue and Thoughts, allowing them to wander through the Affairs of the World, as ſo many Circles of Vanity. This be aſſured of, that you will eſcape many Faults, if you ſtudy to confine your Thoughts within the Limits of your Heart. Pſal. lxxxiv.

§. 3. *In the Courts of the Lord our God, the Plants of the Lord do flouriſh, and are as the Cedars in Lebanon.* Now, what are theſe *Courts*? They are the *internal* and ſpiritual Feſtivals and *Sabbaths* of our Heart; which, as *Lebanon* in the Deſart, flouriſh beſt in a *ſolitary* Retirement of Mind, and Abſtraction of Spirit. Labour to attain to this *Solitude* of Spirit, and you ſhall become fit to ſearch into your ſelves, and to contemplate that Variety of Wonders and Mercies God hath beſtowed upon us. *The Solitude of Spirit and internal Sabbaths.* Pſ. xcii. 12, 13.

§. 4. Neither are we to imitate thoſe that admire ſubtle Diſputes and Inventions, who take Pleaſure in reading of nothing but what is fine, pleaſant, and witty: Which yet, if rightly conſidered, doth deprave, rather than improve the Mind of the Reader. Whatever doth not promote the Repoſe of the Heart, and the continual Renovation of the Mind, ſhould neither be heard, nor ſpoken, nor read, nor ſo much as entertained in Thought by a Diſciple of Chriſt. True Chriſtians are like the Trees of God, which ſhould daily grow ſtronger, and take deeper Rooting in Chriſt. St. *Paul* witneſ- *We are to ſhun whatever does not make us better, neither advances the Quiet of the Soul.*

1 Cor. ii. 2. ſeth of himſelf, that beſides *Chriſt and Him crucified*, he deſired to *know nothing*. And this has been the general Practice of all the Saints of God, who have to the utmoſt of their Power endeavoured, by carefully cheriſhing this bleſſed Tranquillity of Heart, to approach nearer and nearer to a Life raiſed above the World, and to emulate ſuch elevated Minds as did entirely reſt in God, as the Center of all their Happineſs. One of thoſe Souls hath expreſſed herſelf in this manner: *As often as I converſe with Men, I return always leſs than a Man in ſome Part or other.* For ſince the Dignity of humane Nature doth mainly conſiſt in a *Similitude of God*, and therefore God hath deſcribed Man to be *the Image and Likeneſs of himſelf*; it follows, that every one, the *more unlike* he is to God, the leſs a Man he is: And the *nigher* he unites himſelf to God, ſo much the *liker* to Him does he become, and recovers a manly State of Life. But none can turn himſelf to God, who does not firſt withdraw himſelf from the World. The Nature of every Seed is, to bring forth a Plant of its own Kind: So if the Seed of God, the Holy Spirit and Word, be in thee, thou ſhalt become a *Tree of Righteouſneſs, the Planting of the Lord, that he may be glorified.*

Iſai. lxi. 3.

How the Soul comes to be defiled in Converſation.

§. 5. Nothing is more frequent, than that ſome Word or other is drop'd in the Converſation of Men, which being idle and vain, doth grievouſly wound and pollute the Soul. Wherefore no Man hath more Security, Safety, and Peace, than he who keeps at Home, and reſtrains his Thoughts, his Words, and his Senſes, from ſtraying beyond their Bounds. *Diogenes* the Philoſopher, being thus accoſted

ed by a trifling Pretender to Wit: *What I am, thou art not; but I am a Man, therefore thou art not one*; chaſtiſed the affected Subtilty of the Man, and pleaſantly anſwered: *It will be truer if you begin with me.*

§. 6. He that will ſpeak well, muſt firſt learn to be *Silent*; for to talk much is not Eloquence, but Prating. He who deſires to *command* well, muſt firſt learn to *obey*; ſeeing it is impoſſible he ſhould be a good Ruler over others, who knows not how to be ſubject and obedient to God. He that deſireth Peace and Serenity of Mind, let him ſet a watch over his Tongue, and maintain a good Conſcience within. For an evil one is like the troubled Sea; yet ſhall it find Reſt, if it return unto Chriſt by Contrition and Repentance. The Dove which *Noah* ſent out of the Ark, not finding any Place of Reſt, returned thither from whence ſhe came. This Ark is Chriſt and the Church, having one only Door or Window, which is that of *Repentance*, through which we ought to come unto Chriſt. And as the Dove did ſtraightway retire again into the Ark when ſhe found no Reſt for her Foot; ſo do thou alſo remember to do, when floating in a Sea of worldly Affairs, thou art in Danger to ſuffer Shipwrack, or to be caſt away: Retire then immediately into thy Heart to Chriſt, leſt by being too much toſs'd about on the Floods of the World, thy Reſt be broke, and the Tranquillity of thy Mind entirely Shipwracked.

Vertue how beſt learnt.

Gen. viii. 9.

§. 7. Whilſt thou converſeſt amongſt Men, and dealeſt in Affairs of the World, ſee to manage every thing with *Fear and Humility*. Avoid all inconſiderate Raſhneſs in acting. Remember thou art like a tender Shoot tied

After what manner the World may be converſed with.

tied to a Pole, that it may the more ſafely grow up: So do thou conſtantly lean on the Staff of *Humility*, and the *Fear of God*, leſt a ſudden Tempeſt ſhould riſe, and lay thee level with the Ground. Alas! How many a Man is deceived, whilſt he too unadviſedly ruſhes into worldly Affairs, and with a more than convenient Freedom converſes with Men. Wherefore perſwade thy ſelf, 'tis no leſs unſafe Truſting to the World, than to the Sea. The external Joy of the World, though for ſome Time it may ſooth up a Man in his carnal Security, and promiſe a deal of ſweet and proſperous Things; yet, as the Sea, by an unexpected Tempeſt, it may ſoon be diſturbed, leaving nothing behind but the Sting of an evil Conſcience.

The Way to arrive at true Peace and Quiet.

§. 8. But if a Man would on one Hand ſeek no Pleaſure in what is frail and periſhing, and on the other, with a Mind free from ſecular Cares and Affairs, give himſelf up to thoſe more heavenly Concerns that become a true Chriſtian; then verily there is no doubt, but he would often be viſited with a fervent Devotion, a profound Peace, a ſweet Tranquillity, a ſerene Conſcience, and other divine Comforts and Entertainments. But then he muſt firſt remove thoſe Delights which the World affords, if he would have them ſucceeded by thoſe that are divine and heavenly. But whilſt we will not be perſwaded of theſe Things, it falls out that our Converſion, Amendment, and Devotion, which we might find within us, are by our being too freely converſant with Men, rather hindred than improved amongſt them. We may find within our Breaſt, what we eaſily loſe in an inconſiderate Purſuit of Things without us. And as a Tree

Tree no where better proſpereth, than in its natural Soil; ſo does the *Inward Man* no where more happily grow, than in the inward Ground of the Soul, where CHRIST reſides.

§. 9. The Mind, or Conſcience of Man, is poſſeſs'd either with Joy or Sorrow. If the Conſcience be converſant with Things internal and heavenly, it will in its turn refreſh us with inward Delight and Comfort: But if it be polluted with cleaving too much to worldly Concerns, it will needs be attended with inward Sorrow and Perplexity. *The Nature of Conſcience conſider'd, and of its Joy and Sorrow.*

§. 10. As often as the Soul is ſtruck with an hearty Remorſe of her Sins, ſhe as often bewails herſelf, and ſends up ſecret Groans to the Throne of Mercy. This penitential Exerciſe is to her a wholſome Fountain of Tears, wherein Night after Night ſhe cleanſeth and waſheth herſelf by the Spirit and Faith, through the Name of *JESUS*; that ſo ſhe may be duly prepared to enter into the inward Sanctuary, and Holy of Holies, and there enjoy a ſecret Intercourſe with the Lord. *The bleſſed Effect of true Repentance.*

§. 11. And becauſe the Lord *is a God that hideth himſelf*, the Soul muſt needs approach him in a manner remote from the Noiſe of the World, that ſhe may the more freely partake of his divine Communications. Hence *David* ſays: *I will hear what God the Lord ſpeaks.* And: *I ſought the Lord, and he heard me, and delivered me from all my Fears. This poor Man cried, and the Lord heard him, and ſaved him out of all his Troubles. Unto thee will I pray: My Voice ſhalt thou hear in the Morning, O Lord; in the Morning will I direct my Prayer unto thee, and will look up.* *Conference with God.* Iſai. xlv. 15. Pſal. Lxxxv. 8 Pſal. xxxiv. 4. Ver. 6. Pſal. v. 2, 3.

Thus the further our Soul retires from the World, the more intimately ſhe converſes with God; as the Patriarch *Jacob*, did then the cloſer converſe with God and Angels, when he was farther removed from Friends and Children. For it cannot be expreſs'd in Words, how much a Soul ſequeſtred from the Friendſhip and Fellowſhip of the World, is loved by God and his Angels. They continually delight in the Company of ſuch a Soul.

CHAP. XXIV.

Of the Love of God, and of our Neighbour.

1 Tim. i. 5.

Now the End of the Commandment is Charity; out of a pure Heart, and of a good Conſcience, and of Faith unfeigned.

IN this Verſe, the Apoſtle ſetteth before us, the higheſt and nobleſt Virtue of *LOVE*, and acquaints us at the ſame time with theſe *Four* Particulars concerning it:

The firſt Character of heavenly Love. Rom. xiii. 10.

The *Firſt* is this, that Love is the Summary of all the Commandments. For *Love*, ſays the Apoſtle, *is the fulfilling of the Law*; wherein all the Precepts are comprehended, and without which, all Gifts and Virtues are unprofitable and Fruitleſs.

§. 2. What he ſaith in the *Second* Place, that Charity muſt ariſe from a *pure Heart*, that

that relates to the Love of God, which requires an Heart void of all worldly Love and Affection, according to that of St. *John*: *Love not the World, neither the Things that are in the World: For all that is in the World, the Luſt of the Eyes, the Luſt of the Fleſh, and the Pride of Life, is not of the Father, but of the World. And the World paſſeth away, and the Luſt thereof; but he that doth the Will of God abideth for ever.* Whoſoever therefore hath a Heart purified from all Love to the Creature, ſo that it depends or acquieſces in no tranſient Good whatſoever, but on the contrary, cleaves moſt intimately to God alone, like *David*, who ſaith: *My Fleſh and my Heart faileth; but God is the Strength of my Heart, and my Portion for ever. Whom have I in Heaven but thee, and there is none upon Earth that I deſire beſides thee.* The Charity of ſuch an one, I ſay, proceeds out of a *pure Heart*. Of the ſame kind is alſo that Love which is attended with great Delight, Pleaſure, and Joy in God: Whereof we have an Inſtance in *David*: *I will love thee, O Lord, my Strength; the Lord is my Rock, and my Fortreſs, and my Deliverer, my God, my Strength, in whom I will truſt, my Buckler, and the Horn of my Salvation, and my high Tower.*

The Second Property of Love.

1 Joh. ii. 15, 16, 17.

Pſ. lxxiii. 25, 26.

Pſ. xviii. 1, 2.

§. 3. The Apoſtle, in the *Third* Place, teacheth here, that Love muſt be *out of a good Conſcience*. Now this properly concerneth the Love of our *Neighbour*, who is to be loved, not for the ſake of any Intereſt or worldly Advantage; (which would prove a falſe Love, proceeding out *of a bad Conſcience*;) but for the ſake of God only, and of his Commandments. Nor ought we to afflict our Neighbour either by Word or

The Third Mark by which Love is to be known.

Deed, either ſecretly or openly; or from any Pretext whatever, bear Envy, Wrath, Hatred, Malice or Rancour againſt him; that ſo our Conſcience may not accuſe us when we addreſs our ſelves in Prayer to God Almighty.

The Fourth Mark of Love.

§. 4. The *Fourth* Requiſite of Charity is, a *Faith unfeigned*, ſo that nothing be done contrary to the Rule of Faith, and to our Chriſtian Profeſſion, and God be not denied publickly or privately, in Proſperity or Adverſity. And this is the Subſtance of what is contained in this ſhort Sentence of the Apoſtle: Of which we ſhall now ſpeak more particularly, with reſpect to each of the ſeveral Parts:

How the Love of God is the End of the Law.

§. 5. In the *firſt* Place then, *Love*, according to the Apoſtle, *is the End of the Commandment*; for Charity which ariſes from a pure Faith, is the nobleſt among the Fruits and Effects of Faith, than which, a Man can do nothing better or more acceptable to God. For God doth not require at our Hands great and difficult Enterpriſes, no ſuch high Performances as may exceed our Capacity to ſerve him: But he hath changed the Yoke of the old Teſtament-Service, and the many Commandments and Ordinances thereof, into *Faith* and *Love*, and hath given us for this End the Holy Ghoſt, who *ſhedding abroad in our Hearts the Love of God*, renders every thing ſweet and eaſie, and proves the very original Spring of this heavenly Virtue.

Rom. v. 5.

The Excellency of Love.

§. 6. Love therefore is not an hard Work, or a Labour attended with Toil and Difficulty: On the contrary, it makes every thing ſo eaſie to a good Man, as if he had no Burthen at all. *His Commandments are*

1 Joh. v. 3.

not

not grievous, ſaith St. *John*. His meaning is, that they are not ſo to an enlightned Chriſtian. For wherever the Spirit of God comes, there he creates a free, willing, and ready Heart in the Diſcharge of Chriſtian Virtues. Neither doth God require of his Children great Skill or Learning: It is only *Love* which He regards. If this be ſincere and fervent, free from Diſguiſe and Diſſimulation, God is more pleaſed therewith, and more delighted therein, than in all the Knowledge and Wiſdom, and in all the Art and Maſtery that any Man upon Earth, in his beſt Works, can ever expreſs. And truly, whereever this divine Love is wanting, there all Wiſdom and Knowledge, all Works and Gifts, are altogether unprofitable and good for nothing. They are accounted vain and dead, like a mere Corps without Life.

Love is preferable to Learning.

§. 7. As for humane *Learning* and great Abilities, they are common to Heathens as well as to Chriſtians: And great Actions are performed as well by the Infidels as by the Believers. 'Tis *Love* only which proves the ſure Teſt of a ſound Chriſtian, diſtinguiſhing between the *Falſe* and the *True*. For wherever Charity is wanting, there can be no good Thing, however it may ſeem to ſtrike the Admiration of Men with ſpecious Appearances. The Reaſon is, becauſe God is not there: For *God is Love, and he that dwelleth in Love, dwelleth in God, and God in him.* 1 Joh. iv. 16.

How it makes all things eaſie.

§. 8. Love alſo is *pleaſant*, as to God that gives it, ſo alſo to Man that exerciſes it: Whereas all Arts and Sciences, all the Knowledge and Wiſdom which Man graſpeth after, are not attained to but with great

great Labour and Study, with much Care and Application, and even with the Loſs of a Man's bodily Health and Conſtitution. Whereas this Heaven-born Love cheareth both a Man's Body and Mind. It invigorateth the Spirits, addeth new Strength, and doth wonderfully improve and exalt the Soul. Neither is it attended with any Loſs whatſoever, but produceth many good and noble Effects in the Soul. For Love it ſelf is the Reward of the Lover, and Virtue always carrieth its Recompence with it: As on the contrary, the vicious Man is puniſhed by his own Exceſſes, and Vice is the conſtant Tormentor of him that commits it.

Never grows weary.

§. 9. Again: When the other Faculties of the Body and Mind are weakened and tired, faint and wearied; then Love fainteth not. Love is never weary, nor ever ceaſeth: Howſoever Prophecy may paſs away, and Tongues may ceaſe, and Sciences may be deſtroyed, and Arts may be loſt, and the Knowledge of Myſteries may vaniſh away, yea, and Faith it ſelf may fail at laſt alſo: Yet *Love never faileth*, neither *can* it fail: For when all that is imperfect is now happily removed, then Love alone abideth for ever, and attains its full Perfection.

All our Works ought to proceed from it.

§. 10. To render any thing pleaſing to Almighty God, it is neceſſary that it proceed from him; ſince he approveth of nothing but what he himſelf worketh in us. And becauſe God is *Love*; it follows that all, whatever we do, ought to proceed from a *divine Faith*, that our Work may be pleaſing to God; and from pure *Love*, that it may prove profitable to Men. This Love, I ſay, muſt be pure, without any Regard to *Self-honour* and *Intereſt*, and other ſuch petty

ty Designs as are apt to intrude into a Christian's Actions. In like manner should also our Prayer spring up from a Principle of Love, that so it may have the more ready Admittance to the God of Love. Consider therefore how acceptable that Man's Prayer must be to God, who is full of Wrath and Rancour, Hatred and Malice? Verily should such an one call over the whole Psalter every Day, all this would be nothing but an Abomination before the Lord. True Prayer consisteth in Spirit, in Faith, in Love, not in a long Recital of Words. Remember the Example of Christ, who, from a merciful Heart, cried: *Father forgive them.* A Man that doth not love God, is also unwilling to pour out his Heart in Prayers and Supplications: But he that is affected with a Sense of divine Love, to him the Duty of Prayer is an easie and joyful Performance. A Man that hath a cordial Love to God, doth also readily serve him: But he that is void of this Love, doth not serve him at all, though he should put himself to a deal of Toil and Drudgery, and even heap one Mountain upon another. Upon the whole: Nothing is more agreeable to humane Nature; nothing better and more profitable than this divine Love, which therefore should be stirr'd up in Man's Heart; and if once raised into a Flame, should be carefully preserved from being ever put out again. Luk.xxiii.34

§. 11. Faith should do all Things in a Christian through Love; and Love should be the Agent of Faith, as the Body is the Agent of the Soul. The Soul sees and hears, tasts and smells, speaks and acts through the Body, to which she is united: so in like manner

How it ought to regulate our Actions.

manner ſhould the Love of God, ſpringing from Faith, do all Things in and through thee. Whether thou doſt eat or drink, whether thou doſt hear or ſpeak, whether thou doſt commend or reprove any one, let all be done *in Love*, after the Example of Chriſt, in whom reſided nothing but pure Love, and wrought all Things through him. If thou beholdeſt thy Neighbour, behold him with the Eyes of a compaſſionate Love: If thou heareſt him, hear him with Love and Tenderneſs: And if thou ſpeakeſt with him, let thy Speech be ſeaſoned with Love and Chriſtian Affection.

How it is to be preſerved in the Soul.

§. 12. Do carefully preſerve the Root of Chriſtian Love by Faith, that ſo nothing but what is good, may grow up in thy Heart, and iſſue forth from thence, as from its genuine Centre. Thou ſhalt then be enabled to fulfil in time the Commandments of God; ſeeing they are all comprehended in Love. Wherefore, a certain holy Doctor ſpake after this manner: 'O Love of God 'in the Holy Ghoſt! Thou art the raviſh-'ing Sweetneſs of Souls, and the divine 'Life of Men: Whoſoever doth not enjoy 'thee, is dead even whilſt he liveth; and 'whoſoever poſſeſſeth Thee, never di-'eth before God. Where thou art not, there 'the Life of Men is a continual Death; 'and where thou art preſent, there Life is 'made a Foretaſte of eternal Happineſs. From whence it appears, that this divine Love is the Sum and Fulfilling of all the Commandments of God.

How this Love proceeds out of a pure Heart.

§. 13. We conſider now, in the *Second* Place, that our Love to God ought to proceed *out of a pure Heart*. The Heart of Man deſirous to love God, ought firſt to be cleanſ-

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ed from all worldly Love, and Adherency to the Creature. 'Tis then that GOD comes to be the main and ſoveraign Good to a Soul. She can then ſay: *The Lord is the Portion of mine Inheritance, and of my Cup: Thou maintaineſt my Lot.* Pſal. xvi. 5. *The Lord knoweth the Days of the Upright,* (being thoſe that love him out of a diſintereſted Heart;) xxxvii. 18, 23. *and their Inheritance ſhall be for ever. Delight thy ſelf in the Lord, and he ſhall give thee the Deſires of thine Heart.* Ver. 4. In a Word: God alone is the only Fountain whence all our Joy ought conſtantly to ſpring.

§. 14. God therefore ſhould be the moſt beloved Object of our Souls, and our Hearts ſhould reſt in him alone, becauſe he is the ſublimeſt Good of all. He is all made up of Mercy and Goodneſs, of Love and Kindneſs, of Clemency and Patience, of Truth, Comfort, Peace, Joy, Life and Happineſs. All this he hath laid up in Jeſus Chriſt. Whoever therefore hath Chriſt, he is thereby put in the Poſſeſſion of all theſe heavenly Virtues. And whoever loveth God, he muſt alſo of Neceſſity love God's Truth and Mercy, his Goodneſs, and Kindneſs, and the whole Train of divine Virtues. *How God is to be loved purely for himſelf.*

§. 15. So then, a true Lover of God hath a Love to all that God hath a Love for; and he hath an Averſion to all that God hath an Averſion for. He liketh and diſliketh all Things, even as God liketh and diſliketh them. Hence if any Man love God, he muſt alſo love Truth, Mercy, and Righteouſneſs, becauſe God is all this himſelf. He doth alſo delight in Humility and Meekneſs, ſince thereby he is render'd conformable to that Meekneſs and Lowly-mindedneſs that reſided in JESUS. On the contrary, a true Lover of God cannot but abhor all Ungodlineſs, with all the Works of Iniqui- *How by this pure Love, we are to love all that God loves.*

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ty: Becauſe all manner of Impiety is an Enmity againſt God, and the Work of the Devil himſelf. A Lover of God hateth alſo a Lie, becauſe the Devil is the Father of Lies, and a Liar from the Beginning. And this is the Reaſon that every one who loveth Lies, Injuſtice, and other vicious Workings of Nature, muſt needs be the Offſpring of the Devil in that Senſe. And again: Whoever loveth Chriſt his Lord and Saviour, he loveth alſo the Example of his pure and holy Life, his Humility and Meekneſs, his Patience, and other heavenly Virtues that did appear in his Conduct. And ſuch a one muſt needs be adopted into the Number of the Children of God.

Purity of Love to be prayed for.

§. 16. This Love, proceeding out of a *pure Heart*, muſt be obtained from God by Prayer and Supplication. And truly, God is willing to inkindle in us this heavenly Flame through the Love of Chriſt, if he be but earneſtly applied to for that purpoſe, and if the Heart be every Day and Moment laid open to his divine Influence. And if thy Love ſhould wax cold and weak at any time; then rouſe up thy Heart, faint not, but ſtir up the Grace of God within thee, and be not too much diſcouraged hereat: Get up in the Name of God, riſe again, go to work, and renew the Acts of thy firſt Love. For as thou art ſenſible of this thy Coldneſs in Love, thou canſt be ſure from thence that the eternal Light of divine Love is not wholly extinguiſhed, though it be ſomewhat eclipſed, and gives but little Heat at preſent. Never doubt, but thy Saviour will enlighten thee again, and fire thy Heart with his Love; ſo that thou mayeſt ſit again under his Shadow, and rejoice in the Light

Light of his Countenance. Yet after all, be earneſt in Prayers and Supplications, leſt at any Time hereafter the Flame of this heavenly Love be deadned again in thy Heart. Thus much of the Love *out of a pure Heart*, which is purified from the Love of the World and of the Creature.

How the Love of God is not different from that of our Neighbour.

§. 17. Let us now conſider, in the *Third* Place, Charity, as ariſing from a *good Conſcience*, and inaſmuch as it reſpects our Neighbour. The Love of God and of our Neighbour are ſo cloſely knit into *one*, that they can never be ſeparated. The true Trial and Touchſtone of our Love to God, is the Love we bear to our Neighbour. *If a Man ſay, I love God, and hateth his Brother, he is a Liar: For he that loveth not his Brother whom he hath ſeen, how can he love God whom he hath not ſeen? And this Commandment have we from him, that he who loveth God, love his Neighbour alſo.* For the Love of God cannot dwell in a Man that is ſoured with Hatred or Malice, or diveſted of all Bowels of Love and Compaſſion. If thou haſt no Pity on thy Brother, whom thou knoweſt to ſtand in need of thy Help; how canſt thou love God, who needeth not any thing that is thine, and hath commanded thee to expreſs thy Love towards him, by the Marks thereof beſtowed on thy Brother?

1 Joh. iv. 20, 21.

How it wiſhes and labours after the Good of all Men.

§. 18. As Faith uniteth to God, ſo Love uniteth to our Neighbour. And as a Man is made up of Body and Soul, ſo do Faith and Love (that is, the Love both of God and of our Neighbour,) make up a true Chriſtian. Thus he that *dwelleth in Love, doth dwell in God.* And ſeeing that God doth effectually mind the Good of all Men; it follows, that he that loveth in like manner, is

1 Joh. iv. 16.

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of one Heart with God; and that he who is otherwiſe affected, is againſt God, and hath not the Mind of God grafted on him, but is God's Enemy as well as his Neighbour's. He doubtleſs is an Adverſary to God, who is an Enemy to Men.

How by it we are to commiſerate others.

§. 19. It is the Property of this Love to bewail and compaſſionate the Infirmities of others. Indeed the Failings and Weakneſſes of our Fellow-Creatures do repreſent to us, as in a Glaſs, our own Imperfections, and put us in Mind of the various Defects that incumber our Nature. Wherefore, when thou ſeeſt another overtaken in a Fault, conſider that thou alſo thy ſelf art but a Man; and learn from thy own Infirmities, to bear thoſe of others, with Patience, Meekneſs and Humility.

How we are by it to bear with the Weak

§. 20. And ſuch eſpecially as do ſin, not out of Malice or Wickedneſs, but are ſurpriſed into a Fault by Weakneſs and Inadvertency; and coming ſoon to themſelves again, are ſorry for what they have done, and firmly reſolve to watch the more againſt the Snares of Satan hereafter: Such Souls as theſe are verily to be pitied, condoled, and aſſiſted. He that doth otherwiſe, ſheweth that he hath nothing in him of the merciful and forbearing Spirit of Chriſt. For when a Man driveth haſtily for puniſhing the Faults of his Neighbour, and this without any Temperature of Love or Compaſſion, it is an evident Sign that he wants the merciful Senſe of God, and that he is altogether void of God, and of his compaſſionate Spirit. On the contrary, a true Chriſtian, being anointed with the Spirit of Chriſt, is for treating all Men as one that hath a Fellow-Feeling with them, and bears with them in a *ſympathizing*

pathizing Christian Love and Tenderness, according to the manner of Christ, and that Example which he hath set us to follow. Therefore if any Man, upon a serious Search into his inward Condition, finds that he hath not the Love of his Neighbour abiding in him, let him know for certain, that then the Love of God remains not in his Soul, and that he himself is without God. This should strike him with Horror and Indignation against himself: It should make him (after repenting for his Sin from the bottom of his Heart,) reconcile himself to his Neighbour the more speedily, that in this Order the Love of God may also return to him again. Then all his Actions, whilst he continues in this Love and Faith, are good, holy, and divine. And this Love dwelling in his Heart, will make him freely and willingly embrace all Men and with great Affection and Joy do them all manner of Kindnesses; so that in the Expression of *Jeremiah*, he will *rejoice over them to do them Good*, as God himself doth. Jer. xxxii. 41.

§. 21. Without this Love all is *diabolical* whatever is in Man, and exceedingly *Evil*. Neither is there indeed any other Cause why the Devil can do no Good, but because he is utterly destitute of *Love* both towards God and Man. Hence all which he doth, is *radically Evil*, and deprived of all intrinsick Goodness. In all whatsoever he sets about, he designs nothing but God's Dishonour, and Man's Destruction. He cunningly contrives all manner of Ways to vent his Enmity both upon God and Man. And therefore he lays out for such Hearts as he may replenish with Spight and Envy, and then work out through them his Malice and Wrath. And

How without it all in Man is diabolical.

hereby it is manifeſt who are the Children of God and the Children of the Devil. See 1 *Joh.* III. 10.

How this Love both of God and Man, muſt be from an unfeigned Faith.

§. 22. Love muſt be *out of Faith unfeigned*: Which loves God equally in Proſperity and Adverſity. For whoever loves God ſincerely, accepts with Joy all the Diſpenſations of his Providence, after the Example of Chriſt, who with a chearful and ready Mind took up the Croſs, which he knew the Will of his Father impoſed on him. *I have*, ſays he, Luk. xii. 50. *a Baptiſm to be baptized with: And how am I ſtraitned* [and in Pain] *till it be accompliſhed!* In like manner have all the holy Martyrs carried with Joy their Croſs after him.

The Effect of this divine Love.

§. 23. Thoſe now that do unfeignedly love God, to them the Croſs, which Chriſt injoins to bear, doth not prove grievous or burdenſome: And this for no other Reaſon, but becauſe it is the *Yoke of Chriſt*. If the Loadſtone draws a heavy Iron; why ſhould not the heavenly Loadſtone, the Love of God, attract the Burden of our Croſs, and render it ſweet and agreeable; eſpecially after the Heart is affected with a Touch of the divine Love? And if the Sugar does ſweeten ſuch Herbs as are bitter by Nature; why ſhould not the Sweetneſs of the Love of God make that pleaſant and eaſie, which to the Fleſh is nothing but Croſs and Affliction? And truly it was from the Fulneſs of this Love, that the bleſſed Martyrs bore the moſt exquiſite Pain with Patience and Joy; being tranſported therewith to ſuch a Degree, as to be almoſt inſenſible of their very Torments.

CHAP.

CHAP. XXV.

The Love of our Neighbour conſider'd more particularly.

2 Pet. II. 19.

Of whom a Man is overcome, of the ſame is he brought in Bondage.

AMongſt all the Kinds of Bondage, there is none more hard and grievous, than to be under the Bondage of the Paſſions: But of all theſe, none is ſo cruel as *Hatred*, which ſo weakens and depreſſes all the Abilities of Body and Mind, as not to leave the Man one free Thought. But he who lives in *Love* is *Free*. He is no Slave to Anger, Envy, Covetouſneſs, Pride, Lying, or Calumny: And being delivered from theſe by Love, he ſuffers not himſelf to be ſubdued by evil Deſires, but continues Chriſt's *Freeman* in the Liberty of the Spirit: *For where the Spirit is, there is Liberty*. Whoſoever therefore walketh in the Love of Chriſt, he is no longer a Slave to Sin, or a Servant to carnal Affections. For the Spirit of that Love hath freed and purified him from carnal Concupiſcence. And we ſee that the Love of God extends its ſelf over all Men; of which we do not only find ſufficient Proofs in Scripture, but the Footſteps of his *univerſal* Benignity are alſo every where diſplayed in Nature.

Hatred the moſt wretched Bondage.

2 Cor. iij. 17.

The Love of God is Catholick.

§. 2. We are all equally covered with the Heavens, and have all of us the Uſe of the Sun, the Air, the Earth, and the Water; both they of high Degree, and they of the meaneſt Condition. And the very ſame Mind that is in God towards us, ought alſo to be in us towards Men; God himſelf having ſet us a Pattern of *catholick* Kindneſs for our Imitation. He doth not regard one more than another, but loveth them all with an equal Affection. With him there is no Reſpect of Perſons, of Dignity or Merit; but he beholdeth them all alike in Chriſt. This is for our Inſtruction. For as God carrieth himſelf towards us, ſo ought we to carry our ſelves towards our Neighbour. And truly after the ſame manner as we ſhall deal with Man, ſo God will infallibly deal with us again; having written this Law in our Hearts for our ſtronger Conviction, and for an Encouragement to animate us into Acts of mutual Love and Benignity. We need not go far to enquire what Favour we have with God Almighty. If we do but enter into our own Conſcience, it will impartially tell us, what Mind and Affection we bear to our Neighbour: And as we have done to him, ſo certainly will God do unto us again, and return our Works into our own Boſom. And in this Senſe it is ſaid of God: That *with the Pure he ſhews himſelf pure, and with the Froward, ſhews himſelf froward*: i. e. If thou beareſt an evil Mind to thy Neighbour, God will be thine Adverſary alſo.

Pſal. xviii. 26.

Why God requires the Love of our Neighbour.

§. 3. Since therefore God hath no need of our Service, he hath ſubſtituted our Neighbour in his Place, to receive our Charity, and

and hath commanded us to pay it as to himself. He has made this Love of our Neighbour the very *Touchstone* by which we are to examine the Sincerity of our Love to God.

Without it the Satisfaction of Christ is of no Effect.

§. 4. And for this Reason he has enjoin'd the Love of our Neighbour, with so great an Earnestness requiring us to shew constantly the same Love to him which God shews to us. For unless a Man be fully reconciled to, and in perfect Charity with his Neighbour, he cannot have the Favour or Grace of God. And altho' all the Sins of the World are satisfied for by the Death of Christ, and a full Pardon obtained; yet all Mankind may in some Sense be said to be in the same Circumstances with the wicked Servant in the Parable, who when he had not wherewithal to pay, the King freely remitted him all his Debts; but when he afterwards behaved himself cruelly towards his Fellow-Servant, the King revoked his Pardon, and condemned the Servant, by reason of the hard Usage wherewith he treated his Neighbour. Which Parable Christ concludeth with this notable Farewell: *So likewise shall my heavenly Father do also to you, if ye from your Hearts forgive not every one his Brother their Trespasses.* And: *With the same Measure ye mete unto others, it shall be measured to you again.*

Matt. xviii. 23, &c.

Ver. 35.

Luk. vi. 38.

How our own Measure is made God's Measure to us.

§. 5. Hereby now it doth plainly appear, that Man was not created for himself alone; but for his Neighbour also. So strong is the Commandment of *loving our Neighbour*, that whensoever it is broke, the very End of our Creation is thereby destroyed, and the Love of God immediately withdrawn from that Soul. Nothing is now left but his severest Justice, judging and condemning all that are void

of this Charity. If we duly conſider'd theſe Things, we ſhould never be angry with one another; neither ſhould the *Sun* ever *go down upon our Wrath.* 'Tis true, on one Hand, that Chriſt by his Death on the Croſs has offer'd a full and compleat Atonement for all our Treſpaſſes, and in this reſpect, (after the Example of the King in the Parable,) hath remitted all our Sins at once; yet is it on the other, a horrid thing, to think that the whole Extent of the Merits of Chriſt will be of no uſe at all, if we continue to hate our Brother, and will neither pardon nor love him. We ſhall be entirely cut off from all the Benefit that flows from them.

How the Love of God indiſpenſibly binds to the Love of our Neighbour.

§. 6. Hence then it appears, of how great a Moment the Love of our Neighbour muſt be in the Sight of God, obliging us even to that degree, that God will diſdain to be loved by us, unleſs we love our Neighbour alſo: So that if we fail in our Benevolence toward him, we fall at the ſame time from Grace and divine Charity. And for this Reaſon we were created all equal, and of the ſame Nature, that we might not inſolently deſpiſe one another, but like Twins of one common Parent, living in Peace and Love, endeavour to maintain a good and ſerene Conſcience.

Connexion of the Love of God and of our Neighbour.

§. 7. Moreover, whoſoever hates and deſpiſes his Brother, he alſo hates and deſpiſes God, who has forbid all ſuch Animoſities in the ſevereſt Terms. If thou contemneſt thy Brother, God alſo contemneth thee: Which, as it certainly haſtens thy Judgment and Condemnation, ſo it plainly ſhews, that as yet thou haſt no Intereſt in the

the Merit and Redemption of Chriſt, but art ſtill in an unpardon'd, reprobate State.

§. 8. For it cannot be poſſible that a Heart filled with Wrath and Bitterneſs, ſhould in any Degree reap a ſaving Effect from the Blood of Chriſt, which was ſhed by a Motive of pure Love. Yea, the Parable aforeſaid doth plainly convince us, that God was leſs offended at the Debt of *Ten Thouſand* Talents, than at the barbarous Cruelty of which the Servant was guilty. Let us therefore ponder the Words wherewith the Lord concludes the Parable: *So likewiſe ſhall my heavenly Father do alſo to you.* *The fatal Effect of Hatred.*

CHAP. XXVI.

The Reaſon why our Neighbour is to be loved.

Rom. XIII. 8.

Owe nothing to any Man, but to love one another. For he that loveth his Neighbour, hath fulfilled the Law.

LET us hear the Words of the Prophet *Micah*, inſtructing us by Way of Queſtion and Anſwer: *Wherewith ſhall I come before the Lord? Shall I offer unto him Burnt-Offerings, with Calves of a Year old? Will the Lord be pleaſed with Thouſands of Rams, or with ten Thouſands of Rivers of Oil?* *Wherein the true divine Service and Oblation doth conſiſt.* Mic. vi. 6, 7.

Shall I give my First-Born for my Transgression, the Fruit of my Body for the Sin of my Soul?

Mic. vi. 8. Answer: *He hath shewed thee, O Man, what is good, and what the Lord requireth of thee: Even to do Judgment, and to love Mercy, and to walk humbly with thy God.*

Nature of the New-Testament Worship

§. 2. By this Question, and the Answer to it, the Prophet teacheth us, wherein the *true Worship of God doth properly consist*; as not in Ceremonies and Sacrifices, which are not able to give any thing to God, because all is his own already: Nor in such Offerings as may be made of humane Bodies, which he doth not require at our Hands, but rather detests and abhors them, because they are injurious to Jesus Christ, the

Joh. i. 29. great Propitiatory Oblation which God appointed to take away the Sins of the World: But the true Worship, and which is agreeable to the Will of God, consists in *pure Faith*, which from the visible Effect of it, the Prophet doth here describe by *doing Judgment*, that is, by the Exercise of Faith in Righteousness, in Charity, and Mercy; (which is more pleasing than all Sacrifices) in true Humility, and Contrition, as it is said: *The*

Psal Li. 17. *Sacrifice of God is a broken Spirit: an humble and a contrite Heart, O God, Thou wilt not despise.*

Why that Love which is to God a Service, is to Men a Debt.

§. 3. Now to this divine Worship, founded within the Heart, and exerting it self in Faith, Love, and Humility, St. *Paul* does powerfully exhort us. His Admonition containeth in it both the Praise of Christian Love, and the perpetual Debt to which we stand engaged to our Neighbour, and without which it is impossible to serve God aright. For truly there is no other Way of serving God, but by what he himself worketh in

in our Hearts: So that to ſerve God, is nothing elſe but to ſerve our Neighbour, and to do him all the Offices of Chriſtian Love and Humanity we are able to perform.

§. 4. The Apoſtle, when he is about exhorting us into a Love of this Virtue, uſeth an elegant Argument, and an engaging one, to thoſe who are Lovers of the Practice of Chriſtian Virtues. He calls Love a Summary of all Virtues, and the *Fulfilling of the Law*: Not that we are able by any Acts of Charity, to fulfil the Rigour of the divine Law, or that conſequently we can merit eternal Life thereby; (which cannot poſſibly be, except our Love were compleat in every reſpect, and arrived to a conſummate Perfection:) But the Apoſtle gives it that Name, to inſinuate thereby the wonderful *Excellency* of this Virtue, and to engage us at the ſame time into an unfeigned Love of the ſame. As for our Righteouſneſs and Happineſs, it is not grounded on any Work of ours, but only on the *Merits* of Chriſt applied to us by Faith.

In what Senſe it is the Fulfilling of the Law.

Rom. xiii. 10.

§. 5. From this Righteouſneſs of Chriſt, apprehended by Faith, doth ſpring up *Love to the Neighbour*, together with the whole Train of other Chriſtian Virtues, called by the Apoſtle *Fruits of Righteouſneſs*, done to the Glory and Praiſe of God. But ſince the Dignity of this Virtue is ſo very eminent, it will be worth our while to lay down ſome more *Motives*; whereby the Practice thereof may be endeared to us.

The Foundation of this Love

Phil. i. 11.

§. 6. The firſt and ſtrongeſt of all, in my Opinion, is that which St. *John* uſeth: *God is Love, and he that dwelleth in Love, dwelleth in God, and God in him:* For who would

The firſt Motive.

1 Joh. iv. 16.

That it is a Mark of being a Child of God.

would not wiſh to be *in God*, and remain in him, and that God reciprocally ſhould be and remain in him? And who, on the contrary, would not abhor to be *in Satan*, and to have Satan dwelling in him? And yet is this the ordinary Conſequence, as often as Charity is repulſed, and unnatural Animoſities admitted into the Heart. For as God is a Lover of Men, ready to ſave them from eternal Deſtruction; ſo the Devil is a Hater of Men; and he that dwelleth in Hatred, dwelleth alſo in the Devil, and the Devil in him. This is further explained by St.

1 Joh. iv. 7. *John: He that loveth, is born of God, and knoweth God.* And again: *In this the Chil-*

1 Joh. iii. 10. *dren of God are manifeſt, and the Children of the Devil: Whoſoever doth not Righteouſneſs, is not of God, neither he that loveth not his Brother.* And can there be any thing more deſireable than to be ranked among the Sons of God, to be begotten of God, and to know God truly and experimentally? But whoſoever hath his Heart void of all this Love, and never felt its Force and Energy, nor taſted its Goodneſs and Gentleneſs, Long-ſuffering and Patience, this Man doth not know God, who is pure Love. For the *Knowledge* of God muſt proceed from Senſe and Experience. And how is it poſſible a Man ſhould know Chriſt, whilſt he is a ſtranger to Love, and to all thoſe loving Endearments that paſs betwixt Chriſt and the Soul? Whence it follows, that he that is without Love, is without Chriſt alſo. But he that is earneſt in the Practice of Piety in general, and in the Exerciſe of Love in particular, he ſhall not be left empty, in the Knowledge of the Lord Jeſus Chriſt:

For

For if theſe Things be in you, and abound, they make you that you ſhall be neither barren nor unfruitful in the Knowledge of our Lord Jeſus Chriſt. 2 Pet. i. 8.

§. 7. Our Lord himſelf ſaith: *By this ſhall all Men know that ye are my Diſciples, if ye love one another.* Now for being a *Diſciple* of Chriſt, it is not enough to be a Chriſtian in Name only, or in a dry verbal Profeſſion: But to be a Diſciple of Chriſt requires much more. Such a one muſt believe in his Name: He muſt love him, imitate him, live in him: He muſt in a peculiar manner adhere to him: He feels the Love of Chriſt derived into his Soul, and doth freely partake of all the Gifts and Benefits purchaſed by him. Whoever hath not this Love of Chriſt abiding in him, this Man verily is none of Chriſt's Diſciples, nor can he pretend to have any Share in his Merits: For how is it poſſible Chriſt ſhould *know* that Man, who hath neither Faith in, nor any Love at all to him? Therefore, as an Apple is known by its Savour, and a Flower by its Smell or Fragrancy, ſo a Chriſtian, or a true Diſciple of Chriſt, is known by *Love* only.

The Second Motive. Joh. xiii. 15. *That it is a Mark of being a Diſciple of Chriſt.*

§. 8. For this Reaſon St. *Paul* the Apoſtle doth not ſtick to affirm, that *All Gifts without Charity are nothing*: Which is alſo another Inducement or *Motive*, why we ſhould deſire this excellent Gift of Charity. And in truth, neither the Knowledge of divers Tongues, nor the Gift of Miracles, nor the Underſtanding of high and ſublime Myſteries, nor any ſuch extraordinary Endowments, are ſufficient Marks to know a Chriſtian by; this Prerogative being entirely reſerved to *Faith, which worketh through Love.*

The Third Motive. *That without it all other Gifts are worth nothing.* 1 Cor. xiii.

Nor

Nor doth God indeed require any hard Things at our Hand; (ſuch as is the Working of Miracles,) but to *exerciſe Love and Humility*, Virtues that may be apprehended by the meaneſt Capacity. Neither ſhall it be demanded of thee in the Day of Judgment, how thou haſt been vers'd in Arts, Tongues, and Sciences, or what great Parts thou haſt poſſeſs'd in this World; but whether thou haſt purſued Faith working thro' Love. *I have been hungry*, (ſaith our Saviour) *and thou gaveſt me to eat*, &c. And St. *Paul* to the *Galatians*: *In Chriſt Jeſus neither Circumciſion availeth any thing, nor Uncircumciſion*; (no Gifts, no Parts or Endowments, no reſpect of Perſons;) *but Faith which worketh by Love.*

Matt. xxv.

Gal. v. 6.

The Fourth Motive.

1 Joh. iv. 20.

That it is an outward and viſible Sign of our Love to God.

§. 9. Add to theſe, that Paſſage of St. *John*: *If a Man ſay, he loveth God, and hateth his Brother, he is a Liar: For he that loveth not his Brother whom he hath ſeen, how can he love God whom he hath not ſeen? And this Commandment have we from him, That he who loveth God, love his Brother alſo.* This all the inſpired Writers do unanimouſly teach, that Love towards God cannot poſſibly conſiſt without Love to our Neighbour. For he that hateth his Neighbour, muſt needs be an Enemy to God; becauſe God is a Lover of Men, and requires us to be of the ſame Mind. Moreover,

The Fifth Motive.

That it is rooted in the very Law of Nature.

Col. iii. 14.

§. 10. *Love* is the firſt and the great Law of Nature, and attended with many ſuch Things as are beneficial to Nature, and without which Men would not be able to live. When any good Thing happeneth to Man, it doth of certain proceed from divine Love. Wherefore St. *Paul* calleth Love, the *Bond of Perfection*;

fection; and enumerates in other Places the excellent Fruits that grow on this Stock. And our Saviour himſelf teacheth to the ſame Effect: *All Things whatſoever ye would that Men ſhould do to you, do ye the ſame unto them: For this is the Law and the Prophets.* And this is ſo univerſal a Truth, that the Heathens themſelves, who had not the Oracles of God committed to them, were, by the very Law of Nature writ in their Hearts, convinced thereof. Hence they uſed to ſay: *That which you would not ſhould be done to your ſelf, do not the ſame to another.* Which excellent Sentence, the Emperor *Severus*, a Prince adorned with many Virtues beſides, had daily in his Mouth, and enacted it into a Law for the Good of the Country.

1 Cor. xii. & xiii. Rom. xii. 9. xiii. 8, 9, 10. Matt. vii. 12.

§. 11. Love is alſo a beautiful Image, and lovely Foretaſte of eternal Life. Wherein the Saints ſhall love each other ſincerely; they ſhall delight in one another, and converſe together in a wonderful and ineffable Concord, in an unexpreſſible Sweetneſs, in an unfeigned Affection, Cheerfulneſs, and Joy. Whoever therefore will conceive to himſelf an *Image* of that marvellous Love and Harmony, and get ſome *Foretaſte* of the exquiſite Pleaſures of the eternal Beatitude, let him ſtudy this *Love*, wherein he ſhall find a ſingular Pleaſure, with much Peace and Tranquillity of Mind.

The Sixth Motive. *That it is an Image and Foretaſte of Heaven.*

§. 12. By how much the purer, and more fervent and cordial your Charity is, ſo much the nearer doth it approach the divine Nature. For without doubt, in God, in Chriſt, and the Holy Ghoſt, doth reſide the moſt pure, the moſt fervent, the moſt fruitful, and moſt tranſcendent Love of all. 'Tis then

The Seventh Motive. *That the more pure it is, the nigher it approaches the divine Nature.*

then that our Love comes to be *Pure*, when we love one another, not for the ſake of private Profit or Intereſt, but for the ſake of the Love of God, which is the great and unerring Pattern we ought carefully to follow. For God doth love us with a clean and *diſintereſted* Love. And if any Man loveth his Neighbour for his own particular Profit and Intereſt, his Love is not pure at all, nor doth it in any Degree come up to that ſublime Original which is ſet us by God Almighty. This makes alſo the Difference betwixt *Heathen* and *Chriſtian* Charity. A Chriſtian loveth his Neighbour in God and in Chriſt, *gratis* and generouſly, without debaſing himſelf to any ignoble or ſelfiſh Deſign: Thus is his Love preſerved pure and ſincere, free from Paint and Diſſimulation, from Falſehood and Counterfeit. Whereas the Heathen polluted their Deeds with *Self-Honour* and *Intereſt*, and other ſuch ſiniſter Ends as mingled with the beſt of their Actions. This Chriſtian Love, when it comes to be habituated in the Mind, produces a true *Fervency* of Spirit, to perform ſtill greater Acts of Love and Benignity. And 'tis then that our Love is truly *fervent*, when it inſpires the Lover with a great deal of Mercy and Tenderneſs towards his Fellow-Creature, and with vigorous Efforts to relieve his Neceſſity. When he hath the Affairs of his Neighbour ſo much at Heart as his own, ſo that he be ready even to *lay down his very Life for the Brethren* if need be, or, after the Example of *Moſes* and *Paul*, to be *accurſed* for the Brethren, and to be *blotted out of the Book of God*, if this poſſibly could be.

1 Joh. iii. 16.
Exod. xxxii. 32.
Rom. ix. 3.

§. 13.

§. 13. From hence it followeth, that we ought alſo to love our Enemies, according to the Lord's Precept: *Love your Enemies, do good to thoſe that hate you, and pray for them that deſpitefully uſe you and perſecute you, that you may be the Children of your Father which is in Heaven: For if you love them which love you, What Reward have ye? Do not the Publicans the ſame?* Herein conſiſteth the Excellency and Prerogative of a true Chriſtian; namely, to ſubject Nature to this divine Principle, to tame one's Fleſh and Blood, and to overcome the World, and the *Evil* therein, with *Goodneſs*. It is moreover the Commandment of God under the old Law: *If thou meeteſt with thine Enemies Ox or Aſs going aſtray, bring him home. If thou ſeeſt the Aſs of him that hateth thee, falling under his Burden, thou ſhalt not paſs by him, but thou ſhalt help him.* Thus doth God take Care about dumb Creatures. And the Apoſtle ſays upon that Head: *Hath God Care of Oxen?* And *doth he not ſpeak this concerning us much more?* And therefore he giveth this in Charge: *If thine Enemy hunger, give him Meat.* It is not enough for a Chriſtian not to hurt his Neighbour or Enemy: But he is moreover commanded to *do him good*, and to ſupport him with ſuch Helps, as are convenient for him. Whoever refuſeth to comply with theſe Terms, he cannot be a Child of God, or a Diſciple of Chriſt.

The Eighth Motive. *The high Prerogative of diſintereſted Love, and the unlimitted Extent of it.* Matt. v. 44. Luke vi. 35. Rom. xii. 21. Exod. xxiii. 5. 1 Cor. ix. 9. Rom. xii. 20.

§. 14. Whoever therefore doth not practiſe Chriſtian Love and Charity, ſeparateth himſelf from the ſpiritual Body of Chriſt, (which is the Church;) and forfeiteth all the Privileges of this Body, and even the Merits of Chriſt themſelves; there being but *One Lord, One Faith, One Baptiſm.* For as the

The Ninth Motive. *That without it there can be no Union with Chriſt, nor Communion of Saints.* Eph. iv. 5.

the *Members*, when cut off from the Body, do not any longer partake of the Life and Influence of the Body, but muſt needs die away in a little while: So thoſe that do not live in the Practice of Love and Charity, they ſeparate from Chriſt, the Head of the Church, and can receive no Power and vital Influence out of his Fulneſs. Thus ſays St. *John*:

1 Joh. iii. 14. *He that loveth not his Brother, abideth in Death.* Such Men are like the wanton Wi-

1 Tim. v. 6. dow, *dead whilſt they live.*

The Tenth Motive. *That without it Prayer it ſelf is not effectual.*

§. 15. Laſt of all, we ought to love one another, becauſe on the Wings of this Love the *Prayer* of a Chriſtian doth ſweetly mount up unto Heaven: By Prayer, all good Gifts are to be obtained, and without Prayer, all Helps and Conſolations are expected in vain: But then muſt our Prayer ſpring up from that evangelical Principle of *Love*; ſince God giveth Ear to no Prayers, but to thoſe that are grounded on Faith and Chriſtian Charity: *If Two of you agree on Earth, whatſoever they ſhall ask, it ſhall be done for them of my Father which is in Heaven.*

Mat. xviii. 19

Exhortation. §. 16. Come then, and let this ſweet Agreement and Harmony be eſtabliſhed among us on Earth. Let us live in *the Spirit* of Love, that alſo Peace and Union be revived among us. Where Peace is, there is the God of Peace; and where He is, there He hath alſo commanded his Bleſſing, and Life for evermore.

Rom. xiii. 13.

Pſ. cxxxiii. 3.

CHAP.

CHAP. XXVII.

Why Enemies are to be loved.

Matth. V. 44, 45.

Love your Enemies, bleſs them that curſe you, do Good to them that hate you, and pray for them which deſpitefully uſe you and perſecute you: That ye may be the Children of your Father which is in Heaven.

THE firſt Cauſe for which our Enemies ought to be loved, is the expreſs *Commandment* of God by his *Son*, [*I ſay unto you*:] for which he giveth no other Reaſon, but *that we may be the Sons of our Father in Heaven*, that is, *of Him that loved us when we were yet his Enemies*. As if he ſhould ſay: Unleſs you love your Enemies, you cannot be the Children of the heavenly Father. And he that is not God's Son, What Father ſhall he have? Which Commandment of the Lord, as it is little practiſed, ſo it is a manifeſt Sign, how ſlack and backward we are in bringing forth ſuch Fruits as do become the Children of God: For if we be his Children, then truly we ought to ſtudy the great Leſſon of *loving our Enemies*, that ſo in ſome Degree we may expreſs the Senſe of our Father in Heaven.

The firſt Motive to love Enemies.

The Commandment of Chriſt.

Rom. v. 10.

§. 2. The Scripture ſays: *He that loveth not his Brother, abideth in Death.* And why doth he abide in Death? Becauſe he hath not yet receiv'd that vital Principle which is to be derived from Chriſt. The ſpiritu-

1 Joh. iii. 14.

The ſecond Motive.

It is a Sign of ſpiritual Life.

al and heavenly Life consists in *Faith to God*, and in *Love to our Neighbour*. For thus says
1 Joh. iii. 14. St. *John*: *We know that we are translated from Death to Life, because we love the Brethren.* Whence it is manifest, that *Love* and Charity is an undoubted Sign and Effect of our spiritual Life and Restauration; as our Hatred to Men is an infallible Proof of our spiritual Death and Separation from God. And this spiritual Death here, will end at last in eternal Death hereafter: Of which our Lord doth so faithfully warn us.

The Third Motive. *That without it all good Works are dead.*

§. 3. Whoever therefore suffers his Heart to be filled with Wrath and Bitterness against his Neighbour, he must know for certain, that even his best Performances, his Prayer and Attendance at the Worship of God, and other Works of that Nature, are altogether vain, and of no Account before God. St. *Paul* says: *If I give* and distribute *all that I have to feed the Poor, and*
1 Cor. xiii. 3. *give my Body to be burned, and have no Charity, it profiteth me nothing.*

The Fourth Motive. *That it shews a noble and heroical Temper of Mind.*

§. 4. Moreover: It is the Property of a noble, great and God-like Mind, to pardon Injuries. Let us behold God both how Long-suffering he is, and how easily he is reconciled. Let us consider the Example of Christ, the Son of God, who, in the midst of his exquisite Torments, like a patient Lamb,
Isai. Liii. 7. did not so much as *open his Mouth*. Let us also contemplate the Nature of the divine Spirit, who for no other Cause seems to have
Matt. iii. 16. appear'd in the Form of a *Dove*, but that by such a Representation he might teach us a *Dove-like Meekness* of Mind, and recommend us that sweet Simplicity of Manners, which becomes a true Christian. Behold *Moses*, with what Patience he did bear the Reproaches of the People, and whereby he deserved to be called

led *a moſt meek Man, above all Men* which were upon the Face of the Earth. Remember alſo the Conduct of *David*, and with what Lenity of Mind he heard the Curſes of *Shimei*. And of this *Lenity of Mind* the Heathen Moraliſts themſelves have left ſome ſententious Sayings, which are not to be altogether diſregarded by Chriſtians: Numb. xii. 3. 2 Sam. xvi. 10.

The greateſt Minds forgive with greateſt Eaſe;
And ſmall Submiſſions generous Wrath appeaſe. (p)

And what *Mantuanus* ſays, may thus be expreſſed: (q)

For he that with himſelf *does firſt begin,*
The Lawrel ſhall from greateſt Victors win.
And nobleſt Triumphs he is ſure to find,
Who governs well the Kingdom of his Mind.

Or thus:

Self-Conqueſt ſhall from all the Lawrel gain:
And Virtue ſhall the brighteſt Crown obtain.

And likewiſe: (r)

They that are to the Conquer'd kind,
The greateſt Glory *always find.*
For they the greateſt Heroes *are*
That Monſters *quell, and* Victims *ſpare.*

(p) *Quo quiſque eſt major, magis eſt placabilis ira:*
Et faciles motus mens generoſa capit.

(q) *Ardua res viciſſe alios: Victoria major*
Eſt, animi fluctus compoſuiſſe ſuos.

(r) *Parcere ſubjectis, & debellare ſuperbos,*
Hæc eſt in magnis gloria magna viris.

The Fifth Motive.

Some Examples of this among the Heathens.

§. 5. True Love teacheth us to be angry with none but our ſelves. True Peace doth not conſiſt in having a great deal of Wealth or Fortune, but in bearing patiently whatever goes againſt our Nature. *Publius* ſaid excellently well, that *Ingenuity is not even capable of Reproach*, (s) or of being affronted: Deſcribing thereby the true Nobility of the Soul, which delights to exert it ſelf in a manly and heroic Patience, taking no Offence at any thing at all. Agreeably to this, ſays *Seneca*: (t) *If thou haſt any Greatneſs of Mind in thee, thou wilt never believe thou haſt been reproachfully uſed.* Should a mad Man rail at the Sun, and curſe it for being nothing but Darkneſs, yet would the Sun never be darkened by ſo reproachful a Language, but nevertheleſs continue his Courſe, and enlighten the World as before. So do thou alſo in like manner, and remember, that there is no ſweeter or *better Revenge than to Forgive.* (u) Such wiſe and excellent Rules were practiſed by many of the Heathens themſelves. *Pericles* the *Grecian* Orator, having patiently heard a Man reviling him for the Space of a whole Day, Night coming on, did kindly invite him to his Houſe, and friendly entertaining him, ſaid: *It is eaſier to ſpeak evil of Virtue, than to poſſeſs it.* (x) Thus *Phocion*, General of the *Athenians*, when he had deſerved exceeding well of his Country, but thro' the

(s) *Ingenuitas non recipit contumeliam.*

(t) *Si magnanimus fueris, nunquam judicabis tibi contumeliam fieri.*

(u) *Genus magnum vindictæ eſt ignoſcere.*

(x) *Facilius eſt virtuti maledicere, quam illam poſſidere.*

the Envy of ſome was adjudged to Death; and being now about undergoing that Sentence, was asked by one, if he would command him any Thing to his Son, generouſly made Anſwer: *Nothing elſe, but that he never take in Hand to revenge this Injury, which I ſuffer of my Country.* *Titus*, the Emperor, being told, that two Brethren did affect the Empire of *Rome*, and that they had formally conſpired his Death; made yet no Scruple to bid them both to a Supper with him; and on the Morning going along with them to the Theater, placed himſelf betwixt them, to behold a Play. Thus with a marvellous Clemency, he overcame at laſt their horrid Improbity. *Julius Cæſar* being acquainted that *Cato* his Enemy, had laid violent Hands on himſelf; *He hath bereav'd me*, ſaith he, *of the greateſt Victory that ever I had: For I had fully decreed with my ſelf, freely to pardon him all the Injuries he had ever done me.*

§. 6. But after all, whoever cannot be moved by the unſpeakable Patience and Meekneſs of the Son of God himſelf, to forgive, and to love his Enemies, him neither the Example of the Saints, nor of the Heathens, will ever be able to melt into Love and Forbearance. For what greater Injuſtice and Barbarity can be thought on, than that the Son of God ſhould be ſo ſhamefully treated by the Children of Men, as to be made a Laughing-Stock to *Jews* and *Gentiles*, be ſcourged with Stripes, crowned with Thorns, ſpit upon, and loaded with all the Marks of Scorn and Deriſion; and laſtly, to be nailed on the Croſs, and to bear all the Affronts and Indignities, the Malice of Men was able to contrive, with an unſhaken Firm-

The Sixth Motive. *The Example of the Son of God.*

neſs of Mind; nay, and freely to pardon all this barbarous Uſage, and to pray, *Father, forgive them!*

Which is to be applied as an All-healing Medicine.

§. 7 And truly to this very End our bleſſed Redeemer hath ſet his Example before our Eyes, that it might be an *All-healing* Medicine of all ſuch ſpiritual Diſeaſes as have ſeized upon us: Particularly, that it might abaſe and precipitate all manner of Pride and Loftineſs, ſtrengthen what is languid and weak, ſupply what is defective, and correct what is evil and out of order. How can the Diſtemper of Pride be ever ſo high and violent, as not to be healed by the profound Humility and Lowlineſs of Chriſt? Can Avarice and Covetouſneſs prove ſo hard and ſtubborn, as to baffle a Cure that is fetched from that ſacred Poverty which appeared in Jeſus Chriſt? What Wrath is ſo fierce and vehement, that his Meekneſs and Lenity cannot mollifie? What Deſire of Revenge ſo bitter and barbarous, that his Patience cannot aſſwage and compoſe? What Inhumanity ſo great and cruel, which Chriſt with his Love and Charity cannot warm into a ſweet and compaſſionate Temper? And *laſtly*, What Heart can be ſo hard and obdurate, that ſhould not be melted with the Tears of Jeſus Chriſt himſelf?

The Seventh Motive. *That it reflects the Image of the whole Bleſſed Trinity.*

§. 8. And who would not heartily wiſh to be made like God the Father, and his Son, and the Holy Ghoſt, and to carry within him the excellent Image of the ſacred Trinity, which chiefly conſiſts in Love and Forgiveneſs? For it is the higheſt of all the divine Properties, to ſhew Compaſſion and Mercy, to ſpare and to pardon, and to be kind and gracious: And it muſt

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be undoubtedly one of the ſublimeſt Virtues, which makes us bear the neareſt Reſemblance with the moſt high God, and with all ſuch Perſons as are the moſt conſpicuous for Goodneſs and Virtue.

§. 9. Laſtly: The higheſt Degree of Valour and Virtue is, when a Man, overcoming himſelf, is ready at any time to forget Injuries, to pardon Offences, and ſhew Acts of Favour and Clemency. Whoever thus gets the Conqueſt of himſelf, (y) (ſaid a wiſe Heathen,) is ſtronger than he that overcometh Walls and Fortreſſes. No Valour can exceed it. *He that is ſlow to Anger,* ſays *Solomon, is better than the Mighty: And he that ruleth his Spirit, than he that taketh a City.* Prov. xvi. 32.

The Eighth Motive. *That it is the very higheſt Pitch of Virtue and Honour.*

The Man that Towns *and* Kingdoms *doth ſubdue,*
Shall not be half ſo Great, my Friend, as you:
If that Your ſelf *you bravely conquer can;*
By this you'll prove your ſelf the greater Man.

This is one of the higheſt Steps of the Soul's Aſcenſion in her ſpiritual Exerciſe. She now reſts and ends in God, and is perfect in Him.

(y) *Fortior eſt qui ſe, quam qui fortiſſima vincit*
Mœnia, nec virtus altius ire poteſt.

CHAP. XXVIII.

How and for what reaſon the Love of the Creator ſhould be preferred to all Creatures. How our Neighbour is to be loved in God.

1 John II. 15.

If any Man love the World, the Love of the Father is not in him.

The natural Neceſſity of Love.

THE Heart of Man is of that Nature, that it cannot live without Love. Let it be either the Love of God, or the Love of the World, and of one's Self. If therefore Man be under ſo ſtrong a Compulſion to *Love*, let him turn his Love unto GOD, the ſupreme Good of all, and give up that Affection to him, who originally planted it in Man, and kindled it by his good Spirit: And who is ſtill ready, at our hearty Requeſt, to reinkindle this Flame in our Soul: For his Love to us is ſtill the great Principle that produceth our Love to him. And if his Love to us does but meet with a ſuitable Return on our ſide; 'tis then his Love will, Day by Day, more ardently embrace us: For Love begets Love, according to that of St. *John*: *He that loveth me, is loved of my Father.*

Joh. xiv. 21.

None can love God but he muſt wiſh well to every Man.

§. 2. Now in whomſoever the Love of God doth reſide, there it diſpoſeth the Soul freely to love all Men, and not only to wiſh them well, but to do them alſo all proper Acts of Love and Beneficence: This being the *Property* of that

that Love which is grounded in God, and derived from him. Such a Lover of God, and of his Neighbour, will never hurt or defraud any Man in Word or in Deed. And this Candour and Ingenuity is the bleſſed Effect of the Love of God.

§. 3. But alas! The Generality of People are now ſo much taken up with the Love of the World, that they do never ſo much as admit the Love of God into their Heart. This is plain from that falſe and fraudulent Love wherewith they treat their Neighbour, and which, under a ſhew of Friendſhip, ſeeks nothing but temporal Gain and Advantage. Nothing in the World ſhould be loved to ſuch a Degree, as to injure the Love of God, or to come any Way in Competition with the ſame; eſpecially ſince there is ſo great a Vanity and Vileneſs in the World, and ſo great a Worth and Majeſty in God, as no Compariſon can ever be made betwixt them. For as God doth infinitely excel all his Creatures, ſo doth the Love of God in Holineſs, Nobility, and Dignity, infinitely excel all the Love we can bear to the Creature, and is in no wiſe to be compared therewith. No Love to the Creature ought to have that Weight with us, as to make us offend the Love of God, or to act contrary to the ſame. *The Excellency of the Love of God.*

§. 4. St. *Paul* ſaith: *Who planteth a Vineyard, and eateth not of the Fruit thereof?* Theſe Words may not improperly be applied to this Caſe: Who is more worthy of our Love, than he that hath planted it in our Hearts, and to whoſe Love we owe our very Life and Being? And as we live all by the Love of God in Chriſt, ſo we ſhould all *The higheſt Reaſonableneſs of it.* 1 Cor. ix. 7.

all adhere to this Love, and make it our conſtant Support even in the Time of Adverſity: For as a Pilot in foul and tempeſtuous Weather, doth not ſet the Ship a-drift at the Mercy of the Billows, but ſecures it by the Anchor as well as he can, and ſtays the unruly Motions thereof: So in like manner, when the Ship of our Faith is toſſed about in the Sea of this World, and beſet on all Sides with the Temptations of Sin and Vanity, of Wrath and Pride, of Luſt and Avarice; we ſhould then endeavour to repoſe our ſelves on the Love of Chriſt, and not ſuffer our Heart to be removed from that ſpiritual Stedfaſtneſs, which is to carry us ſafe through all the Floods and Tempeſts of this perverſe and boiſterous World. Thus, when Sin and Death, Devil and Hell, Tribulation and Perſecution, and other ſorts of Incurſions and Miſeries, are like to overwhelm us, we are then to hold faſt the Love of God manifeſted in Chriſt Jeſus. This divine Love is like that *Hill of Salvation* which was ſhewed to *Lot* when he went out of *Sodom*, to deliver his Soul there, and to eſcape the Fire of that curſed Place.

Gen. xix. 17.

That it preſerves the Soul from the Evil of the World.

§. 5. For what elſe is this World but a ſpiritual *Sodom*? And what is the *Burning* of it, but the Burning of worldly Concupiſcence, ſet on Fire of Hell, and which muſt needs deſtroy thoſe that do not endeavour to quench in themſelves the raging Flames thereof? This Fire of Luſt, attended with everlaſting Flames and Torments, is worſe than that of *Sodom*. But then is the *Love* and *Fear* of God a ſovereign *Remedy* againſt this profane Love, and againſt any Motion contrary to its pure and heavenly Nature.

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It was this divine Fear and Love which preſerved *Joſeph* from the Inticements of *Potiphar*'s Wife, and doth ſtill guard us againſt the Snares of an infectious World. Gen. xxxix. 9.

§. 6. No Man can love the World, but he that hath never taſted the Love of God: Nor can any Man hate his Neighbour, defraud, or circumvent him in any thing, but he that doth not love God from his Heart. From whence come all the anxious Cares of this Life, that Grief and Vexation of Spirit wherewith poor Mortals are hurried about? Truly from nothing elſe but from a *Want of the Love of God.* For the Sweetneſs of divine Love is ſo ſtrong and effectual, that it mitigates the Senſe of all ſuch Miſeries as are incident to this Life. This Love renders a Man comfortable even in Death it ſelf. *That none can love the World that have taſted the Love of God,*

§. 7. Again: ſuch is the Nature and Inſtinct of Love, as to lay aſide all Thoughts about any Thing elſe, and to fix it ſelf intirely on the beloved Object, in order to poſſeſs and enjoy it alone. And why then are the Children of Men ſo much beſotted with the Things of this World? Why do they not eternally forget all Wealth and Honour, Luſt and Riches, that they may enjoy God alone, whom they profeſs to love? This was in former Times the conſtant Practice of the holy Men of God; whom this divine Love with its admirable and exquiſite Sweetneſs had ſo much overpowered, as to make them forget the whole World, and even themſelves alſo. For this reaſon they were accounted *Fools* in the World, when at the ſame time, they were the wiſeſt of all, and their Deſpiſers moſt of all deſerved the Character of Fools and Mad-Men, as preferring a Hand- *The Nature and Power of Love.*

ful

ful of frail and tranſient Things before an everlaſting and never-fading Proſperity. Thoſe are the greateſt Fools, who call theſe by
1 Cor. iii. 19. iv. 10. that Name, who ſetting their Love on Things above, are in a hearty Concern to obtain the ſame, and eternally to enjoy them.

That the true Lover of God cannot love any thing but God.

§. 8. A true Lover of God, loves God no otherwiſe than if there were nothing in the whole Univerſe to love but God alone. And for this Reaſon, he finds all thoſe Things in God, which he purſued before in the World. For God hath in him all Things *eſſentially*, whatever we can deſire. He is true Honour and Joy: He is Peace and Pleaſure: He is Wealth and Magnificence: With him is Light and Life, Glory and Majeſty, and all thoſe Delights that Man's Heart can deſire. All this is found in a more ſubſtantial and tranſcendent manner in God, than it is in the World. If therefore thou loveſt any Creature, for the ſake of *Beauty*, then transfer thy Love unto God, who is the Fountain of all Beauty. And if thou wilt love any Thing that is *Good*, then fix thy Love upon God, who undoubtedly is the eternal Source of all Goodneſs, nay, the eſſential Good it ſelf, and without whom there is no Goodneſs at all. For whatever Goodneſs the Creature ſeems to poſſeſs, is but a ſmall Spark, and inconſiderable Drop derived out of the Ocean of the infinite Goodneſs of God, and which is beſides impaired by many Frailties and Imperfections that adhere to it.

The Eaſe of the Love of God.

§. 9. And now after all, is it not far better to ſet thy Love and Affections on God alone, the unexhauſted Fountain and Well-ſpring of all Perfection and Goodneſs? How much leſs every Thing has of Earth or earthly Gravity

vity in it, ſo much the lighter it is, and ſo much the eaſier it is carry'd upwards: So our Soul, the more it cleaves to earthly Things, and is by them preſſed down to the Ground, the leſs it can lift it ſelf up unto God, or rejoice in its Maker. In a Word: The leſs a Man loveth this World, the more will the Love of God, and of his Neighbour, take Place in the Soul. For he that loveth God, cannot but love his Neighbour alſo: And he that dares offend God, will not forbear to offend his Neighbour alſo.

CHAP. XXIX.

Of Reconciliation to our Neighbour, without which God taketh away his Grace from us.

Numb. V. 6.

If any Man ſhall commit a Sin againſt a Man, he committeth it againſt the Lord.

THIS is a remarkable Sentence: For it joins together both God and Man, as alſo the Love of God and Man, and the Offence committed againſt both. *Moſes* tells us plainly, that every one *committing a Sin that Men commit*, [one againſt another] did treſpaſs againſt the Lord himſelf. *He that ſins againſt Man, therein ſins againſt God.*

§. 2. From hence now it follows, that every one who will be reconciled to God, muſt of Neceſſity alſo endeavour to reconcile himſelf to his Neighbour. The Reaſon *Neceſſity of being reconciled to Man.*

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is, becauſe God takes the Injury which is offer'd to Man, as offer'd to himſelf; and the Damage done to Man, as done to himſelf. When therefore any one offends both God and Man, he cannot return into Favour with God, before he be reconciled to Man his Neighbour: For having offended them both, he muſt alſo be reconciled to both, which is alſo expreſly atteſted by Chriſt himſelf: *If thou bring thy Gift to the Altar, and there remembreſt that thy Brother hath ought againſt thee: Leave here thy Gift before the Altar, and go thy way, firſt be reconciled to thy Brother, and then come and offer thy Gift.*

Matt. v. 23.

The Inſeparability of the Love of God and our Neighbour.

§. 3. Wherefore it will be needful to ſay ſomething again of the Love of God and of our Neighbour, and how impoſſible it is to ſeparate one from the other: And again, that this Reconciliation ſo join'd together, proves the true Source of *Brotherly Love and Affection*; which the beloved Diſciple hath expreſſed in this manner: *If a Man ſay I love God, and hateth his Brother, he is a Liar: For he that loveth not his Brother whom he hath ſeen, how can he love God whom he hath not ſeen? And this Commandment have we from him, That he that loveth God, love his Brother alſo:* So utterly impoſſible it is, that the Love of God ſhould ſubſiſt without the Love of our Neighbour. Whence alſo it follows farther, that he who truly and unfeignedly loveth God, will alſo embrace his Neighbour with the ſame ſincere Affection: And again: If the Love we pretend to bear to God, be hypocritical and falſe; then the Love wherewith we ſeemingly love our Neighbour, will riſe no higher than its Principle, but prove alſo falſe and

1 Joh. iv. 20, 21.

and counterfeit. Therefore the Love of our Neighbour is the Teſt or Touchſtone of our Love of God, by which rightly applied, the Truth or Falſhood of that Love will eaſily be diſcovered.

Love is the End of Man's Actions.

§. 4. This Conſideration gives us a true Inſight into the Love of our Neighbour, and that *brotherly Reconciliation* that ought to attend it. There is a *double* Scope prefixed by God to Man, to which all the Actions of his Life are conſtantly to tend: This is the *Love of God*, and *of our Neighbour*. Into this *Twofold* End, all our Endeavours ought to be reſolved at laſt, and we ought to make a daily Progreſs in ſo holy an Exerciſe; ſince we are to this very End *created*, *redeemed*, and *ſanctified*. In a Word: *CHRIST* himſelf is the *One* only Scope wherein all our Actions ought to center. Now the nearer we approach to Love, the nearer we approach to Chriſt, and to the Practice of his unblameable Life.

How in the Incarnation of Chriſt the Love of God doth appear.

§. 5. For this very End God was made Man, or the Word was made Fleſh, that he might ſet before our Eyes a moſt lovely, ſweet, and living Image of his infinite Love and Kindneſs, and that from hence it might appear, that God was LOVE it ſelf; Love in his own immenſe, incomprehenſible and unſearchable Eſſence; and that Man, by viewing ſo amiable an Object of Love, as is diſplayed in Chriſt Jeſus, might be transformed into the ſame Image Day by Day.

The Bond of Love.

§. 6. Furthermore, as in Chriſt, God and Man are united together by an indiſſolvable Tie; ſo is the Love of God ſo cloſely connected with the Love of the Neighbour, that

that it cannot be without it. Nay, the Love of God and of our Neighbour can be no more disjoin'd or put asunder, than the *divine* and *humane* Nature in Christ. And as he who injures the *Humanity* of Christ, cannot but affront his *Divinity* also; so he who offendeth a Man, is in like manner guilty of offending the infinite God himself. And again: A Man that separates from his Neighbour, by Hatred and Envy, does also at the same Time divorce himself from God, and dissolves the Bond betwixt God and his Soul. Whoever is angry with Men, is also angry with God: And whoever offends his Neighbour, cannot come off without offending God also.

The Nature of Love illustrated by a Comparison.

§. 7. We will illustrate what hath been said, by a Comparison derived from Nature. When a Circle is made, and from its Centre a Number of Lines drawn to the Circumference; all these Lines, though never so distant in the Circumference, meet together in the Point, which is in the Middle thereof. Here they are all united in *One*, and all flow into One, be they never so wide asunder, yea, even directly opposite one to the other. Not one of all the Lines, let their Number be never so great, can be broke from the rest, without losing its Communication with the Centre it self, wherein they all do meet. So GOD is a Point, or a *Centre*, whose *Circumference* is every where, and which in a manner extends it self to all Men upon Earth. Whoever presumes to break off the Lines of his Love from his Neighbour, must in like manner disjoin and break them off from God too at the same Time. And as all these Lines do cohere and concur in the Center, and therein mutually affect one another; so is there a sort of a

Central

Central Sympathy, and a *Fellow-feeling*, as it were, of the Sufferings of our Neighbour, provided we be but all united in God, the Centre and *unitive Principle* of all good Chriſtians.

§. 8. The Truth of what hitherto has been ſaid, is palpably illuſtrated in the Hiſtory of *Job*. When *Job* had the News brought him, that his temporal Goods were carried away, or deſtroyed, he quietly, it ſeems, bore the Loſs of them, and without giving any great Sign of a Diſcontent at the Appointments of Providence. He ſtill continued to bleſs the Lord, and freely to own, that he who had given it him, had alſo a Right to take it away whenever he pleaſed. But when he was told, that he had alſo loſt his *Children*, then indeed it went to the very Heart of him: He then *aroſe, and rent his Mantle, and ſhaved his Head, and fell down upon the Ground and worſhipped.* So let every true Chriſtian behave himſelf when he hears of the Calamity of his Neighbour; (here repreſented by the *Children* of *Job*,) as knowing that he ought more to be affected with the Miſery of his Neighbour, than the Loſs of all his worldly Subſtance. For the Property of true Love is, to be moved with other Mens Miſeries more than with one's own Misfortune and Loſſes. O happy Men! if they would live together in mutual Love and Affection! Then Frauds would ceaſe, then Injuries would be known no more, neither would there be any Complaint of unjuſt Ways, or underhand Dealings.

An Image of this ſet forth in Job.

Job i. 20.

§. 9. And that we might lay this the deeper to Heart, God was pleaſed to create but *One* Man in the Beginning, together with *Eve*, who was ſoon after brought forth. This was

Why God created at firſt but one Man.

done, that humane Kind being thus all ſprung up from one original Stock, and from one Root, as it were, ſhould all conſpire in mutual Love and Kindneſs, and unite the better in brotherly Affection one with another. This, I ſay, is the Reaſon why God did not create a Multitude of Men in the Beginning, but one only; whereas he created *many* Beaſts, *many* Trees and Herbs at once. Men ſhould be like ſo many *Fellow-Branches* ſhooting forth from one Tree, as it were, and influencing one another with a free and unconſtrained Affection.

A Life of Love is good both for Body and Soul.

§. 10. That ſort of Love which God commands us to purſue, is of that agreeable Nature, of that incomparable Sweetneſs, that it doth not in the leaſt burden either a Man's Soul or Body. Nay, it renders the Mind eaſy in every Event, and is a Thing moſt convenient to our very Nature, and in every reſpect attended with a quiet and bleſſed Life. But if the ſame God who hath enjoyned thee to *love* thy Neighbour, had commanded thee to *hate* him, thou wouldſt then have a Cauſe to complain of hard Uſage, and of a far heavier Burden than whatever Love can impoſe upon thee. For the Spirit of Hatred and Revengefulneſs is a Tormentor to the Soul, and a daily Grief and Vexation to thoſe that are enſlaved by it. Whereas, on the contrary, Love refreſhes the whole Man; and is ſo far from weakening or deſtroying Body or Soul, (which is the common Effect of Hatred and Envy,) that it is a great Preſerver of both, and exhilerates them by the healing Influence it carries with it. In a Word: To thoſe that love God, it is a Pleaſure to love their Neighbour alſo; when thoſe that do not love God, will think it a hard

hard and difficult Task to embrace their Neighbour with brotherly Love and Affection.

§. 11. But if ſtill thy depraved Nature thinks it a hard Matter to love thy Neighbour, then conſider how hard it will be to be for ever baniſhed from the Preſence of God, and to endure the Pangs of Hell to all Eternity. Wretched is the Man, who makes ſo ſad a Choice, as to prefer Hell-Torments to a friendly Reconciliation. Our own Experience would ſoon convince us, if we made the Trial, that as by Faith we enjoy a ſolid *Peace with God*, as the Apoſtle aſſures us; ſo by chriſtian Love and Reconciliation, we enjoy Peace with Men, and much Eaſe and Tranquillity of Heart: Whereas, on the contrary, a Mind full of Rancour and Malice doth fret it ſelf, and has no other Reward to expect, than the Laſhes of an unruly Conſcience. *Woful State of a loveleſs Soul.* Rom. v. 1.

§. 12. The Sum of all is this: Every Virture rewards its Followers with Peace of Conſcience and Serenity of Mind: And every Vice puniſhes thoſe that commit it with ſuch a Reward as they deſerve. Every Virtue exalts thoſe that practiſe it: And every Vice covers its Slaves with Shame and Ignominy. *Every Virtue and Vice has its Reward.*

§. 13. But as for the *Order* and Method whereby we ought to proceed in working out a ſound *Reconciliation* with our offended Neighbour, the Scripture doth abundantly teach it. The Terms of Reconciliation are theſe: The Offender is to ask Pardon of the Perſon whom he hath offended. (2.) He is faithfully to reſtore whatever he hath defrauded his Neighbour of; that is, he ought to return not only the *Principal*, but alſo the *Fifth Part* over and above it. (3.) If there be none to *The Order of Reconciliation.* Numb. v. 7.

receive it, he is then to offer it unto the Lord himself.

The indispensible Necessity of Restitution.

§. 14. This Restitution of Things unlawfully taken away, is commanded in so strong and expressive Words, as make it absolutely necessary for furthering an unfeigned Repentance. St. *Augustin* hath thus expressed his Mind on this Subject: (z) *The Sin is not remitted, unless the Thing unlawfully taken away be restored.* And presently, as a Declaration of what he had spoken, he addeth: *When the Thing that is taken away may be restored, and is not, there is no true, but a feigned Repentance.*

Exemplified in Zaccheus.

§. 15. And truly it is the Property of unfeigned Repentance to contemn all earthly Things, and count them as Dung in respect of that abounding Grace bestowed upon a penitent Sinner: Of this we have a glorious Instance in *Zaccheus*, and in his Conversion to God; but who hath but very few Followers in this degenerate Age. Sound Conversion to God cleanses the Heart, and purifies the Conscience, by Faith in Christ: It breaks the Power of Sin, and making a Man restore such Things as are wrongfully detained, doth not only clear the Heart before God, but also the outward Conduct in the Eye of the World. For in the Heart and Conscience a Man is still a *Thief* before God, whilst he keeps any thing back that by Theft is taken away, howsoever he cease to steal any more hereafter. Wherefore that Repentance may prove true, and the Conscience be freed from Guilt, *Restitution* is to be made as much as ever is possible: Or if a Man be not able to make full

Luk. xix. 8.

(z) *Non dimittitur peccatum, nisi restituatur ablatum: Cum res aliena, quæ reddi potest, non redditur; non agitur, sed fingitur pœnitentia.*

full Reſtitution, he ought fervently to implore the Lord, that he himſelf, in his room, would reſtore the Things to his Neighbour, or what may be better in their ſtead.

§. 16. Now ſince a Sinner is thus *bound* in two Things, or is a Debtor in a twofold reſpect, to God, and to his Neighbour, that his Repentance may be full and efficacious, it is required that both be ſatisfied. God doth not accept any Man's Repentance, unleſs he be firſt reconciled to his Neighbour. Therefore it is to no purpoſe, if thou ſhouldeſt ſay unto God: 'Merciful God, I confeſs I have 'offended and injured my Neighbour; I have 'damaged him by wicked Gain and Fraud; 'and have dealt ſo with him, as I would not 'another ſhould deal with me: Which Iniquity I humbly intreat Thee, O Lord, to pardon me for thy dear Son's ſake.' Be not deceived, God will not be mocked! For God repelleth thy Prayer, and ſaith: 'Reſtore 'thou firſt whatever with Fraud and Uſury 'thou haſt taken from thy Neighbour, and 'then thy Pardon ſhall be ready.' Not as if a Man did merit the Pardon of God by this Reſtitution; no, not ſo: For this is a *Debt* due to his Neighbour, with many other Things beſides: How then can he pretend to merit any thing by that Reſtitution to which he is ſo highly obliged, and which the Law of God doth expreſly enjoin him? For thus hath the Lord commanded: *All Things whatſoever ye would that Men ſhould do to you, do ye even ſo to them: For this is the Law and the Prophets.* Matt. vii. 12. *Give, and it ſhall be given unto you; good Meaſure, preſſed down and ſhaken together, and running over ſhall Men give into your Boſom. For with the ſame Meaſure that ye meet withal, it ſhall be meaſured to you again.* Luk. vi. 38.

Without it all religious Worſhip is a mere Mockery of God.

The whole is confirmed from Scripture.

§. 17. The ſame Truth is confirmed by the following Scriptures: *Leave thy Gift* [Oblation, or Sacrifice] *before the Altar, and go thy Way; firſt be reconciled* [as the Law hath preſcribed] *to thy Brother, and then come and offer thy Gift.* With this agrees the Prophet: *Waſh ye, make you clean, put away the Evil of your Doings from before mine Eyes, ceaſe to do Evil, learn to do well, ſeek Judgment, relieve the Oppreſſed, judge the Fatherleſs, plead for the Widow. Come now, and let us reaſon together, ſaith the LORD: Though your Sins be as Scarlet, they ſhall be as white as Snow; though they be red like Crimſon, they ſhall be as Wool.* And again, by the ſame evangelical Prophet the Lord thus reaſons: *Is not this the Faſt that I have choſen? to looſe the Bands of Wickedneſs, to undo the heavy Burdens, and to let the Oppreſſed go free, and that ye break every Yoak? Is it not to deal thy Bread to the Hungry, and that thou bring the Poor that are caſt out to thy Houſe? When thou ſeeſt the Naked, that thou cover him, and that thou hide not thy ſelf from thine own Fleſh? Then ſhall thy Light break forth as the Morning, and thine Health ſhall ſpring forth ſpeedily; and thy Righteouſneſs ſhall go before thee, the Glory of the LORD ſhall be thy Reward.* All which Scriptures do with one Conſent proclaim this great Truth, That God will not accept the Repentance of any Man, or hear his Prayer, or regard his Alms and Oblations, unleſs he be firſt reconciled to his Neighbour, and therewith make him all the Reſtitution that is in his Power.

Matt. v. 24.

Iſai. i. 16, 17, 18.

Iſai. Lviii. 6, 7, 8.

CHAP.

CHAP. XXX.

Of the Fruits of LOVE.

1 Cor. XIII. 4, 5, 6, 7.

Charity ſuffereth long, and is kind; Charity envieth not; Charity vaunteth not it ſelf, is not puffed up, doth not behave it ſelf unſeemly, ſeeketh not her own, is not eaſily provoked, thinketh no Evil, rejoiceth not in Iniquity, but rejoiceth in the Truth; beareth all Things, believeth all Things, hopeth all Things, endureth all Things.

AS the *Tree of Life* was planted in the Midſt of Paradiſe, and bore Fruit that made him *live for ever* who did eat thereof; (according to that: *Leſt Man put forth his Hand and take of the Tree of Life, and eat and live for ever:*) ſo hath the the Lord in the Midſt of the Paradiſe of the Chriſtian Church, ſet up *JESUS CHRIST*, as a Means to give Life and Strength to all ſuch as unfeignedly believe in his Name; He being the ever-ſpringing Tree of Life in the Paradiſe of God. The whole Subſtance of the Chriſtian Religion conſiſts in *Faith* and in *Love*. As by *Faith* in Chriſt, the Life of a Chriſtian is rendered acceptable to God; (the Life he liveth being not ſo much his *own*, as the Life of Chriſt in him) ſo *LOVE* proveth in him the very productive Principle of all ſuch charitable Acts as relate to his Neighbour. And ſo true is it, that all Virtues, how ſhining ſoever they may be, are, without *Charity*, of no account at all; that even *FAITH* it ſelf is counted *dead* if it be

Gen. ii. 9. --•-- iii. 22.

The Tree of Life is a Type of Chriſt.

Rev. xxii. 2.

Jam. ii. 17.

without Love. For although *Faith*, in relation to *Juſtification*, hath no regard to Works, (let them either *precede*, *accompany*, or *follow* Juſtification;) but to JESUS CHRIST only, on whom it lays hold; yet is that Faith but mere Shew and Pretence which is not attended with Love, though it ſhould even work Miracles. For as a Body deſtitute of a Soul is dead; ſo the inward *ſpiritual* Man, (whoſe Members are the Chriſtian Virtues, as having their Dependance upon him) if he hath not Works of *Charity*, is *dead* in all his Members. Therefore hath the Apoſtle declared, that *Charity* ſhould be an Index of Faith, and
Gal. v. 6. that Faith ſhould *work by Love*. Upon the Whole: Faith, inaſmuch as it juſtifieth a Sinner,
Rom. iv. 6. excludeth all manner of *Works* from having any Voice at all in this Court: Yet when it appears in Publick, and performs the Functions of mutual Love among Men, it then will needs be accompanied with a Train of good Works; this being the true Teſt whereby Faith can be known and diſtinguiſhed from all Counterfeits. This is that Faith which *worketh by Love*; and this is the Tree which beareth Plenty of Fruits, as now from the following Conſiderations will farther appear:

The Fruits of Love enumerated.

I. Charity ſuffereth long.

§. 2. The *Firſt* then of theſe Fruits is *Patience* and *Long-Suffering*. *Charity ſuffereth long*. The Nature and Conſtitution of this Virtue no Man did ever more fully expreſs than Chriſt himſelf the true Tree of Life, whoſe goodly and ſalutary Fruits we ought to eat, and to turn into our own Subſtance and Nature. Now as he by his wonderful Long-ſuffering did bear the Malice of the World, that thereby Sinners might be brought to Repentance: So do thou
Rom. ii. 4. alſo, O Man, order thy Life and Manners, that it may appear, the moſt meek and gentle Chriſt lives

lives in thee, and that thou may'ſt continue in him, as a Member firmly united to its Head.

II. Charity is kind.

§. 3. The *Second* Fruit is *Benignity*, Kindneſs, and Graciouſneſs. *Charity is Kind.* This Virtue was alſo moſt eminently ſeen in Chriſt Jeſus, and that Example of Life he hath ſet us. *David* ſays of him: *Grace is poured into thy Lips.* Pſal. xlv. 2. And the Evangeliſt tells us, that *They wondered at the Words of Grace,* [or gracious Words] *which proceded out of his Mouth.* Luk. iv. 22. To theſe Words do thou give Attendance, O Man, and follow this great Pattern of Love and Benignity, that ſo Chriſt may alſo ſpeak through thy Mouth, and that thou may'ſt remain united to him in perpetual Charity.

III. Charity envieth not.

§. 4. The *Third* Fruit is, not to be *envious* and *revengeful*, but to be ready to remit any Offence whatſoever. *Charity envieth not.* Nothing is more agreeable to the Nature of God, than to forgive and remit, as appears from the Pſalm: *The Lord is merciful and gracious; ſlow to Anger, and plenteous in Mercy. He will not always chide, neither will he keep his Anger for ever. He hath not dealt with us after our Sins, nor rewarded us according to our Iniquities.* Pſal. ciii. 8, 9, 10. To which agreeth that of *Ezekiel: If the Wicked will turn from all his Sins that he committed, and keep all my Statutes, and do that which is lawful and right, he ſhall ſurely live, he ſhall not die. All his Tranſgreſſions that he hath committed, they ſhall not be mentioned unto him; in his Righteouſneſs that he hath done, he ſhall live.* Ezek. xviii. 21, 22. And the ſame is confirmed by *Jeremiah: The Lord hath appeared of old unto me, ſaying, Yea, I have loved thee with an everlaſting Love; therefore with loving Kindneſs have I drawn thee. Is Ephraim my dear Son? Is he a pleaſant Child? For ſince I ſpake againſt him, I do earneſtly remember him ſtill; therefore my Bowels are troubled for him;* Jer. xxxi. 3, 20, 34.

him; *I will ſurely have Mercy upon him, ſaith the* LORD. *I will forgive their Iniquity, and I will remember their Sin no more.* And laſtly, is this divine Goodneſs and Mercifulneſs moſt clearly expreſſed by *Iſaiah*, and repreſented as
Iſai. xliii. 25. the very Character of God: *I, even I am he that blotteth out thy Tranſgreſſions for my own ſake, and will not remember thy Sins.* Therefore be thou herein alſo like unto the merciful God: Forgive, I ſay, pardon and forget the Treſpaſſes of thy Neighbour, that ſo, in like manner, Chriſt may alſo forgive thine Offences and Tranſgreſſions. 'Tis then that the ſame Mind is in thee which is alſo in Chriſt. And in this Order alone thou muſt obtain Fellowſhip with him.

IV. Charity vaunteth not it ſelf, and is not raſh in Judging.

§. 5. The *Fourth* Fruit is *Candour* and Sincerity. *Charity vaunteth not it ſelf.* A kind and charitable Man doth not *misjudge his Neighbour*, not to vaunt it over him, not raſhly to cenſure him, or diſingenuouſly to deride him before others. True Love is altogether averſe to theſe raſh and unfair Proceedings. Whoever ſincerely loveth his Neighbour, ſheweth his Heart in his very Countenance, and doth all Things ingenuouſly and above board, without Guile or Hypocriſie. A moſt viſible Example hereof Chriſt himſelf hath left us, who carried himſelf equally both to Friends and Enemies, and from the Bottom of his Heart endeavoured moſt earneſtly to promote the Salvation of Mankind. Let this be an Example to thee, O Man, and follow theſe thy Maſter's Footſteps, that ſo the *Candor* and *Ingenuity* which was in Chriſt, may alſo ſhine forth in thy Life and Conduct. As the Lord hath moſt heartily eſpouſed *our* Good and Intereſt, ſo ought we, in like manner, to practiſe the ſame among our ſelves alſo; if elſe we wiſh

to

to partake of the Nature of Chriſt, and to be united to him, as living Members to their Head and Saviour.

§. 6. The *Fifth* Fruit is, not to be *puffed up*. Charity is not of a haughty and ſupercilious Temper: 'Tis not ſwelled with a high Conceit on account of its own Deeds and Performances. Behold again thy Lord JESUS! When a Woman in a great Concourſe of People lifted up her Voice, and ſaid: *Bleſſed is the Womb that bare thee, and the Paps that gave thee ſuck.* *Yea*, replied he, *rather bleſſed are they that hear the Word of God and keep it*; humbly removing from himſelf that Praiſe which was entirely due to him, and reſigning it over to thoſe that truly loved the Lord. Which if thou alſo reſolveſt to do, then verily the humble Jeſus liveth in thee, and thou in him; it being the conſtant Character of true Charity, to *transfer* the Praiſes of Men on another whom it thinketh more worthy of the ſame. V. Is not puffed up. Luk. xi. 27, 28.

§. 7. The *Sixth* Effect of Charity is, *not to behave it ſelf unſeemly*. A Man endued with Love, is not eaſily ſoured with Diſcontent, or with any moroſe and untractable Humour. His Converſation is eaſie, obliging, and ſo readily compoſed to all the Offices of Love and Humanity, that the Kindneſs reſiding within, may even be read in his very Looks and Countenance. Of this Sweetneſs of Temper, the Lord *JESUS* hath left us again a moſt bright and unblameable Pattern. He did all with a Spirit of Mildneſs and *Lenity*; and when he converſed with Sinners, then Pity and Compaſſion did viſibly appear in his very Mein and Aſpect. This ſweet Temper of Chriſt ought alſo to be transfuſed into our Souls, that ſo our Life may prove a *Tranſcript* of this moſt bleſſed *Original*. VI. Doth not behave it ſelf unſeemly.

§. 8.

VII. Seeketh not his own.

§. 8. The *Seventh* Fruit of true Love is, *not to ſeek what is a Man's own.* A true Chriſtian hath by Love, recovered that *Amplitude* and Liberty of Soul, as to ſerve his Fellow-Creatures *freely*, without any *By-Ends* of *Self*, or *Self-Intereſt.* Nothing is more pleaſing to him, than to do Good to many, without the leaſt Expectation of Gain from any. This pure and *diſintereſted* Love is originally lodged in God Almighty. He giveth all Things *freely*, without receiving any Profit and Intereſt at all. That he hath commanded us to fear and to worſhip him, is done for no other reaſon, than to make *US* proper Objects of his divine Love and Benignity. And lo! what a glorious Pattern of *diſintereſted Love* CHRIST hath ſet before us! As a Tree, without Envy and reſpect of Perſons, imparts it's Fruits to *ALL* in the moſt ample and *univerſal* Manner; ſo hath Chriſt, and God in Chriſt, given himſelf unto us as the greateſt and moſt excellent Good. Go now, O Man! and practiſe the ſame Virtue; that ſo Chriſt, the everliving *Vine*, may bud forth in thee, and that thou mayſt become a *fruitful Plantation* of the Lord.

Iſai. lxi. 3.

VIII. Is not eaſily provoked.

§. 9. The *Eighth* Fruit of true Love is, *not to be eaſily provoked to Wrath.* A Man that hath taſted of true *Love*, is not apt to conceive any Rancor or Bitterneſs, much leſs to utter it by curſing and railing Words. Contemplate again the Life of JESUS, who did not ſo much as open his Mouth againſt his Enemies, nor did he pour forth any bitter and vehement Speeches, but gave Bleſſing and Life to thoſe that hated him. And though he indeed denounced Wrath and Curſes againſt *Chorazin*, *Capernaum*, and *Bethſaida*, and uttered many dreadful Woes againſt the

Iſai. xi. 4. xlii. 2.

Luk. x. 13. xi. 42.

Pha-

Phariſees; yet did this not proceed from a bitter or revengeful Temper; but was no more than a ſerious and earneſt Exhortation to true and unfeigned Repentance, that ſo the Offenders might be ſaved at laſt. Therefore let us be cautious, leſt any Root of Bitterneſs ſhould at any time ſpring up in us, and ſo hinder our Charity, and many be offended thereat. Heb. xii. 15.

§. 10. The *Ninth* Fruit of Charity is, *not to think any Evil.* This is alſo the Property of God Almighty, as he himſelf doth teſtifie: *For I know the Thoughts that I think towards you, ſaith the LORD, Thoughts of Peace, and not of Evil, to give you an expected End. And ye ſhall ſeek me, and find me, when ye ſhall ſearch for me with all your Heart.* From whence it follows, that whoſoever hath Thoughts of Peace towards his Neighbour, hath the very Heart of God in him, being endued with the Mind of Chriſt, and as a living Member, being animated and influenced by his Spirit.

IX. Thinketh no Evil of, or towards others. Jer. xxix. 11, 13, 14.

§. 11. The *Tenth* Fruit is: *Love rejoiceth not in Iniquity*, nor hath it Pleaſure in the Injury or Oppreſſion of good Souls, as *Shimei* did rejoice when *David* fled before *Abſalom.* On the contrary, true Love imitateth Chriſt Jeſus, who with a tender Compaſſion beholding the Fall of *Peter*, did with his moſt gracious Aſpect, raiſe and reclaim him, and thereby fulfil the Words of the *Pſalmiſt: God doth raiſe them that are bowed down.* And how did he deplore the Evil hanging over the Men of *Judea*, and the Deſtruction of their Temple and City? With what Fervency, with what a hearty Deſire did he bring his wandering Sheep into the right Way, and with what a ſweet and gentle Voice did he allure them home? Let us imitate ſo great a Maſter of Love; and if any one be

X. Rejoiceth not in Iniquity. 2 Sam. xvi. 6. Luk. xxii. 61. Pſal. cxlvi. 8 Luk. xix. 41. —— xv. 4.

be overtaken in a Fault, let us bewail him, inſtruct him in the Spirit of Meekneſs, and bear his Burden, that *ſo we may fulfil the Law of Chriſt*. For he did firſt bear himſelf the Burden of our Sins, that we, being made his living Members, be animated into the ſame Temper by him, who is the Head of the Church.

Gal. vi. 1.

XI. But rejoiceth in the Truth.

§. 12. The *Eleventh* Property of Charity is, that it *rejoiceth in the Truth*, and is exceedingly pleaſed with a Chriſtian Management of Things. Of this we have an Example in Chriſt Jeſus, who, at the Return of the *Seventy Diſciples*, rejoiced in Spirit, and praiſed his Father for the Succeſs which had attended their Function. Thus do alſo the *Angels in Heaven rejoice* (as Chriſt himſelf teacheth us,) *at the Converſion of a Sinner*. Whoſoever therefore doth ſeriouſly lay to Heart the Practice of ſo Chriſtian a Virtue, doth manifeſt thereby an *Angelical* Temper of Mind: Nay, 'tis a Proof that the very Mind of Chriſt, nay, of God himſelf, doth reſide in that Soul.

Luk. xv. 10.

XII. Beareth all Things.

§. 13. The *Twelfth* Fruit of Charity is, to *ſuffer all Things*, for preſerving the Bond of Peace and of mutual Friendſhip. Love doth patiently bear the Infirmities of others, after the Example of St. *Paul*, who was made weak with the Weak, that he might profit the Weak: Nay, he was made all Things, that by any Means he might be an Inſtrument to ſave ſome. The ſame heavenly Love *believeth* all Things, and ſuſpects no Evil of its Neighbour: It *hopeth* all Things, praying and wiſhing that Peace and Happineſs may conſtantly accompany its Fellow-Creatures. And laſtly, a true Lover *endureth all Things*, that he may render himſelf the more profitable to his Neighbour. All which our bleſſed Redeemer, by his own Exam-

1 Cor. ix. 22.

Example, hath moſt feelingly taught us. He bore all manner of Reproaches and Injuries for our Sins: He underwent moſt inhumane Scourgings and Buffetings, with extreme Hunger and Poverty, that in him, and by him, we might obtain everlaſting Joy, Honour and Dignity.

§. 14. The *Thirteenth* Fruit of Love is, *not to be weary*, nor to faint in doing Good. Herein it is like unto God, whoſe Mercy is from Eternity to Eternity upon thoſe that fear him. God expecteth and waiteth that he may be gracious unto us: That he might have Mercy on us, he roſe up to ſpare us, and he loveth to be exalted in ſhewing Mercy. His Love is ſtronger than Death, which many Waters are not able to quench, and from which nothing can ever ſeparate us: He hath Mercy on us with everlaſting Mercies. And though he declareth, on a certain Occaſion, that he is *weary with repenting*; yet is this confined to thoſe only who wilfully reject the Tender of his Mercy, who deſpiſe his Grace, and abuſe his Goodneſs: But it doth in no wiſe affect thoſe that heartily fear him. *The Mountains ſhall depart, and the Hills be removed, but my Kindneſs ſhall not depart from thee, neither ſhall the Covenant of my Peace be removed, ſaith the LORD, that hath Mercy on thee.* After this Standard of divine Mercy, we ought alſo to regulate that Love we bear to our Neighbour, ſo that it may never fail or faint in Acts of Humanity and Kindneſs, no not even in thoſe we are bound to beſtow on our very Enemies. As Chriſt did, ſo ought we, from the Bowels of a compaſſionate and never-failing Love, to pray: *Father forgive them!* After this manner ought Chriſt to live and to pray in us.

XIII. Never faileth, nor groweth weary.

Pſ. ciii. 17. Iſai. xxx. 13. Rom. viii. 38. Cant. viii. 7.

Jer. xv. 6.

Iſai. Liv. 10.

Luk. xxiii. 34

§. 15.

Why Love is greater than all the Virtues.

§. 15. In a Word: *Love* is the greateſt, the beſt, and the nobleſt of all Virtues: *Firſt*, becauſe *God* himſelf is *Love*. *Secondly*, becauſe it is the *End* of the Commandment, and the Summary or Comprehenſion of the whole Law. *Thirdly*, becauſe it is eternal and *never-failing*, ſo that it is not like Faith and Hope, which do vaniſh away when that Happineſs appears which is the End of our Faith. *Fourthly*, becauſe all good Works and Services done to our Neighbour without it, are vain and of no account before God. And *laſtly*, becauſe Love giveth us an *Aſſurance* here, that by Faith in Chriſt we ſhall inherit Life eternal hereafter. From whence it doth undoubtedly follow, that Chriſtian Love muſt needs excel all other Gifts and Graces whatſoever, and that conſequently, our main Care and Concern ought to center in ſo divine a Virtue. Nothing, for certain, can be greater than experimentally to know that Love of Chriſt which *paſſeth all Knowledge*, that we may be filled with the Fulneſs of God, and the Fruits of Love and Charity.

1 Joh. iv. 8.

1 Cor. xiii. 8.

Eph. iii. 19.

CHAP.

CHAP. XXXI.

That by Pride and Self-Love the beſt and ſublimeſt Gifts are corrupted, and dangerouſly infected.

1 Cor. XIII. 1.

Though I ſpeak with the Tongues of Men, and of Angels, and have not Charity, I am become as ſounding Braſs, or a tinkling Cymbal.

LEST any Man ſhould wonder why St. *Paul* doth ſet forth the Virtue of *Charity* with ſo many high and eminent Praiſes; 'You 'muſt know, ſays a pious Divine, that God 'is *LOVE*; and that conſequently the ſame 'Praiſe belongs to both: Neither can there 'be a greater Virtue in God, or in Man, 'than *Love*. *The Excellency of Charity, and its divine Origine.*

§. 2. But then our Love is Twofold: The one is a Love which is *true*, living, pure, ſincere, and undefiled. The other is a Love that is *falſe*, polluted, hypocritical, and ſelfiſh. The firſt of theſe Loves St. *Paul* hath moſt amply deſcribed, and exhibited a diſtinct Catalogue of all ſuch Fruits and Properties as do attend it, and of which we have already ſpoken. The latter ſort of Love, which is falſe, counterfeit, and polluted, may ſeem indeed to promote the Glory of God, and the Profit of Mankind; yet inwardly, and in the Heart, it eyes nothing in Words and Deeds, in all its Parts and Endowments, *True and falſe Love deſcribed.*

but private Honour and Intereſt. Now whatſoever floweth from this Fountain of falſe Love, doth not proceed from God, but from the Devil; for it is a Poyſon infecting the very beſt of Works, and the moſt excellent Gifts conferr'd on Man.

The Poyſonous Nature of falſe Love.

§. 3. As a Flower, that in Sight, in Taſte, and in Smell, is moſt ſweet and beautiful, moſt fragrant and delightful, if it contain in it any ſecret Venom, is rejected with Hatred and Indignation; becauſe (if not prevented) it is deadly and fatal to Man: So in like manner, let a Man be adorned with moſt exquiſite Parts, and the very Gifts of Angels, if he be void of Charity, and full of Avarice, Pride, Self-love, and Self-honour, then all thoſe Gifts do not only prove of no Effect before God, but become alſo pernicious and detrimental to him that hath them. For whatever ſhall be really Good, ought always to proceed from God himſelf, ſo as to *begin* in him, and to *end* in him. Whatever doth deviate from this *Beginning*, and from this *End*, can never be *really Good*, nor acceptable to the Lord. God himſelf, and he alone, is the original Source of every good Thing: And whatever is ſubſtantially Good, cannot proceed from any other Principle, but from this Well-ſpring alone. Again: Whatever this good God doth work in thy Heart, is truly Good, and only Good. But it is quite otherwiſe if Self-love and Self-honour, Self-Intereſt and Profit bear the Sway in thy Soul, and influence the Actions of thy Life. All the Motions that ſpring from ſo depraved a Principle, muſt needs be of the ſame Nature with the Principle whence they flow; I mean, corrupt and defiled,

ſince

since they do not proceed from God as from their original Cause and moving Principle.

§. 4. It is said, that a certain Saint of old should wish, that he might be of no other Use to God, than his own Right Hand was to himself; since this was nothing but an *Instrument* ready to give and to receive what was fit, and this in such a Manner as it was directed by the Soul. This Hand did arrogate neither Honour nor Profit to it self. And indeed, it is meet we all should be of that Temper. For as all Things come from God freely to us, so we should return all Things freely to our Neighbour, out of *pure Love*, and in true *Singleness of Heart*, without any Desire of Glory or Self-Interest. For as God alone is the Author of what is Good; so it is but just that all Honour and Glory should be given to him alone. Man is but an *Instrument*, made fit to receive and to deliver what God doth bestow upon him. Now if a Man be without this sincere and *pure Love*, he in the midst of all his Gifts and Endowments is a bare Nothing and Castaway, and of no Account in the Sight of God. *Although he spake with the Tongues of Angels; though he should Prophesie, and know all Mysteries, and all sacred Knowledge, and have never so much Faith too, even so that it would remove Mountains; and though he should moreover parcel out all that he hath among the Poor, and give himself to be burned:* All this will avail him nothing at last; and stand him in no stead, when he is to have his Trial.

That Man ought to be only the Organ *of God, and an* Instrument *for his Spirit to actuate.*

1. Cor. xiii.

§. 5. The Reason is plain: For all Self-love, Self-honour, and Self-interest, is of the Devil, who thereby procured his Downfal from Heaven. For after God had created *Lucifer* a most beautiful Angel, and adorn-

The Fall of Lucifer *by Self-Love and Pride.*

ed him too with moſt excellent Gifts of Wiſdom, of Light and Glory, he then began to admire himſelf in his Gifts, and as a Peacock admiring his Feathers, to love, honour, and to exalt himſelf. This *Self-complacency* proved the very firſt Step to his Ruine. He now did turn his Love from God to himſelf, and was now deſervedly driven from his Principality, with all ſuch Companions as adhered to him, and whom he had infected with the ſame Contagion of Pride and Self-love. He was now no longer contented with his Eſtate or Principality, but aſpiring too high, he loſt all the Creator had conferred upon him, according to that of St. *Jude*: *The Angels kept not their Principality:* And that of St. *Paul*: *Having ſpoiled Principalities and Powers, He* [Chriſt] *made a Shew of them openly, triumphing over them in himſelf.*

Jude 6.

Col. ii. 15.

And of Man, after his Likeneſs.

§. 6. Now by the ſame Sin which had effected the Ruine of *Lucifer*, he now attempted the Ruine of Man, *viz.* by diverting him from the Love of God, to the Love of himſelf. Hereby *Self-Love* and *Self-Honour* began to move in Man, and to influence him to that Degree, as to affect an Equality with God. Hence he was after the ſame manner caſt out of Paradiſe, as *Lucifer* was before caſt out of Heaven, leaving to us all the Heritage of Pride and Self-Love. And this is the Fall of *Adam*, (deſcribed above) which all Men in like manner do in themſelves act over again; and which Fleſh and Blood tranſmit from one Generation to another.

Chap. II.

How the Cure is to be effected.

§. 7. The *Medicine* whereby a thorough Cure may be wrought in fallen Man, is wholly to be ſought in the precious *Merit of Chriſt* apprehended by Faith. Hereby we are *renewed* in Chriſt, and the Fleſh is crucified, with its

its ſinful Deſires. And 'tis then we do not love our ſelves any more, but hate and diſpleaſe our ſelves. We do not honour or extol our ſelves, but deny and mortifie our ſelves; that is, we make nothing of our ſelves, or of any Action we perform. We do not now ſeek any more our own Glory and Intereſt; but denying all we have, we now withdraw our Pleaſure and Truſt from any Thing whatſoever, and manfully fight with Fleſh and Blood, our ſpiritual Enemies. Whoſoever refuſeth to comply with theſe Terms, can in no wiſe be a Diſciple of Chriſt; ſeeing this is the only Means whereby the natural Degeneracy of our Heart is to be ſubdued, and whereby a ſound Converſion is to be effected at laſt.

Conſiderations upon the Ground of the Incarnation of the WORD.

§ 8. Now ſince it was utterly impoſſible that Man, by his own natural Strength, ſhould reſtore himſelf; (for of himſelf, and by his own natural Tendency, he can do nothing *but love himſelf*, favour himſelf, boaſt of himſelf, and ſeek his own Ends and Intereſt; or to ſpeak all in a Word, *Sin*;) God in his infinite Mercy was moved to commiſerate Man's fallen Condition, and to become the Beginning, the Middle, and the End of his *Renovation*. In order to this, the Son of God took the Form of a *Man* upon him, thereby to *renew* our Nature, that being regenerated *by* him, *in* him, and *from* him, we might become *new Creatures*. For even as in *Adam* we are dead both bodily and ſpiritually; ſo we ought to riſe again in Chriſt, and be renewed both in Spirit and Body. And as by *carnal* Generation we entred upon the Sin of *Adam*, as upon a certain Inheritance; ſo in Chriſt, by a *ſpiritual* Birth, we muſt be juſtified, and enter by Faith upon his Righteouſneſs, as upon our own Inheritance. Moreover: As we

do radically draw our Sin from *Adam*, especially *Self-Love*, Pride, and Ambition; so from Christ, by Faith, and by the Holy Ghost, our Nature is to be renewed, cleansed, and sanctified. All Self-Love, Pride, and Ambition, are to die in us, in order to get a new Heart and Spirit from Christ, in Exchange of the old one we have received from *Adam*. And by reason of this new Birth in us, Christ is called *Father*, and the *everlasting Father*.

Isai. ix. 6.

All the Works of a Christian ought to proceed from this New Birth.

§. 9. Now from hence it followeth, that all the Works of a Christian, together with his Gifts and Talents, ought to proceed purely from the new Creature, if ever they shall be acceptable to God: That they ought to spring from Faith, from Christ, and from the Holy Ghost. Wherever this Principle is wanting, there the most excellent Parts, and even Miracles themselves, are of no Account at all before God. So with respect to our Neighbour, all Things ought to be done in Christian Charity, without any View to private Gain, or Honour. For a Pattern whereof, God hath set his Son before us, in whom there was no Spot of any Self-Love or Arrogance; no Desire of Profit or Praise; nay, in whom did nothing reside, but pure and undefiled Love and Humility. Neither was he proposed to us as other Saints are, I mean, to imitate him barely from *without*; but he is *inwardly* to live in our Hearts by Faith, and is *outwardly* to be expressed in our whole Life and Conduct. And it is then, that all our Works, Words, and Knowledge, do wholly proceed from Christ, as from their original Source and Fountain. Without this divine Principle settled within the Mind, all our Gifts and Works, let them be never so high and Angelical, are insignificant Trifles, and nothing

1 Cor. xvi. 14.

Joh. xiii. 15.

thing Worth. For wherever Self-Love ſways the Soul, there muſt needs be a Hatred of God: And where Pride domineers, there it breeds a Contempt of God; and ſo it is utterly impoſſible that Works ſpringing from ſo vitiated a Principle, ſhould be ever acceptable to the Lord.

§. 10. Let us therefore moſt fervently beſeech the Lord, to give us a true Faith and a ſincere Love: A Love defiled with no Deſire of vain Honour, Profit, and Glory. Whenever this divine Temper is obtained and eſtabliſhed in the Heart, it is followed with this happy Effect, that thereby not only great and illuſtrious Endowments and Works are made acceptable to God, but alſo the leaſt and meaneſt of all, even a Cup of cold Water. For a ſmall Work proceeding from ſincere Love and Humility, is more excellent, and better by far, than all the ſplendid and great Works that are raiſed on no other Foundation than that of Pride and Self-Love.

What the Duty of a Chriſtian is, that he may be freed from Self-Love and Pride.

Matt. x. 42.

CHAP. XXXII.

Great Gifts do not demonstrate a Man to be a Christian, and acceptable to God; but Faith only, working thro' Love.

1 Cor. IV. 20.

For the Kingdom of God is not in Word, but in Power.

God requires no great Gifts. 1 Tim. i. 5.

ST. *Paul* going about to describe a Christian in brief, and summing up the Matter, at last saith: *The End of the Law is Charity from a pure Heart, and a good Conscience, and Faith unfeigned*: As if he should say: To be a Christian, and to make one's self acceptable in the Sight of God, doth not require any hard and lofty Matters; no worldly Wisdom, no humane Learning, no great Parts, no Gift of Prophecying, no Eloquence, no Knowledge of Tongues, no Miracles: But that a Man have only Faith in Christ, that he do all Things in Love, and with a Mind wholly resigned to God, and at last, that he suffer himself to be led and governed by the Motions of the good Spirit of God.

The Prerogative of Grace before Gifts.

§. 2. We should not therefore regard how many Languages a Man doth speak, or how eloquent he is in his Delivery; but how he shews forth his Faith by Love, and through Mortification of the Flesh. *For they that be Christ's, do mortify the Flesh with the Lusts thereof*: Under which are contained Self-

Gal. v. 24.

Self-Eſteem, Self-Love, Covetouſneſs, Vain-boaſting, Ambition, Self-Intereſt, and other vain Deſires, ſpringing up from the corrupt Principle of the Fleſh. To which purpoſe alſo St. *Paul* ſays, that the *Kingdom of God doth not conſiſt in Word*, or in great Gifts and Endowments, *but in Power*; that is, in a living Exerciſe of chriſtian Virtues, of Faith and of Love, of Meekneſs, Patience, and Humility. Therefore no Man, I ſay no Man, is in Favour with God, or counted happy by him, becauſe he is endued with brighter Gifts than others; but becauſe he is found in Chriſt Jeſus by Faith, and lives in him as a new Creature. Great Gifts do not make us happy. If a Man had attained to ſuch extraordinary and marvellous Gifts as never any one poſſeſſed before, yet would he be certainly caſt away, except he lived at the ſame Time in a daily Repentance, in a conſtant Renovation in Chriſt, in a ready Abnegation of the World, and in a generous Denial of himſelf, and of all his Selfiſh Deſires and Propenſions. Nay, if he did not hate and forſake himſelf to that Degree, as to place his whole Confidence in God alone, and to cleave to his Grace, as an Infant doth to the Breaſt of the Mother, he would be in danger of being for ever baniſhed from the Preſence of God with all his fine Gifts and Endowments.

1 Cor. iv. 20.

§. 3. 'Tis certain that Gifts and Parts are not beſtowed upon us to make us great here, and happy hereafter; but they are wholly diſpenſed for the Edification of the Church. When the Seventy Diſciples, at their Return ſaid with Joy: *Lord, even the Devils are ſubject unto us through thy Name*; our Lord replied: *Do not rejoice in this*; (for

The End of natural Gifts.

Luk. x. 17, 20.

(for neither Miracles nor Gifts ſhall ſave you;) *But rather rejoice that your Names are written in Heaven*; that is, rejoice becauſe ye really believe and acknowledge me.

They are no Means of Salvation.

§. 4. By Faith *Moſes* was ſaved, not by his Miracles. *Aaron*'s Eloquence did not endear him unto God. And *Miriam*, the Siſter of *Moſes*, who was endued with the Gift of Prophecy, and by whom the Spirit of the Lord did ſpeak, was for all that ſtruck with the Leproſie. The Apoſtles themſelves did not enter the Kingdom of Heaven becauſe of the Miracles they performed, nor by reaſon of the Gift of Tongues conferr'd upon them; but becauſe they *believed* in Chriſt, the Saviour of the World. Both thoſe of the firſt Rank, and thoſe of the meaneſt Condition, muſt ſtep over into the plain Way of Faith and Humility, of Repentance, and of Mortification, and become ſuch new Creatures as may live in Chriſt, in Faith, and in Love, and in whom Chriſt may live again by this Faith. Whoever neglects this Order, cannot expect to be counted for one of the Family of Chriſt.

Excellency of the divine Love.

§. 5. Chriſtian Love and Charity is that new vital Principle whereby a Man is moved to do good. This is attended with the Life of Chriſt, and the powerful In-dwelling of the divine Spirit. To this purpoſe doth the Apoſtle wiſh, that we may be *filled with all the Fulneſs of God*: And the beloved Diſciple tells us, that *God is Love, and that he who dwells in Love, dwells in God, and God in him.* Whoever therefore feels the Love of God ſhed abroad in his Heart, feels no leſs than God himſelf there. However, that we might not deceive our ſelves with a falſe or hypocritical Love, inſtead of a true and

Eph. iii. 19.

1 Joh. iv. 16.

and divine one, the Apoſtle hath drawn up the Character thereof, and repreſented it as a Tree adorned with numerous Branches, extending themſelves far and near: *Love*, ſays he, *is patient*, *kind*, &c. All which are the eſſential Properties of Chriſtians, and conſequently the Life of the new Man. 1 Cor. xiii.

§. 6. And to ſum up all in a few Words, God the Father is Love, God the Son is Love, God the Holy Ghoſt is Love. The whole myſtical Body of Chriſt, which is the Church, is alſo knit together by the Bond of Love: So that there is but one God, one Chriſt, one Spirit, one Baptiſm, one Faith; and laſtly, eternal Life it ſelf ſhall be nothing elſe but a full Diſplay and Manifeſtation of the eternal Love of God. Whoever therefore does not live in Love, is certainly a dead Member, if he may be ſaid to be at all in the Body of Chriſt. For as a dead Member is not ſupported by that natural Heat, which doth nouriſh the Body and every living Member thereof, nor ſuſtained with proper Food for its daily Growth and Increaſe; ſo a Man who doth not live in Chriſtian Love and Charity, is deſtitute of the ſpiritual Life, and is dead to God and to Chriſt. He is without Faith, a withered, lifeleſs Branch: He hath no Part in God, in Chriſt, and the Holy Ghoſt, and is altogether without the Pale of the Chriſtian Church, and ſhall for ever be baniſhed from Life eternal, and excluded from the Preſence of that GOD, who himſelf hath declared to be *LOVE*. *It is the Life of God in the Soul.*

CHAP.

CHAP. XXXIII.

God hath no Reſpect to the Works of any one; but judgeth the Work according to the Heart.

Prov. XXI. 2.

Every Way of a Man is right in his own Eyes: But the Lord pondereth the Heart.

God judgeth all Things by the Heart.

WHEN the Prophet *Samuel*, by the Commandment of God, went to anoint *David* a King, he entred his Father's Houſe, and offering to anoint his *Firſt-born*, the Lord
1 Sam. xvi. 7. ſaid to him: *Do not thou look on his Countenance, or on the Height of his Stature, becauſe I have refuſed him: For the Lord ſeeth not as Man ſeeth: For a Man looketh on the outward Appearance, but the Lord looketh on the Heart.* By which Example, God declareth on one Hand, he hath no Regard to any Man's Perſon, let him be never ſo great and eminent, when his Heart is deſtitute of Piety, Love, Faith, and Humility: And on the other, that he eſteems of Perſons and Works by the inward Spirit and Intention of the Mind, and thence allows or diſallows
Prov. xxi. 2. them, as the aforeſaid Scripture doth teach. Moreover: All Gifts and Endowments, how conſiderable ſoever they be, and how admirable, great and pompous they appear in the Eyes of Men, do in no wiſe pleaſe the Lord, unleſs they be accompanied with a pure Heart, a Heart that hath a ſteddy Reſpect to the Honour of God, and the Profit and Edifica-

Edification of our Neighbour, and which at the same Time, be freed from Pride and Arrogancy, from Self-Love, and Self-Interest, and any such sinister View as is apt to mingle with the Works of a Christian.

§. 2. For a fuller Proof of what hitherto hath been said, do but consider the Example of *Lucifer*, the fairest and most beautiful Angel which Heaven contained. No sooner did he stain the Gifts of God with *Self-Love* and *Self-Honour*, (not considering that he was bound to advance thereby the Glory of God, who had conferred them upon him:) but he was transformed into a *Devil*, and being cast down from Heaven, was shut out from the glorious Presence of God. If ever therefore our Works shall be acceptable to God, they ought to be done in pure Faith to God, and in sincere Love to our Neighbour, cleared from the Spots of Self-Love, Self-Honour, and Self-Interest, so much as possibly can be in this State of Infirmity. To this End St. *Paul* tells us: *If I speak with the Tongues of Men and Angels, and have not Charity, I am as a sounding Brass and a tinkling Cymbal*: That is, I am altogether vain and unprofitable, and whatever I do is nothing worth. In truth, God doth not regard any fluency of Speech, but an humble Heart; no Arts, no Learning, no Wit, no Ability, but he weighs the *Spirit* and the inward Intention of a Man, whether it be bent upon promoting its own Honour and Interest, or the Glory of God, and the Profit of Men. Nor doth God respect a *miraculous* Faith, whereby Mountains might be removed, and the Eyes of the Beholders attracted from all sides, if a Man seek thereby his own Honour and Glory. But then doth the Lord look

Pride is the Corrupter of all Gifts.

1 Cor xiii. 1.

look with the greater Affection upon him
Isai. lxvi. 3. who *is poor, and of a contrite Spirit, and trembles at his Word.* In a Word: If a Man did distribute all that he hath to the Poor, or give up his Body to be burnt, it would be all to no purpose, if it was sullied with Self-Honour and Self-Complacency. 'Tis the Heart only and the inward Intention of the Mind, which the Lord doth regard. This doth fully appear from many Instances recorded in Scripture:

Difference of Works and Actions.

§. 3. *Cain* and *Abel* both of them brought
Gen. iv. Sacrifices to God, one of them acceptable, the other execrable, by reason of the Disparity of Minds. The same Reason doth hold in relation to *David* and *Saul*: Both attended the Service of God, but with unlike Event, for the aforesaid Cause. *David,*
2 Chron. xxxiii. 13. *Manasses, Nebuchadnezzar,* and *Peter,* after Repentance, obtained Mercy; *Saul,* on the contrary, *Pharaoh,* and *Judas,* did fall short of the same, by reason of that Variety which
Exod. ix. 27. swayed their Minds. *Pharaoh* and *Saul,* no less than *Manasses,* used the same Prayer,
1 Sam. xv. 24. *Lord, I have sinned!* But they received unlike Rewards. *Judith* and *Hester,* adorned
Esth. v. 1. Judith x. themselves on one Hand, and the modish
Isai. iii. 16. Daughters of *Israel* did the same on the other: The former are recommended and praised, and the latter are disliked and re-
Isa. xxxviii. 7. prehended. The Prayer of *Hezekiah, Joshua,*
Jos. x. 12. and *Gideon,* by which they required a Sign
Judg. vi. 37. from Heaven, is approved and praised: The
Matt. xvi. 4. *Pharisees* doing the same, are rejected and reproved. The *Publican* and the *Pharisee* prayed both in
Luk. xviii. 14 the Temple; but both are not approved. The
Jon. iii 5, 10. *Ninevites* did fast; the *Jews* and *Pharisees*
Isai. lviii. 3. performed the same: But the former were
Matt. vi. 16 received, and the latter rejected. *Wherefore,*

say

ſay they, have we faſted, and thou regardeſt us not? The poor Widow, who caſt into the Treaſury but Two Mites, is praiſed by Chriſt; whereas, he that gave more is not. *Herod* and *Zaccheus*, do both rejoice at the Sight of Chriſt; but they had moſt differing Rewards. The holy Martyrs did freely undergo Death for the ſake of Chriſt, and proved acceptable Sacrifices; but when *Ahab* and *Manaſſes* offered unto the Lord their own Children, they were abhorred. This Variety proceeds from no other Cauſe than from the Heart, and that moving Principle whereby it is ſwayed, and which God mainly regards: He only accepteth thoſe Works which are derived out of an unfeigned Faith, a ſincere Love, and true Humility. Whatſoever Gifts or Works they be, if Pride, Self-Love, and the Contagion of filthy Lucre, do infect them, they are at once rejected by the Lord.

Luk. xxi. 3.

Luk. xxiii. 8. Luk. xix. 6.

2 Kings xxi.

CHAP.

CHAP. XXXIV.

Man contributes nothing to his Salvation, but God doth all Things for him: He is only to admit of his Grace, and yield to it as a Patient doth to the Direction of the Phyſician. The Merit of Chriſt is not imputed to an impenitent Sinner.

1 Corinth. I. 30.

But of him are ye in Chriſt Jeſus, who of God is made unto us Wiſdom, and Righteouſneſs, and Sanctification, and Redemption.

Man cannot help himſelf.

BY this notable Sentence, St. *Paul* teacheth us that all Things neceſſary for our Salvation are merited by Chriſt Jeſus our Lord. When we were ignorant of the Way of Life, he was made *Wiſdom unto us*; when we were Sinners, he was made *our Righteouſneſs*; when we were an Abomination before God, he was made our *Sanctification*; and when we were in a State of Damnation, he became our *Redemption*. Wherefore it is moſt certain, that Man doth not confer ſo much as one Jot, be it to the Beginning, Middle, or End of his Salvation, with all his Merits or Works, Strength, and Free-will. *Sin* indeed Man could commit of himſelf, but he was not able to juſtifie himſelf again; he could loſe himſelf, but not recover; kill, but not raiſe again to Life; he could ſubmit himſelf to the Devil, but could not ſhake off his ſpiritual Fetters, or regain his former

mer Freedom. For as a dead Carcaſs cannot quicken it ſelf again; ſo neither can a Man, who is dead in Sin, revive of himſelf; and conſequently all Men *being dead in Sins*, as the Apoſtle declareth, they cannot raiſe themſelves again to Life. As we did not add ſo much as one Hair to our Creation, ſo neither do we to our Redemption, Regeneration and Sanctification, which are far greater Tranſactions than the Creation it ſelf is. If a Man could juſtifie himſelf, it would be more than if he did create himſelf. Eph. ii. 1.

§. 2. Wherefore it was neceſſary that the Son of God ſhould take humane Nature upon him, to recover what was loſt in *Adam*, and to revive thoſe that were dead in Sins and Treſpaſſes. Which, that it might the better be brought to Effect, we ought to repreſent to our ſelves the Traveller in the Goſpel, who, falling among the Thieves, was cruelly by them handled, wounded and bruiſed, and at laſt utterly diſabled from helping himſelf again. Him therefore the good *Samaritan* receiveth into his Arms, bindeth up his Sores, ſetteth him on his Beaſt, leadeth him to an Inn, and omitteth nothing of what a faithful Phyſician can adminiſter to a ſick and languiſhing Perſon. And as the Traveller alſo ſhewed himſelf obſequious to his Phyſician, and ſtrictly followed the Directions by him preſcribed; ſo ought we to do likewiſe, if ever we deſire to be healed from our Diſtemper. We ought to *ſuffer* the healing Hand of the Lord, and not to *reſiſt*, whenever he attempts the cleanſing of our Wounds; and when he binds them up, after having poured in Wine and Oil. To obtain the bleſſed Effect of thoſe ſpiritual Operations, we muſt wholly *reſign* our ſelves *The Neceſſity of the Incarnation of the Son of God.* Luk. x. 30.

unto him, who alone is able to ſave us; and then we may truſt to the Goodneſs of God, that on his ſide he will not be wanting to reſtore us to Health and Soundneſs. For no ſooner doth a Sinner repent of his former Conduct, but he begins his happy Return towards the Lord, grieving for his former Tranſgreſſions, and yielding his Wounds to be waſhed with the ſharp Wine of Contrition, and the ſweetning Oil of heavenly Comforts. Whoever, I ſay, complieth with theſe preparatory Terms, in him doth Chriſt, by his Grace, work an unfeigned Faith, attended with all the Fruits it produceth, with Righteouſneſs, Life, Peace, Joy, Comfort, and Salvation. Hereby Man is renewed to the Image of God, who now *worketh in him to will and to do, according to his good Pleaſure.*

Philip. ii. 13.

The natural Man can do no good.

§. 3. For it is not in a Man's natural Power to forſake his beloved Sin. The Scripture calls the natural Man a *Servant of Sin*, and one that is *ſold under Sin*, who can do nothing but ſin, according to that of the Prophet: *If the Ethiopian can change his Skin, or the Leopard his Spots, then may you alſo do Good that are accuſtomed to do Evil:* But then, the Grace of God that brings Salvation, hath appeared to all Men by the Goſpel, *and teacheth us that denying Ungodlineſs and worldly Luſts, we may live a ſober, righteous and godly Life in this preſent World.* This is offer'd us by the Word of Grace: And 'tis this Grace which exciteth fallen Man, teacheth and allureth, provoketh and moveth him to renounce Sin, and to ſubmit to the Diſcipline of Grace. And theſe divine *Admonitions* ſuggeſted by the Word, do ſweetly conſpire with the *inward Teſtimony* of the Conſcience: So that a Man is convinced

Joh. viii. 34. Rom. vii. 14. Jer. xiii. 23. Tit. ii. 11.

convinced both from without and within of his disorderly Life, and of the Necessity of quitting the same, in order to preserve his Soul from everlasting Destruction. Whoever liveth in Sin, liveth against God and his own Conscience.

§. 4. Now when a Man giveth Way to the Suggestions and Exhortations of divine Grace, and proving now obedient to the Word, begins to withdraw from his vicious Life; 'tis then that the Grace of God effects in him all those Virtues which the Gospel requireth. 'Tis then that *Faith* springs up in the Soul, as the very original Principle of all other Virtues. This is followed by Love, and all other Christian Graces growing like so many Fruits on the Stock of Faith. 'Tis then also that Light begins to shine in the midst of Darkness. But as impossible it is, that Darkness should be able to enlighten it self; so impossible is it also for fallen Man to raise himself from Darkness to Light. Hence the *Psalmist* says: *For thou wilt light my Candle: The Lord my God will enlighten my Darkness.* Let a Man never so much open his Eyes, he will never be enlightened whilst the Light of the Sun withdraws its self from his Sight.

How he is enlightned.

Psal. xviii. 28.

§. 5. Thus is the Grace of God, or rather Christ himself, *that clear and serene Light, risen to all Men that sit in Darkness, and in the Shadow of Death. He enlighteneth every Man that cometh into the World:* That is, he manifests himself to all, and offers his Grace to all. He, I say, *is the Light of the whole World*: He shews the Way of Life to all Men; and leaving us his own Example for Imitation, he goes before us like a good Shepherd, and guides his Flock into the Path

Man is mere Darkness, and Christ is mere Light.

Luk. i. 79. Joh. i. 9.

wherein they ſhall walk. He ſought us as his loſt Sheep, and daily even now doth ſeek and allure us. Nay, what is more, he ſtill followeth us cloſe, he calls after us, courting us into his Love, in ſo endearing a manner as a Bridegroom doth his Bride. O that Men might not love Sin and Darkneſs rather than Light and Grace! And again: As a Phyſician, applying himſelf to his Patient, ſays: Beware of this, if you will not die: You hinder the Working of the Medicine by an irregular Life, ſo that you cannot be made Whole: So Jeſus Chriſt, the true Phyſician of Souls, ſaith: 'My Son, I pray 'thee, incline thy Mind to true Repentance; 'do utterly forſake all thy Sins; ſhake off thy 'Pride, thy Covetouſneſs, thy carnal Propen-'ſions, thy Wrath, and Thirſt of Revenge, 'with other Works of the old Man: With-'out this Change wrought in the Mind, 'thou muſt ſurely die, and the precious Me-'dicine extracted from my Blood and Merit 'can profit thee nothing, whilſt thy diſor-'derly Life hinders the healing Effect there-'of. For this very Cauſe I gave my Apo-'ſtles in Charge, before all Things, to preach 'up Repentance: And I my ſelf called Sin-'ners to the ſame whilſt I converſed with them 'upon Earth; becauſe an impenitent Heart 'can never partake of my Merits.'

The Nature of Repentance and Faith.

§. 6. Whoever heareth this Word, that either *Sin muſt be forſaken*, or *eternal Condemnation endured*; muſt needs be brought to ſome ſerious Conſideration about the State of his Soul. He is ſtruck with a double Conviction; the Veracity of the Word of God, and the Power of his own Conſcience leaving ſo ſtrong an Impreſſion upon him, as ſets him beyond all Doubts about the Truth of this

this Matter. 'Tis true, God hath freely promiſed Remiſſion of Sin to all Men; but then it is under this Condition that they *Repent*, and turn themſelves unfeignedly to the Lord. Thus ſays the Prophet: *If the Wicked ſhall turn from his Sin, he ſhall ſurely live, he ſhall not die: None of his Sins he hath committed ſhall be mentioned unto him:* Where we ſee that *Repentance* and *Remiſſion* of Sin, are inſeparably linked together. Neither doth Chriſt, the Son of God, in any other Senſe promiſe Life eternal to thoſe that *believe* in his Name. But then, the Nature of *Faith* muſt be fuller enquired into: This Faith is a very active Principle in the Soul: It daily ſtriveth againſt the old Man; it tameth the Fleſh, and ſubjects it to the Spirit; that is, it converts the whole Man; it ſubdueth and vanquiſhes Sin, it purifieth the Heart, which is the Fountain of all Evil. This, I ſay, is a true Believer, who converteth himſelf from the World, from Sin and the Devil, to God, and ſeeketh Reſt and Comfort wholly and entirely in the Blood, Death, and Merit of Chriſt, without the Works of himſelf, or of any other Man whatſoever; the Blood of Chriſt being a perfect Ranſom for all the infinite Debts the Soul hath contracted. Ezek. xxxiii.

§. 7. Whoever therefore imagineth that his Sins may be pardoned, although he do not deſiſt from them, is moſt miſerably deluded. He deceiveth himſelf with a *falſe* counterfeited Faith, which he hath made up to himſelf, and the dreadful Effects whereof he is like to feel hereafter. For he can never expect to be ſaved without true Repentance. Of this we find a plain Inſtance in *Zaccheus* the Publican, who having a ſound Apprehenſion of the Doctrine of Faith and *Impenitency obſtructs the Efficacy of Chriſt's Merits.*

Converſion, freely acknowledged this to be true Faith, whereby a Man is turned from Sin to God, and in this Order hopeth to obtain a gracious Pardon from Chriſt, and an Intereſt in his Merit, ſo as to rely upon it with a filial Truſt and an unſhaken Firmneſs of Mind. In this manner did he underſtand the Word of our Lord, *Repent, and believe the Goſpel*: That is, deſiſt from Sin; truſt in my Merits, and expect then Forgiveneſs of Sin from me alone. Where-
Luk. xix. 8. fore *Zaccheus* ſaith to Chriſt: *Behold, I give half of my Goods unto the Poor: And if I have taken any thing by falſe Accuſation, I reſtore it Fourfold.* In which Words he doth not at all commend his own Works, but extolleth the Grace of God, which had taught him the Way of true Repentance. As if he had ſaid: 'O Lord, I am ſo thoroughly 'grieved at the fraudulent Practices I have 'committed againſt my Neighbour, that I 'will not only reſtore Fourfold unto him, 'but will alſo beſtow Half my Goods on the 'Poor. Wherefore, Lord, ſince I confeſs 'my Sin, and do fully reſolve to leave it, 'I do now embrace thee with a filial Faith, 'and beſeech thee to receive me again in-'to thy Grace and Favour.' And behold! No ſooner is this Reſolution taken, but the Phyſician is ready at Hand, and declareth: *This Day is Salvation come unto this Houſe. For the Son of Man is come to ſeek and to ſave what was loſt.*

Merit of Chriſt is a ſpiritual Medicine.

§. 8. This now is true *Repentance* and *Converſion*, which is carried on by ſuch a Faith as is the Work of God within us. God himſelf will begin, advance, and finiſh at laſt the great Work of our Salvation, if we do but yield to his Spirit, and not reſiſt him wilfully,

as

as the refractory *Jews* did of old, whom the Apoſtle reproacheth in this manner: *It was neceſſary firſt to ſpeak unto you the Word of God: But becauſe you put it from you, and judge your ſelf unworthy of eternal Life; lo, we turn to the Gentiles.* It is therefore our Duty to take the Advice of the Phyſician, after the Manner of the Sick, and to obey his Precepts and Preſcriptions. As the Phyſician doth firſt explain the Nature of the Diſeaſe; ſo doth alſo the Lord lay open the ſpiritual Diſeaſe of the Heart, and then, as a faithful Phyſician, warns us againſt hurtful Things, leſt the healing Virtue of the precious Blood of Chriſt be thereby obſtructed, and rendered at laſt ineffectual. Acts xiii. 46.

§. 9. No ſooner doth Man, by the Aſſiſtance of the Holy Ghoſt, withdraw from Sin, but the Grace of God begins to operate in him, and to endue him with new Gifts. Without this, he is not ſufficient to think any good Thought of himſelf, much leſs to do any good Work. But now, whenever he diſcovers any good Motions riſing in his Mind, he attributes all and every good Deſire to the divine Grace, according to that of St. *Paul*: *I ſpeak by the Grace that is given me.* And again: *By the Grace of God, I am that I am.* Whoever therefore complieth with this Order of Salvation, to him the Merit of Chriſt and his perfect Obedience, is fully imputed, as if he himſelf had made a compleat Atonement for all his Tranſgreſſions. But no wicked Perſon, and no Contemner of this Diſpenſation, hath a Share in the Imputation of the Merit of Chriſt. As a Writing-Maſter, guiding the Hand of a Child, praiſeth the Child's Writing, tho' it be mainly the Maſter's, and not the Child's *Obſtructions ought to be removed.* Rom. xii. 3. 1 Cor. xv. 10.

Work; ſo God, when he works in us and through us, crowneth and commendeth thoſe Things as our own, though he himſelf be the chief Author of them. *Without me*, ſaith Chriſt, *ye can do nothing*, that is, no Good; though by Nature we are apt enough to do Evil without him. For the Doing of Evil is our own Property; as the Doing of Good is entirely the Property of God. Therefore let no Fleſh glory in any Thing. Happy is the Man that reſtrains from Sin, and giveth up his Will to the Lord, as a Bride yields herſelf to the Will of the Bridegroom that courts her. And truly Chriſt uſeth all his Endeavours to gain to himſelf our Love and Affections, and to wean them more and more from the profane Love of the World. He applieth moſt endearing Expreſſions, both in his Word, and in our Heart: He ſeeketh and allureth us; and before we do ever remember him, he beſtows upon us Tokens of his Love and Kindneſs: And all this for no other End, but that at laſt we might forſake our beloved Sin, and partake of the bleſſed Effect of his Blood and Merits.

Joh. xv. 5.

CHAP.

CHAP. XXXV.

Without a Holy and Christian Life, all Wisdom, all Arts and Sciences; yea, the Knowledge of the whole Scripture and all Divinity, is in vain.

Matt. VII. 21.

Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven; but he that doth the Will of my Father which is in Heaven.

The whole Life of a Christian in what comprehended, 1 Cor. xiii.

BEcause in *LOVE* are contained all the Duties of a Christian, and because the whole Life of Christ was nothing but most pure and cordial Love; hence St. *Paul*, under the Name of *Charity* or *Love* comprehends the whole Life of a Christian. Now it is the Property of true Love, to respect *God alone* in every Thing, and not its self. Sincere Love refers all to God; it doth not love it self; it doth not design or honour it self; it is not intent upon its own Glory or Interest: But it undertaketh every thing with a free and *disinterested* Regard to God and its Neighbour. A Man endued with Christian Love, loveth God and his Neighbour with a pure and *unselfish* Affection, because God is the sublimest and sovereign GOOD, to which we ought to adhere. Whoever therefore is destitute of the Purity of this Love, must needs prove a Hypocrite amidst all his Pretences and Boasts. In whatever he undertaketh, he seeks *Himself*, and not purely God, as he ought to do.

do. And for this Reaſon, his Love is *falſe* and forged, let his Boaſts be what they will. If ſuch a Man had all the Scriptures at his Fingers Ends, and could expound them too with the Tongue of Angels, yet would he ſtill prove *a ſounding Braſs*, without Life and Motion. For as no natural Food can nouriſh the Body, unleſs it be turned into the very Juice and Blood of a Man: So alſo the Word and the Sacraments are to no purpoſe, if they be not converted into a Man's Life, and unleſs a new, ſpiritual, and holy Man be begotten thereby.

God regards no Gifts but Love. 1 Cor. xiii.

§. 2. Therefore St. *Paul* ſaith: *If I could Propheſie, and know all Myſteries, and had all Knowledge, and all Faith, ſo that I might remove Mountains, and had no Charity, I ſhould be nothing.* That is: If I ſhould purſue mine own Honour by thoſe Gifts and Attainments, and ſeek any Thing beſides the Honour of God, and the Good of my Neighbour; I then ſhould be an Abomination before the Lord, and not at all acceptable in his Sight. Such as theſe are intimated by that Saying of our Lord: *Many will ſay unto me in that Day; Lord, Lord, have we not propheſied in thy Name? And caſt out Devils in thy Name, and have done many wonderful Works in thy Name? And then will I profeſs unto them, I never knew you, depart from me ye Workers of Iniquity:* For you have not reſpected *me* purely in what you have done, but rather your own ſelves. The ſame is atteſted by St. *Paul*: *If I ſhould give all I have unto the Poor, and have not Charity, it profiteth me nothing.* But can it be poſſible (may ſome ſay) to give all to the Poor, and yet be deficute at the ſame Time of Love or Charity? Yes truly: There may be a Love which is not altogether *ſingle* in what it performs; but is byaſſed by ſiniſter Ends

Matt. vii. 22.

and

and Purposes, let it be some temporal Interest, Applause of Men, or any such selfish Design, whereby the best of Actions are too often corrupted. Of this Nature was the Charity of the *Pharisees* of old, who offered abundance of Sacrifices, and perswaded others to adorn the Temple with magnificent Gifts, and bring Sacrifices of a great Price. But whilst they suffered themselves to be led away by Pride and Ambition, which mingled with their very Devotion and Worship, they forgot to shew *Mercy* to the Poor, and to practise that *unspotted Religion*, whereby the Fatherless and the Widows are to be supported and visited. For which prepostrous Charity, the Lord reproved them, saying: *Woe unto you Scribes and Pharisees, Hypocrites; for ye devour Widows Houses, and for a Pretence make long Prayers, therefore ye shall receive the greater Damnation.* Jam. i. 27. Matt. xxiii. 14.

§. 3. In this perverse Religion they have many Followers even at this Time. These are those who bequeath large Legacies to Temples and Monastries, that Priests and Friars, who enjoy them, may make long Prayers for such as bestow them. This truly is a Piece of a false and deceitful Love. For those that perform it, do not so much regard the Honour of God as their own. He that is *justified by Faith* shall live. And whosoever is thus justified, liveth in true Repentance, and by daily Mortification of his Flesh, becomes himself a Sacrifice unto the Lord. He spends his Time in continual Acts of Love and Charity; but then they flow from a *disinterested* Principle, free from Self-Honour and Self-Love, and entirely bent upon advancing the Glory of God. Therefore, O Man, if thou didst yield thy Body to be burnt, and wert

The Folly and Danger of Pharisaical Religion.

wert void at the ſame Time of this pure and ſincere Love, thou didſt do nothing at all in all ſuch Performances. And what do they profit themſelves, who whip and torture their
Iſai. Lvii. 5. Bodies, by *humbling and afflicting their Souls*, as the Prophet ſpeaketh? They generally are puffed up with a Conceit of a ſingular Sanctity, and ſetting thus forth their own pompous Religion and Will-Worſhip, they do not ſo much regard God in what they do, as catch at the Applauſe of Men, and the popular Eſteem of others. Nay, ſome are blinded to ſuch a Degree by the Spirit of Deluſion and Error, as to ſuffer themſelves to be burnt in Defence of ſuch Conceits as theſe. They ſuppoſe thereby to be entered into the Book of ſuch Martyrs as were ſlain for the ſake of Chriſt and the Goſpel; when in Truth they do not ſeek Chriſt, but themſelves, and do not riſe to defend his Honour, but their own Opinions. This is cal-
2 Theſſ. ii. led by St. *Paul*, an *Energy of Deluſion*, and
9, 11. a *Working of Satan*. Not to mention, that *not the Puniſhment, but the Cauſe, maketh a Martyr*. Such Martyrs as theſe, the Devil hath had even amongſt the Heathens themſelves; many of whom were ſo far blinded in their Underſtandings, as to die contentedly for the Defence of their *Pagods* and *Idols*, and to be made a Sacrifice to the Devil himſelf. And is not the ſame ſtill done at this very Day amongſt Chriſtians, under the ſpecious Shew of *Church* and the *Chriſtian Faith*? And as the Heathens, to gain an immortal Name, did perſwade themſelves they did well in what they endured: So Self-Love and Vain-Glory have beſotted ſome Monks, and other Perſons even in our Age, to ſuch a Degree, as to murder Kings and Princes, to ſupport the bet-

better their Church or the *Catholick Cause*, as they call it, and which they ſuppoſed *to be in Danger*. If ſuch Men are made to ſuffer again, 'tis manifeſt they do not ſuffer for the Sake of Chriſt, nor are they to be counted his Martyrs. They are Martyrs of the Biſhop of *Rome*, of their own Conceit, and of a Thirſt of Vain-Glory, wherewith they are carried away. And thus much of a cloak'd or *falſe* Love, to which Man is ſeduced by an erroneous and deceitful Light.

§. 4. It remaineth therefore, that without a ſincere Love to God and our Neighbour, and an holy and Chriſtian Life attending it, all Arts and Sciences, Gifts and Attainments, profit nothing at all: Wiſdom, how great ſoever it may be, yea, if it be as great, or greater than what was in *Solomon*, is nothing; and the Knowledge of the whole Scripture, and univerſal Divinity, if it be without Love, muſt needs degenerate into a poor, empty Speculation. All Works whatſoever, and Martyrdom it ſelf, if you will ſo call it, are to no purpoſe without this eſſential Character of Love. For to know the Will of God and his Word, and not to live up to the Rule thereof, doth but increaſe our Condemnation, as the Lord doth plainly affirm: *If I had not come and ſpoken unto them, they had had no Sin, but now they have no Cloak for their Sin.* Joh. xv. 22.

The Sum of the whole, is in ſincere Charity.

CHAP.

CHAP. XXXVI.

Whoever doth not live in CHRIST, but cleaveth with his Heart to the World, hath nothing but the *external Letter* of the Scripture, and doth not taſte the Virtue of the hidden Manna.

Rev. II. 17.

To him that overcometh, will I give to eat of the hidden Manna, and will give him a white Stone, and in the Stone a new Name written, which no Man knoweth ſaving he that receiveth it.

Who are fit to taſte the Heavenly Manna.

HEREBY we are taught, that no Man can taſte the inward Sweetneſs of heavenly Joy and Comfort hidden in the Word, who doth not firſt vanquiſh his own Fleſh and the World, with all the Pomps and Luſts thereof, and the Devil himſelf. But thoſe that crucifie their Fleſh daily, by ſerious Contrition and Repentance, with all its Deſires and Luſtings, who die daily to themſelves and to the World, and to whom this Life is a Croſs and Affliction; theſe, I ſay, are divinely fed with the heavenly Manna, and drink the ſweet Nectar of Paradiſe. Thoſe on the other Hand, that Love the Pleaſures of this World, rather than thoſe of Heaven, render themſelves altogether unfit to taſte the *hidden Manna* preſerved for him alone that *overcometh*. The Reaſon is, becauſe *like Things* (according to the *Proverb*) *are delighted in their like*; and Things of a con-

contrary Nature do not unite one with another. Since therefore the Word of God is *Spiritual*, it is no wonder that worldly Minds take no Pleaſure therein. For as the Body receiveth no Strength from the Food which the Stomach doth not concoct; ſo the Soul receiveth no Strength from the divine Word, unleſs it be entirely converted into herſelf, that is, into her own Life and Nature. Yea, as a Man that is ſick of a Fever, gets a *diſtempered* Appetite, and thinks the courſeſt Traſh to be more pleaſant than good and wholſome Food: So thoſe that are ſick of a ſpiritual Fever, that is, of the Love of the World, of Pride and Covetouſneſs, do loath the good Word of God, as bitter and inſipid Food. Whereas, thoſe that have the Spirit of God, do find in it a *hidden Manna*, and a ſecret Sweetneſs, which tranſcends all other Delights: But then it is not to be taſted by ſuch as are carried away with the Pleaſures of a profane World. For *no unlike Things receive one another.* This is the Cauſe that many hear the glad Tydings of the the Goſpel over and over again, and yet are but little affected with what they hear: They do not feel any Fervency of Spirit, or Senſe of ſpiritual Joy. And the Caſe is plain, they are not led by the good Spirit of God, but by the corrupt Spirit of the World: Nor have they heavenly Minds, but *earthly*, which cannot receive the Things of God.

§. 2. Whoever therefore wiſheth to have a ſound Underſtanding in ſpiritual Matters, ſavour the Word of God, and eat of the *hidden Manna*, he ought by all Means to conform his Life to the Word which he reads, and to the Life of Chriſt which is ſet before him. 'Tis then that the Lord feedeth the

What is required to reliſh the heavenly Sweetneſs.

the humble with Grace, ſatisfies the meek with his Love, and ſupports the Patient with his Comfort, rendering his Yoak pleaſant, and his Burden light unto them. For the Sweetneſs of this heavenly Manna cannot be taſted but under the Yoak of Chriſt; according to the Promiſe of the Lord: *He will fill the Hungry with good Things, and ſend the Rich empty away.* And again: *The Words that I have ſpoken, they are Spirit and Life.* From whence it follows, that a *carnal* and voluptuous Heart, or a Man that hath no ſpiritual Underſtanding or Taſt, cannot poſſibly perceive or reliſh the Things of God. For theſe muſt be apprehended in Spirit, in Silence, and in an inward Tranquillity of Mind, attended with great Humility and fervent Deſires after God. In this Order the Word of God is to be received and digeſted, if ever it ſhall afford a vital Nouriſhment to the Soul; which, if it be neglected, then truly the Word is no more than an empty Sound, and an external Letter.

Luk. i. 53.

Joh. vi. 63.

Experimental Chriſtianity.

§. 3. For as a Man that only heareth the Noiſe of a Harp, and underſtandeth not the Melody of it, receiveth no Pleaſure thereby: So no Man can perceive the Virtue hid in the Word, unleſs he endeavour to expreſs it in his Life, and thoroughly conform himſelf thereto in his Spirit. And for this Reaſon, ſays the Lord: *I will give thee a white Stone, and in the Stone a new Name written, which no Man knoweth, but he that hath it.* This is the Teſtimony of the hidden Spirit, who witneſſeth to the divine Word: And in like manner, the Spirit of the *Word* giveth Teſtimony to *our* Spirit, whereby both do ſweetly conſpire, and ſo become *One* Spirit. This is that *new Name*, which no Man knows but he that hath it. For as no Man knoweth

Rev. ii. 17.

knoweth the Sweetneſs of Honey, but he that taſteth it; ſo the Name of this divine Teſtimony, written in the Heart of good Souls, no Man knoweth but he that poſſeſſeth it. That Man only knoweth the Nature of heavenly Comfort, and of the divine Viſitations, who doth really taſt them. This Name and Teſtimony is called *New*, becauſe it is the bleſſed Effect of the *New Birth*, and comes *from above*.

How God was anciently taſted by the Prophets and others.

§. 4. Bleſſed is the Man to whom God thus giveth himſelf to be taſted within! Thus were the Prophets of old fed with this heavenly Bread, and ſuſtained by the eternal Word proceeding from God, and communicating it ſelf unto them. This made their Tongue ſo free and ready in the Delivery of the divine Oracles. And from this inward Senſe, wherewith they were ſo powerfully affected, the holy Scripture hath been derived and handed down to us for our Edification. And in Truth, even at this very Day, God doth not ceaſe ſtill to ſpeak unto all Men, and inwardly to feed them with his Word. But alas! moſt Men have ſhut their Ears againſt his Voice, and had rather hear the World than God, and follow their own Luſts, rather than the Motions of the good Spirit of God. This is the Reaſon they cannot eat of the hidden Manna, ſince they too greedily ſwallow the Apples of the Tree of Death, (by adhering to their carnal Propenſions;) and contemn the Tree of Life, with the Fruit thereof. But ſurely ſuch Men are blinded to a high Degree; ſince they will not underſtand that God can afford infinitely greater Pleaſures than this World is ever able to do. 'Tis certain, that whoſoever hath once taſted the Goodneſs of God, will think the whole World,

with the moſt exquiſite Pleaſures thereof, to be nothing but Gall and Bitterneſs.

How this Divine Taſte came to be loſt at firſt.

§. 5. We know that our firſt Parents were beguiled by the World, and that by eating of the forbidden Tree, they brought no leſs an Evil upon themſelves than Death it ſelf: And yet are we ſo much beſotted with the Pleaſures of this World, as to follow freely their Steps, and to ſwallow the Morſels of Death without any Fear or Concern. Conſider the Joh. vi. 51. Promiſe of the Lord: *If any ſhall eat of me*, the true Tree, and the true Bread of Life, *he ſhall live for ever*. And what is it to *eat of him*, but to believe in him, to rejoice in him, to delight in him, and to reſt and take Pleaſure in nothing but him alone? The World beſtows Trifles, poor inconſiderable Wages, and yet is it ſerved with great Labour and Earneſtneſs: Whereas God entitles us to an eternal and never-fading Reward; and yet with what Sluggiſhneſs, Coldneſs, and Backwardneſs is his Service performed! For how many, do you think, there are, that adhere to God with ſo much Care and Faith, Loyalty and Obedience, as profane Worldlings do to Mammon, and to the World? We ſee them often go long and tedious Journies for a little Money; but for the ſake of Heaven, it grieveth them to move even a Foot. The Prophets do ſharply Iſai. xxiii. 1, 2 reprove the Merchants of *Tyrus* and *Sidon*, on account of the tireſome Voyages they underwent for the Advancement of their temporal Intereſt, when in the mean time they would not ſo much as riſe from their Place for the ſovereign Good it ſelf. But even in our Time, Men of all Sorts and Conditions do in like manner prefer the World before God.

Unſanctified Learning.

§. 6. Many a Scholar ſtudies Day and Night to attain Preferment and Honour, who will hard-

hardly take ſo much Leiſure as to ſay the *Lord's-Prayer* for the Good of his Soul. So we ſee that the Men who avoid no Labour to get the Bread that periſhes, will undergoe none to get that which is incorruptible. There are many who fear no Difficulty, flee from no Danger, and in an earthly Warfare, ſtare Death in the very Face: And this by no other Motive than to gain a little vaniſhing Fame, or at beſt, to be ranked among the Nobles and Heroes: Whereas there is hardly one or other to be found that will enter into the Combat with the corrupt Propenſions of his Fleſh, although this be the Way to obtain a Kingdom in Heaven. You ſhall ſee Victors of many Nations, and Subduers of vaſt Kingdoms, who do little care for overcoming themſelves. There are infinite Numbers who do not regard the Loſs of their immortal Souls, if they can but gain the periſhing Goods of this World. All theſe, for certain, have not taſted the *Hidden Manna* of the divine Word: For they do not overcome the World, but are overcome by it. Whoſoever will taſt the Sweetneſs of this heavenly Manna, he muſt, for the ſake of the Love of God, deſpiſe the World, and overcome it. No ſooner doth he comply with theſe Terms, but he ſhall be refreſhed again with that Comfort, which no Man knows but he that receiveth it.

The Tree of Life to be planted in the Soul.

§. 7. This therefore is to be done: The Tree of Life muſt firſt be planted in us, before we can eat of its Fruit. And the Heart, that wiſheth to be quickened with heavenly Comforts, ought firſt to be truly converted from the World to God. But we being drunk with worldly Pleaſures, do not ſee

that the Joys of Heaven are far more excellent than whatever this World affordeth. What God gives, is infinitely more true and more real than what the languiſhing Creature can beſtow. Likewiſe that *Teaching* which comes from above, through the Inſpiration of the divine Spirit, is far ſublimer and more ſolid than what is conveyed to us by Man's Underſtanding, and printed on the Mind with much Toil and Labour. (*a*) For as an *Apple*, or a *Lilly*, produced by Nature, is nobler and better than that which is faſhioned of the fineſt Gold by the Hand of the Artiſt: Even ſo, one Drop of divine Conſolation is more ſatisfactory and incomparably better than a whole Ocean of worldly Luſt and Pleaſure. Whenever therefore thou wilt taſt any heavenly Comfort, then withdraw thy Heart from the Comfort of this World. As if the Lord did ſay: If any will *hear* me, let him lend me his Ears: If any will *underſtand* me, let him ſeriouſly attend to what I ſay: And if any will *ſee* me, ſurely it behoveth him to fix his Eye upon me alone. And who can now any longer doubt that our Heart and Senſes, and all the Faculties of our Soul, ought to be converted to God, and fixed on him alone, if ever we deſire to ſee, hear, and underſtand God, nay, to taſt him and his Goodneſs? For thus doth he expreſs himſelf in the Prophet: *When ye ſhall ſearch for me with your whole Heart, ye ſhall find me.*

Jer. xxix. 13.

§. 8.

(a) *See* Francis Rouſe's Heavenly Univerſity, *a Treatiſe writ on purpoſe upon this Subject of divine Teaching. The laſt Edition is of the Year* 1702.

§. 8. Many at this Day are had in great Admiration on a very light Account: Oh! a learned Man, they'll ſay, a rich Man, a great Man, a wiſe Man; but no Man almoſt regardeth how meek, how humble, how patient, and how devout any Man is: Of which perverſe Judgment there is no other Cauſe, but that the People of this Age do only admire the *Outſide* of a Man, and paſs by what is *within* the Mind, and which alone is worthy to be eſteemed and valued. He that praiſeth a Man becauſe he is a great Traveller, and hath ſeen many Cities and Countries; let him conſider whether it be not far better to have *ſeen God*? He that valueth another, becauſe he has *ſerved* ſeveral Monarchs, and attended on Emperors, Kings, and Princes; I would have him think, whether it be not far more excellent to be the *Servant of God*, to wait on the King of Heaven, to hear him in his Heart, and to *ſerve* him faithfully? Many who ſavour nothing but the Things of this World, will ſay: We have abundance of *learned* Men and vaſt Scholars in this Age: Arts and Sciences are greatly advanced among us. But ſuch Men as theſe do not know the Art of Arts, and Science of Sciences, which is the *divine Love*, preferable to all other Knowledge and Learning, but which is almoſt wholly extinct in this degenerate Age, together with *Faith* it ſelf, that produceth it. The Number of thoſe that are in Truth divinely learned or *taught of God*, is but ſmall: Likewiſe of thoſe that care to be inſtructed in the humble and meek Life of Chriſt. Yea, to ſpeak plain, the moſt learned at this Day are generally moſt alienated from the Life of God, and know but little of that *TRUTH* which is in *JESUS*. They confine Knowledge to Words and Terms artfully contrived; when

The falſe Reliſh of the World.

Iſai. liv. 13.

indeed *ſolid Erudition* and Learning doth not conſiſt in *Words*, but in *Things*, and in a *real* and eternal Wiſdom. But of this Wiſdom more hath been ſaid in the Treatiſe of *True and Ancient Philoſophy*. Upon the Whole: Whoever calls this Age a *wicked* and degenerate Age, doth not ſeem to be miſtaken in his Judgment.

The vain Guſt of humane Praiſe.

§. 9. Others will praiſe a Man, becauſe he keeps a rich and plentiful Table, and fares deliciouſly every Day: But they do not conſider that the very Crumbs dropping from God's Table, are tranſcendently better than the choiceſt Diſhes of a wealthy and greedy Glutton: And that the hidden Manna, and the incorruptible Bread deſcending from Heaven, and prepared by the Lord himſelf, affords the moſt ſavoury and moſt delicious Food for nouriſhing up the Soul. Whoever reliſhes God and his Word, is diſguſted at nothing, and nothing can diſpleaſe him: For he reliſheth God in all. But what can rejoice him, who doth not taſt the Sweetneſs of God, and the Goodneſs of his Word? GOD alone is the Joy of the Soul. He doth infinitely ſurpaſs all created Joy, and tranſient Mirth. He is the eternal Light, which doth incomparably exceed all created Lights. May he be pleaſed to influence our Hearts with his hidden Pleaſure! May he purifie our Spirits, and all the Faculties of our Soul! May he enlighten and quicken, rectifie and revive all what is within us! And, O! when ſhall that glorious Hour appear, wherein the Lord will ſatiate us with his Preſence, and repleniſh us with All what he himſelf is! But as we are not yet prepared for ſo tranſcendent a Joy, ſo we cannot partake of the ſame, whilſt we are confined to the State

of

of this Imperfection. Let us therefore be content with the Crumbs of Comfort falling from the Lord's Table, and patiently wait for that Time, wherein we ſhall be refreſhed with his Joy for evermore!

§. 10. Hear the Words of our Bleſſed Saviour: *Behold, I ſtand at the Door, and knock, if any Man hear my Voice, and open the Door, I will come in to him, and ſup with him, and he with me.* Now is it not a prepoſterous Thing, and an unaccountable Rudeneſs, to ſlight ſo great a Favour, and to treat contemptuouſly the King of Kings, who, like an heavenly Gheſt, comes to ſee thee? Is it a Shame to let a Friend ſtand knocking without, and not admit a Man to thy Preſence, who hath nothing at Heart but thy Welfare? How unaccountable then muſt it be to debar the great God from thy Heart, who ſtands in no need of thy Preſents, but after the Manner of Princes, brings his Royal Dainties with him when he approaches the Houſe of a poor Subject! He will feed thee with heavenly Bread, and with that *hidden Manna* which is preſerved for thoſe that overcome. But when the Lord ſays: *Hear my Voice, and open the Door*, he thereby compares the Heart of a Man to a Houſe full of Noiſe and Clamour, where a Concert of Muſick, though never ſo ſweet and melodious, cannot be heard; So neither can the Voice of the divine Viſitor enter the Ears of a profane Heart, whilſt it is hurried about with the Cares and Deſires of this World. Such a Heart ſhuts the Door againſt this Viſitor, and conſequently, cannot taſte the Sweetneſs of this celeſtial Manna. But when this Noiſe and Tumult doth ceaſe, it is then theſe ſe-

The Chriſtian's true Banquet. Rev. iii 20.

cret Whiſpers, are beſt perceived in Men. And O! that thou, with *Samuel*, couldſt anſwer: *Speak Lord, for thy Servant heareth.*

1 Sam. iii.

Deſcribed by other Scriptures.

§. 11. The Truth of this internal, ſpiritual and heavenly Supper is alſo atteſted by other Scriptures. The Apoſtle ſpeaks of

Heb. vi. 4.

ſome, that *have been once enlightned, and taſted the heavenly Gifts, and have been made Partakers of the Holy Ghoſt, and alſo have taſted the good Word of God, and the Powers of the World to come.* By which we are taught, that in what Man ſoever the Holy Ghoſt doth freely reſide, there the Virtues and *Powers* of the World to come are alſo taſted. 'Tis then that the Soul feeds on that *Manna*, which is hid in the ſweet and melliſluous Word proceeding out of the Mouth of God, and by which all the Saints do live. The Efficacy of this living Word was alſo taſted by the Royal Prophet, when he burſt

Pſal. xvi. 11.

forth into theſe Words: *In thy Preſence is Fulneſs of Joy, at thy right Hand there are Pleaſures for evermore.* From this lively Senſe, he alſo invited others to an Enjoyment of

xxxiv. 8, 9.

the ſame Sweetneſs, ſaying: *Taſt and ſee how gracious God is. There is no want to them that fear him.* Of the Plenty and Dignity of this heavenly Banquet he hath thus ex-

xxiii. 5.

preſſed himſelf: *Thou prepareſt a Table before me in the Preſence of mine Enemies: Thou anointeſt my Head with Oil, my Cup runneth o-*

lxiii. 3.

ver. Thy loving Kindneſs is better than Life.

xxxvi. 8.

They ſhall be abundantly ſatisfied with the Fatneſs of thy Houſe: And thou ſhalt make them drink of the River of thy Pleaſures. And laſtly, when he rejoiceth in Heart, ſaying: *Let*

lxx. 4, 5.

all thoſe that ſeek thee, rejoice and be glad in thee: And let ſuch as love thy Salvation, ſay continually, Let God be magnified. But I am

poor

poor and needy, make haſte unto me, O God: thou art my Help and my Deliverer, O Lord, make no tarrying.

§. 12. Now from all thoſe, and many other Places beſides, it may abundantly be known, who thoſe are that are *inwardly* fed with the good Word of God, and with the hidden Manna of the World to come; even thoſe that are *poor in Spirit*, and do entirely rely on the divine Comfort. Theſe, I ſay, theſe are only worthy to taſte of this heavenly Manna, and of the divine Gift, of which *David* ſpeaketh at large: *How amiable*, ſays he, *are thy Tabernacles, O Lord of Hoſts! My Soul longeth, yea, even fainteth for the Courts of the Lord, my Heart and my Fleſh crieth out for the living God.* Whereby we may underſtand, that the leaſt Pleaſure of the World to come, doth infinitely exceed all the Joys of this World; and that one Day there, is far more excellent than a Thouſand Years here. Truly, whoever hath taſted theſe exquiſite Pleaſures, will eaſily diſdain the Things of this World, as empty and inſipid Husks. The whole World becomes now a Burden to him, a Trouble and Vexation of Spirit. He is like one that is uſed to good and delicious Fare, and conſequently cannot comply with what is courſe and ſlender. And it is for this Reaſon, that the eternal Wiſdom of God expreſſeth herſelf in this Manner: *My Spirit is ſweet above the Honey, and my Inheritance above the Honey-Comb. They who eat me, do yet hunger; and they who drink me, do yet thirſt.* And this is ſo ſacred a Hunger and Thirſt, that none but God alone can fill it, and this by his Love only. This is that ſpiritual Fulneſs wherewith the Saints are made drunk, according

Who taſte the Virtue of the hidden Manna.

Pſ. lxxxiv. 1, 2.

Eccl. xxiv. 20

to

Cant. v. 1. to that in the *Canticles: Eat, O Friends, drink, and drink abundantly, O my Beloved.* Theſe ſpiritual Endearments the Lord beſtows on his Friends, to unite them the cloſer to himſelf, and to make them forget the ſooner the periſhing Things of this World. A few Crumbs taſted of this Bread, and a few Drops drawn from this heavenly Vine, ought to ſtir up our Deſire after that plentiful and abounding Fountain, which ſhall be poured out hereafter.

Reciprocal Thirſt in Chriſt, and in the Soul.

§. 13. But that the Lord might excite in us ſo ſacred a Thirſt, and that he might make us long the more earneſtly after ſuch heavenly Objects as theſe, it was expedient Joh. xix. 28. he ſhould firſt himſelf *thirſt* upon the Croſs for our ſake. For as he himſelf doth ſatisfie and quench our Hunger and Thirſt; ſo ought we again to ſatiate his Thirſt and flagrant Deſire of Loving. He doth more fervently thirſt after us, than we do after him; according to what he hath himſelf declared: Joh. iv. 34. *My Meat is, to do the Will of him that ſent me, and to finiſh his Work.* And the Will of God was to ſave Men from everlaſting Deſtruction. 'Tis certain, if we did but equally thirſt after him, as he doth after us, we ſhould then drink ſo plentifully of his Spirit, Joh. vii. 38. that even *Rivers of living Water would flow from our Bodies*: That is, nothing ſhould be ſeen in us, but what is ſpiritual, ſweet, kind and agreeable: Nay, he would make us overflow as it were with a Torrent of divine Goodneſs and Conſolation, that Soul and Body, and all what is within us, ſhould triumphantly rejoice in the living God. For nothing is of ſo great and divine an Amplitude than a Man's Soul, after ſhe hath recovered her true Freedom and Liberty. Such a Soul comprehend-

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eth God, Heaven, and Earth. And again: Nothing is leſs than a Man's Soul, if ſhe be conſidered in the State of her Nothingneſs and Humiliation, whereby ſhe abaſeth herſelf under God and all his Creatures.

CHAP. XXXVII.

Whoever doth not follow CHRIST in Faith, an holy Life, and in daily Repentance, cannot be freed from the Blindneſs of his Heart; but muſt for ever continue in Darkneſs. Nor can he have a true Knowledge of Chriſt, or Fellowſhip with him. (*b*)

1 Joh. I. 5, 6, 7.

God is Light, and in him is no Darkneſs at all: If we ſay we have Fellowſhip with him, and walk in Darkneſs, we lie, and do not the Truth: But if we walk in the Light, as he is in the Light, we have Fellowſhip one with another.

THAT we may underſtand the better the Nature of *Light* and *Darkneſs*, it is neceſſary to have firſt the Deſcription of the *Light*, as it is originally.

God

(b) *That a wicked and unregenerate Perſon, notwithſtanding all his own Endeavours and Studies, can obtain no true or ſpiritual Knowledge of God and his Ways, is plain*

What God is.] God is *Light*, saith St. *John*. But what is God? God is a spiritual, eternal, and infinite Being: God is almighty, merciful, gracious, righteous, holy, true, and only wise: God the Father, Son, and Holy Ghost, is unspeakable Love and Faithfulness: He is one in three Persons: He is the most sovereign Good, and all Good essentially. And this is the true and everlasting Light. Whence every one that departeth from God, from his Love, his Mercy, his Righteousness, and his Truth, doth also depart from Light it self, and must

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plain from the following Scriptures: 1 Sam. ii. 12. Psal. xxv. 14: Prov. iii. 32. Isai. lvi. 10. Joh. vii. 17. Chap. ix. 39, 40. Chap. xiv. 17. 1 Cor. ii. 14. Chap. viii. 1, 2, 3. 2 Pet. i. 9. 1 Joh. ii. 3, 4, 11. Chap. iii. 6. Chap. iv. 7, 8. Rev. iii. 17, 18. *Which shews the Necessity of a spiritual Life, in order to a true Illumination of the Mind. This is explained more at large by the Learned* D. Cudworth, *in a Sermon upon* 1 Joh. ii. 3, 4. 'The *Vulgar* 'sort *think*, says he, *they know Christ enough out of* 'their *Creeds, and Catechisms, and Confessions of* 'Faith. ----- *Many of the more Learned, if they can* 'but *wrangle and dispute about Christ, imagine them-* 'selves *to be grown great Proficients in the School of* 'Christ. *The greatest Part of the World, whether* 'Learned *or Unlearned, think that there is no need* 'of *Purging* and Purifying of their Hearts for the 'right Knowledge of Christ and his Gospel: *But* 'though *their Lives be never so Wicked, their Hearts* 'never *so foul within, yet they may know Christ suf-* 'ficiently *out of their Treatises and Discourses, out of* 'their *mere Systems and Bodies of Divinity: Which* 'I *deny not to be useful in a* subordinate *Way*; al- 'though *our Saviour prescribeth his Disciples another* 'Method *to come to the right Knowledge of divine* 'Truths, by doing of God's Will, *Joh.* vii. 17. 'He *is a true Christian indeed, not he that is only* 'Book-taught, *but he that is* God-taught, *&c.*'

must consequently needs fall into Darkness. For without God, there is nothing but everlasting Darkness. O how dark therefore is that Soul in which God doth not dwell!

What the Devil is.

§. 2. Now if God be Light, then the *Devil* must for certain be *Darkness*: And if God be Love, then the *Devil* must be nothing but Hatred and Wrath, Enmity and Envy, Malice and Uncharitableness, Sin and Wickedness. Whoever therefore turns himself to Sin, he turns himself to *Darkness* and to the *Devil*. And of this he cannot be delivered, till he turn back again, and convert himself from Darkness to Light, from Sin to Righteousness, from Vice to Virtue, from the Devil to God. And this is the Work of a true and living Faith which purifieth the Heart. For whosoever believeth in Christ, he doth daily repent and turn from Sin and the Devil to Christ Jesus. For even as *Adam* by Sin converted himself from God to the Devil, so we ought to withdraw again, by true Repentance and Faith from the Devil to God.

The Two Fellowships of Light and Darkness.

§. 3. Now from hence it followeth, that a Man, without being converted from Sin unto God, can never be truly enlightened. *For what Communion hath Light with Darkness?* But now Impiety and Impenitency is Darkness all over, which consequently can have no Fellowship with the Light of the Knowledge of Christ. So that it is absolutely impossible that those should be enlightened by the Spirit, and the Light of eternal Truth, who live in the Darkness of Unrighteousness. To which purpose, says St. *Paul* concerning the *Jews*: *When they shall be converted to the Lord, the Veil will be taken away*; that is, their Darkness, Blindness and Ignorance shall be removed, and Christ shall give them Light.

2 Cor. vi. 14.

2 Cor. iii. 16.

§. 4.

The Original of spiritual Blindness.

§. 4. The greatest Blindness, or thickest Darkness that covers the Minds of Men is, the Sin of *Unbelief*, with the Fruits resulting from it: Such as Pride, Avarice, Wrath, and the whole Train of sensual Lusts and Pleasures. Wherever these take Possession, 'tis impossible such a Man should know CHRIST, the true Light of the World: Much less can he savingly believe in him, trust in him, and obtain by him Life everlasting. For how should that Man know the *Humility* of the Heart of Christ, whose Heart doth abound with Pride and High-mindedness? How should he be acquainted with the *Meekness* of the Heart of Christ, who is full of bitter Wrath and Envy? How should he understand his marvellous *Patience*, who delights in Revenge, and is hurried about with a Multitude of unruly Passions? But whosoever doth not understand the Humility, Meekness, and Patience of Christ, he doth not know Christ himself, nor believe in his holy Name. For truly, if ever thou desirest to arrive to a sound Knowledge of Christ, thou must then by Faith be transformed into the same Heart which is in Christ: Thou must experimentally perceive in thy Heart his Meekness, his Patience, and Humility. And 'tis then that thy Knowledge comes to be solid and substantial. As a Plant or Fruit is known by the Taste and Smell, so Christ, the Tree of Life, is known by Tasting, and by a sensible Perception. Whenever thou tastest by Faith the Humility of Christ, his Meekness and Patience; thou dost then eat of his Fruit, and shalt find Rest for thy Soul. Thou enjoyest now in Christ the Favour and Consolation of God, which is beyond all Creature-Comfort. This is the only Way to true Rest and Tranquillity of Mind. For the Grace and

and Comfort of God cannot enter into an Heart that is void of Faith, and destitute of the Meekness and Humility of Christ. 'Tis to the *Humble God gives Grace.* 1 Pet. v. 5.

§. 5. And now upon the Whole: How is it possible that Christ should profit a Man that doth not desire to have the least Fellowship with him? And truly, all those that live in the Darkness of Sin, have no Fellowship with Christ, let their Pretences be what they will. For thus says St. *John*: *If we say we have Fellowship with him, and walk in Darkness, we lie, and do not the Truth. But if we walk in the Light, as he is in the Light, we have Joint-Fellowship one with another.* And in the following Chapter he explains it more fully: *The Darkness is past, and the true Light now shineth: He that saith he is in the Light, and hateth his Brother, is in Darkness even until now. He that loveth his Brother, abideth in the Light, and there is no Occasion of Stumbling in him. But he that hateth his Brother is in Darkness, and walketh in Darkness, and knoweth not whither he goeth, because that Darkness hath blinded his Eyes.* *The Woful Effect of Darkness.* 1 Joh. i. 6, 7. 1 Joh. ii. 8, 11.

§. 6. Now as long, I say, as a Man continues in that dark and terrible Cloud of Sin, 'tis impossible he should be lightned of Christ, the true Light of the World, and be thereby brought over to a saving Knowledge of God. For whoever will attain to a true Knowledge of God and of Christ, must firmly believe that God is nothing but Grace and Love. Now no Man can know what Love is, but he that hath it; the Knowledge of a Thing being the Result of a Man's Experience, of his Sense, and of the Works of Truth which he performeth. Whoever therefore is destitute of the Exercise of Love, (whatever Words he may make about it,) continues an utter Stranger to the *No Illumination without Purification.*

Na-

Nature of Love; and what he is pleased to call *Love*, is nothing but Shew and Pretence: And as CHRIST himself is nothing but Love and Humility, Meekness and Patience, and every true Virtue; so a Man that is not frequent in the Performance of these and the like Virtues, is altogether ignorant of Christ and of the Truth of his Knowledge. He is but a superficial Pretender to, and a vain Usurper of his holy Name, let his Boasts be what they will. The Word of God is nothing but Spirit: Whoever therefore doth not live and walk in the Spirit, doth in no wise understand what the Word of God is, tho' he may dispute and argue never so much about it. How shall a Man tell us what *Love* is, who never performed the least Act of Love or Charity? For spiritual Knowledge is grounded on Sense and Experience. And how shall a Man give an account of the Nature of *Light*, who, having been constantly confined to a dark Dungeon, hath never seen the Light himself? And what else is the Light in Man but *Faith* and *Charity*, according to the Saying of Christ: *Let your Light so shine before Men, that they may see your good Works, and glorifie your Father which is in Heaven.*

Matt. v. 16.

Christ's Life is the Soul's Light.

§. 7. In a Word: The holy Life of Christ is nothing but mere Love and Charity. No sooner do we by Faith learn from him true Love and Humility, Meekness and Patience, as he himself hath engaged us to do, but we are transformed into his Image, and enlightened with that true and eternal Light, which he himself is, according to that Exhortation of St. *Paul*: *Awake thou that sleepest, and arise from the Dead, and Christ will give thee Light.* And from all this it doth evidently follow, that as many as do not awake from

Eph. v. 14.

from their spiritual Lethargy, that is, from the Lust of the Eyes, from the Lust of the Flesh from the Pride of Life, and other agreeable Pleasures that attend them, their Souls cannot be enlightened by Christ, since they love Darkness rather than Light, and thereby indispose themselves for a Reception of the divine Light. It doth also from hence appear that those, on the other side, who truly embrace the Life of Christ, and follow him in Faith, are by him graciously enlightned, according to his Promise: *I am the Light of the World, he who followeth me* [in Faith and Love, Hope and Patience, Meekness and Humility, Fear of God, and in Prayer, &c.] *shall not walk in Darkness, but shall have the Light of Life.* Joh. viii. 12.

§. 8. The Substance of the Whole is: The true Followers of Christ, and these only, do freely enjoy the Light of Life, and are alone endued with a true Illumination and sound Knowledge of Christ. And it is on Account of this Christian Faith and Life, that the true Believers are called by the Apostle, a *Light in the Lord.* *Ye were* (saith he) *sometimes Darkness, but now are ye Light in the Lord.* Where by the *Light*, he understands the Principle of Faith, and those Christian Virtues that do attend it. And again: *Ye are all the Children of Light, and the Children of the Day: We are not of the Night, nor of Darkness; having put on the Breast plate of Faith and Love, and the Helmet of Salvation.* The Book of Wisdom confirms the same, telling us, that the Holy Ghost *flees from the Deceitful; but entring into holy Souls, maketh them Prophets and Friends of God.* Now if he flees from the Deceitful and Wicked, it is plain that the Wicked cannot be enlightned by him. To which is parallel, *Whether the Wicked can be enlightned.* Eph. v. 8. 1 Thess. v. 5. 8. Wisd. i. 5. vii. 27.

rallel, when Christ denieth that the *World*, that is, carnal and unregenerate Minds, can
Joh. xiv. 17. ever *receive the Holy Ghost, the Spirit of Truth.*

End of the Incarnation of Christ.

§. 9. But that there might be a perfect and absolute Pattern amongst Men, and a compleat Idea of Virtue and Goodness, therefore the Son of God became also the Son of Man, and by his unspotted and holy Life was made the publick Light of the World, that so all Men might follow him, believe in him, and receive Light from him. But since the false Christians do own with their Lips that Christ is the safe and great Exemplar of Virtue, and yet do not follow him in their Life and Actions; it is manifest, that the very Heathens outdo the Christians in good Morals and Virtue. The most eminent of the *Gentiles*, such as *Plato*, *Aristotle*, *Cicero*, *Seneca*, have highly recommended the Study of Virtue, and freely confessed, that *If Virtue could be seen with bodily Eyes, it would appear fairer, and in a more glorious Lustre than even the very Morning-Star.* But truly, none have had a fuller View of the Beauty of Virtue, than those who by Faith have contemplated *JESUS CHRIST*, that unerring Pattern of Righ-
1 Joh. i. 1. teousness. These are those that have *handled the Word of Life*, as St. *John* tells us. And truly, if the Heathen have been so much taken with the Love of Virtue; how much more should a Christian be ravished with the transcendent Beauty of Jesus Christ, who is the very essential Virtue, and made up of nothing but of pure Love, and of an unspotted Meekness; nay, who is GOD himself?

The Love of Christ the best Erudition.

§. 10. Not without Cause therefore did St. *Paul* prefer the Love of Christ before all other Knowledge or Science: And with him we ought to pray, that we may experimentally

ally *know this Love of Christ which passeth Know-* Eph. iii. 19.
ledge, that so we may thereby be *filled with all the Fulness of God*. Now there is no Man that hath the Love of Christ in him, but he must needs also love the Humility and Meekness of Christ, and out of sincere Love to him readily embrace it. By this Means he is still more and more enlightned, and Day by Day transformed into the Image of Christ, *as from Glory to Glory*. And the Reason here- 2 Cor. iii. 18.
of is evident: For God delights to *give Grace to the Humble*, as the Scripture tells us: 1 Pet. v. 5.
Wherewith also agrees a notable Saying of St. *Bernard*: (c) *The Rivers of Grace*, says he, *flow downwards, not upwards*. They visit and refresh the Valley, but will not rest upon Mountains, or upon any thing that is high and lifted up. How should then the Grace of the Light and Knowledge of God come to a Man that walketh not in the humble and holy Life of Christ, but in the Way of *Lucifer*? It is certain, that if there be any Faith in us, and if this be attended with suitable Fruit and Practice, it will not leave us *barren and unfruitful in the Knowledge of our Lord Jesus Christ*. In an humble Soul liveth Christ. And 'tis then that also his Spirit rests upon her, (the Spirit of Wisdom and of Understanding, the Spirit of Counsel and Might, the Spirit of Knowledge and of the Fear of the Lord,) as truly as he did rest upon Christ himself. For in whomsoever the Light and the Life of Christ doth dwell, in him is also Christ himself who is the very Light and Life of a Christian. And this also is the Reason that the Gifts

2 Pet. i. 8.

Isai. xi. 2, 3.

(c) *Flumina Gratiæ deorsum, non sursum fluunt.*

and Graces of the divine Spirit rest upon a true Christian, as well as upon Christ himself.

The true Illuminator of the Heart. Acts ii. 38.

§. 11. Wherefore St. *Peter* speaking to the *Jews*, exhorts them to *Repent*, [or to be *Renewed in their Minds*:] *and ye shall*, says he, *receive the Gift of the Holy Ghost*. From whence it doth plainly appear, that those who are in a State of *Faith* and *Repentance*, are the only Men duly prepared for receiving the divine Spirit, the true Enlightner of Hearts. Whoever therefore desireth to be delivered from the Blindness of his Heart, and from eternal Darkness, yea, from the Devil himself, who inhabits it; let him faithfully follow Christ in true Faith, in unfeigned Conversion, and in a thorough Newness of Life. The nearer you are to Christ, the nearer you are to the *eternal Light*: And the closer you adhere to Unbelief, the closer you adhere to Darkness, and to the *Devil* himself. For even as Faith, Christ, and all the Virtues, are nearly allied, and hang together as in a String; so in like manner are Unbelief, the Devil, and all the Vices and Works of Darkness, so nearly combin'd, as makes it almost impossible to conceive one without the other.

The Following of Christ, how necessary to heavenly Illumination.

§. 12. Behold the Apostles of the Lord. They followed their Master in Faith, in Contempt of the World, in Denying themselves, in renouncing their Possessions, and in living together in a sweet Order and Unity of Spirit. By this means they were enlightned from above, and *fill'd with the Holy Ghost*. With those Terms the rich young Man in the Gospel, being unwilling to comply; he continued shut up in the Darkness of the World, and was not enlightned unto *eternal Life*.

Acts ii. 1.

Luk xviii 23

Life. For he that loveth the World, the Love of the Father is not in him. And *he that hateth his Brother remaineth in Darkneſs, and knoweth not whither he goes; becauſe Darkneſs hath blinded his Eyes.* To this purpoſe all the Sermons of Dr. *Tauler* (d) are conſtantly directed. He makes it appear, that without a ſincere Exerciſe of Faith, without a ſerious Courſe of Mortification, without Self-denial, without a narrow Search of one's Heart, and without the inward ſtill Sabbath of the Soul, no Man can obtain the divine Light, or enjoy it within him. In ſhort: As much as the Works of Darkneſs are deſtroyed in Man by the Spirit of God; ſo much is he *illuminated*, and no more. And again: As much as the corrupt Nature, Fleſh and the World, Pride and Luſt of the Eyes, do domineer in a Man, ſo much of Darkneſs is there left in him, and ſo much leſs of Grace, of Light, of Spirit, of God, and of Chriſt is in him. Therefore it remaineth, that without unfeigned Repentance, and a daily Renovation of Mind, no Man can be truly enlightned from above.

1 Joh. ii. 15. ver. 11.

§. 13. Whoever yieldeth too much to one Sin, doth undoubtedly open a Door to many others. For Sin never comes alone, but, like a fulſome Weed, ſpreads it ſelf here and there, and gains more Ground every Day. And as the Darkneſs waxeth greater according as the Sun doth remove; ſo inaſmuch as the holy Life of Chriſt departs from us, the Darkneſs doth certainly increaſe, and Sin

The Concatenation of Vices.

(d) *See ſome Account of his* Life *in a Preface prefixed to a Treatiſe, called* Evangelical Poverty, *of which he is the Author. It was publiſhed in the Year* 1708.

grow thicker upon us; till at length Man is swallowed up thereby into an eternal Night of Darkness. On the contrary, if a Man give himself up to the Practice of one Virtue alone, he gains thereby an Opportunity of practising all the Rest in Time, and he cannot but daily proceed from one to another. Which admirable Connexion is by St. *Peter* represented as a Gold Chain, wherein all the Rings are sweetly linked together, and none is suffered to separate from the other. *Add,* says he, *to your Faith, Virtue; and to Virtue, Knowledge; and to Knowledge, Temperance; and to Temperance, Patience; and to Patience, Godliness; and to Godliness, brotherly Kindness; and to brotherly Kindness, Charity*; superadding one Virtue continually to the other, and crowning all at last with this Promise: *If these Things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the Knowledge of our Lord Jesus Christ.* To sum up all in a few Words: Whoever is not earnestly bent on the Exercise of such heavenly Virtues as those, he doth certainly not know Christ, but is void of all saving Knowledge: Whereas, if a Man by Faith does grow in the Practice of Virtue, he also grows in Christ himself. As on the contrary, the Wrathful, the Covetous, the Proud, the Impatient, do not grow in Christ, but in the Devil, in whom they do live.

2 Pet. i. 5.

Saving Application of the Merits of Christ.

§. 14. It is the Apostle's Command, that we should grow up *unto a perfect Man.* As a Child by little and little grows up to the Stature of a perfect Man; so a Christian ought daily to grow in the Practice of Faith and Virtue, till he become a perfect Man in Christ. Whoever *lacketh these Things is Blind, and cannot see afar off, and hath forgotten that he*

Eph. iv. 13.

2 Pet. i. 9.

was

was purged from his old Sins. As if the Apostle should say, that Christ by his Death indeed had bore our Sins, and blotted them out; but not to the End that we should continue in the Service thereof, but that by *dying to Sin, and living to Christ*, we should shew forth the *fructifying* Power of the Death of Christ. Without this Order practically applied to the Mind, 'tis manifest, that the Purging of our old Sins, and the Atonement made for them, can profit us nothing. Our Sin is never forgiven till we entirely quit it, repent for it, and then embrace Christ with an unfeigned Belief. If we keep but one Sin alive, the Mortifying of all the rest, if it was possible, would stand us in no stead, but we should bear the Burden thereof in the World to come, without all Hope of Expiation or Forgiveness. So a Man may be damned for the Sin of Wrath alone; whereas if he had seriously corrected and left it, he had obtained Pardon not only for that, but even for other Sins of which he stood guilty. But neglecting to lay hold on this Order in Time, he is one of those that are *blind, and he forgets he was purged from his old Sins.*

§. 15. Hereby now is given us to understand, how necessary a Thing *Repentance* is, and a thorough Change of Life. For altho' Christ died for our Sins, and abolished them with the perfect Price of his holy Blood, yet can we never partake of that Merit, unless we *Repent*. Without Repentance, this precious Blood profiteth nothing. And howsoever every Man has a Promise of Pardon for his Sin thro' the Merit of Christ; yet that Promise doth not belong to the Unbeliever, nor to the Impenitent, but to those only who truly

The Fruit of the Death of Christ in us.

repent and reform their Lives; and that too, according to the true Standard which is set them. For those Sins shall not be remitted, which a Man will not leave; but those only which he is willing to quit, and for which he doth heartily grieve. And here the Word of the Lord is verified: *The Poor have the Gospel preached to them*, that is, Remission of Sin, and Life everlasting that follows it.

Matt. xi. 5.

All Hope *in Vain without that* Faith *which purges the Heart.*

§. 16. Let us suppose a greedy Usurer, who, for many Years together, hath been a Servant to Covetousness, after the Example of *Zaccheus*; or to Lust, as *Mary Magdalen*; or to Wrath and Revenge, as *Esau* was. Let us also suppose that this Man, as soon as he heard that these Sins were to be entirely left, or that else the Death and Blood of Christ would profit him nothing, becometh a true Supplicant to God, and crieth out to him: 'Ah, 'God! how am I grieved for this! O Lord, 'be merciful, be merciful!' And then taketh up a new Resolution, desists from his Sin, craves Pardon and Grace, and believes in Christ: It is then that all his former Offences are out of mere Grace freely remitted to him. No Merit of his own is here regarded, but purely the Death and Blood of Christ shed for him. This is the only Way wherein a returning Sinner is to obtain Mercy: Whereas he that does not fully resolve to detest his former Sins, his Covetousness, Wrath, Usury, Pride, Lust, *&c.* shall hope for ever in vain for a Remission of Sin, being condemned to everlasting Confusion and Anguish. Here he shall be obliged to satisfie for himself the Justice of God, and yet he will be never able to perform it. He has here been destitute of that *Faith* which *purifieth*

Acts xv. 9.

fieth the Heart, and so his Sin and Lust, which hath not been mortified here, shall for ever torment him there. For this Reason St. *Paul* doth so earnestly inculcate, *that they which do such Things, shall not inherit the Kingdom of God.* And therefore either the Loss of this Kingdom must certainly follow, or that narrow Way of *Self-Denial* must be heartily resolved upon. Gal. v. 21.

§. 17. Now wherever this unfeigned Conversion to, and Faith in God is wrought in a Soul; there *Pardon* and divine Grace is freely bestowed upon her. And where this is, there is Christ also; without whom no Grace can be obtained. Where Christ is, there he is accompanied with his precious Merit, and the full Ransom he hath paid for our Sins, and which is now *appropriated* to the penitent Soul. Again: Where this is, there is Righteousness; and with Righteousness, Peace; and with Peace, a sweet Serenity of Conscience. 'Tis then, that *Righteousness and Peace kiss each other* in such an heavenly Soul. This Clearness of Conscience is attended with the Spirit of God himself; who being a *Spirit of Joy*, will certainly pour forth the *Oil of Gladness*, and quicken the Soul with a Foretaste of Life eternal it self, which shall be nothing but Joy and Glory without End. *How all Things needful to Salvation accompany this sanctifying Faith.* Ps. lxxxv. 10. Heb. i. 9.

§. 18. And this is that eternal Light of eternal Life, that eternally triumphant Joy, wherewith those only are crowned that live in Christ, and do the Works of a daily Repentance: This is the Beginning of a spiritual Life, as the *Death* of Christ is the Basis and Foundation whereon it is raised. Again: On the contrary, where there is no Repentance, there is no Pardon of Sin: Where there is no inward Remorse and spiritual *Impenitency hinders the whole Kingdom of God.*

ritual Sorrow, there Grace cannot take Place: Where this is wanting, there Chriſt himſelf is wanting, with the whole Extent of his Merits and Satisfaction, let the Pretences of the *falſe* Chriſtian be never ſo fair and ſpecious. Where this Satisfaction is not thoroughly applied to the Soul, there is no Righteouſneſs neither, and conſequently no Peace, no good Conſcience, no Comfort. Where there is no Comfort of Heart, there is no Holy Ghoſt, no Joy, no Calmneſs of Mind, laſtly, no Life-eternal; but Death, Hell, Condemnation, and everlaſting Darkneſs. Behold now, O Man! how true it is, that none of thoſe who refuſe *to follow Chriſt in their Lives, by an unfeigned Repentance*, can ever get rid of the Blindneſs of their Hearts, and of everlaſting Darkneſs.

CHAP. XXXVIII.

That an Antichriſtian Life is generally the Source of *falſe* Doctrine, and the original Cauſe both of Hardneſs of Heart, and of Blindneſs of Underſtanding.

Joh. XII. 35.

Yet a little while is the Light with you: Walk ye while ye have the Light, leſt Darkneſs come upon you.

The true End of the Word and Sacraments.

SINCE *CHRIST*, and *FAITH* in him, is every where renounced, and almoſt wholly extirpated by the corrupt *Lives* of Chriſtians,

ſtians, What ſhall then his Doctrine profit us? For his *Doctrine*, with the *Word* and *Sacraments*, is for no other End deliver'd to us, but that it be inwardly digeſted, and turned as it were into our very Life and Spirit. And as from a good Seed, ſprings up a good Fruit; ſo from the Word and Sacraments, ſhould ſpring up within us, that noble Life of *Regeneration*, or of the new Birth, or a *new, holy*, and *ſpiritual Man*, and to ſpeak all in a Word, a true and real *Chriſtian*. For he that is a *Chriſtian*, muſt needs be *born again* out of the *Spirit*, the *Word*, and the *Sacrament*, and then believe and live in Chriſt, as in the prime and productive Principle of the Life of Grace. As truly a Child is begotten by his Father; ſo truly our Soul muſt be begotten again out of God and Chriſt, by the Means of Faith.

Joh. iii. 3, 5: Jam. i. 18. 1 Pet. i. 23.

§. 2. Now whilſt we don't generouſly reſolve to ſtrive againſt the depraved Bent of our Fleſh, and to digeſt the Doctrine of Chriſt into our Life and Nature; nay, when we contradict the *Chriſtian* Doctrine with an *Antichriſtian* Life, with Irreligion and Prophaneneſs; doth not this plainly convince us, we are not begotten of God, nor born of Chriſt? And therefore what will Chriſt's *Doctrine* profit us, when we are ſure our *Life* doth not at all anſwer it? And will our vain Boaſts of the Light of the Goſpel, and of a primitive Church, do us any good, when 'tis plain we walk ſtill in Darkneſs? For this Reaſon the Light does deſervedly remove from us, and the World begins to be overſpread with Darkneſs and falſe Doctrines, with Errors and ſeducing Spirits. Which that we might beware of, our bleſſed Saviour hath left us this gracious Warning:

A good Doctrine and a bad Life are Things utterly inconſiſtent.

ing: *Whilſt ye have Light, walk in the Light, leſt Darkneſs come upon you*; that is, leſt you be led away into all manner of Errors and Deluſions, into Blindneſs and Hardneſs of Heart, into Darkneſs and Prejudices, indiſpoſing the Mind for the very Reception of the Light of the Goſpel. This was the unhappy Fate which befel *Pharaoh*, the *Jews*, and *Julian* the Apoſtate; who being in the End convicted by the ſtinging Reproaches of his own Conſcience, exclaim'd openly, and confeſs'd to his own Confuſion, that Chriſt did both live and reign, and was Lord and God, ſaying: [*VICISTI*] *Thou haſt overcome, O Galilean*; *Thou! Thou haſt overcome:* When it would have been better for him to have ſaid *a* [*MISERERE*] *Lord have Mercy upon me!* But alas! This was now entirely out of his Reach, by reaſon of the Hardneſs of his Heart, contracted by an uninterrupted Courſe of Sinning, and by having rejected the Mercy of Chriſt, and deſpitefully trampled on his moſt precious Blood.

From whence cometh Obduration of Heart.

§. 3. This *Hardneſs* of Heart, is that terrible *Darkneſs*, which in the End overtaketh all ſuch as refuſe to walk in the Light whilſt they have it. It is the juſt Puniſhment inflicted on thoſe that blaſpheme the Truth, as *Pharaoh* did, when he asked: *Who is the Lord, that I ſhould obey his Voice, to let Iſrael go? I know not the Lord.* Therefore it was but juſt he ſhould the more grievouſly feel the over-ruling Power of God, by being made an Example unto the whole World, and a laſting Monument of the Indignation of the Lord, and of the Weakneſs of Men, who vainly preſume to oppoſe him. In like manner were the *Jews* of old ſtruck with Blindneſs and *Hardneſs of Heart*, when they refuſed

Exod. v. 2.

fuſed to hearken unto the Voice of the Lord, being told by *Moſes* long before, that this would certainly come to paſs: *The Lord*, ſays he, *ſhall ſmite thee with Madneſs, and Blindneſs, and Aſtoniſhment of Heart.* (e) And ſo it came actually to paſs, witneſs the Prophet *Iſaiah*, Chap. vi. 9, 10, 11, 12. Whereby it is manifeſt, that ſuch *Hardneſs of Heart* is the moſt juſt Puniſhment of Unbelief, of the Contempt of God, and of the heavenly Truth declared by him, according to that of St. *Paul*: *With all Deceiveableneſs of Unrighteouſneſs in them that periſh; becauſe they received not the Love of the Truth, that they might be ſaved. And for this Cauſe God ſhall ſend them ſtrong Deluſion, that they ſhould belive a Lie.* From whence it doth plainly appear, why God is uſed to ſmite Men with ſuch terrible Blindneſs and Hardneſs of Heart; *viz.* becauſe they *receive not the Love of the Truth.*

Deut. xxviii. 28. xxxii. 28. 2 Theſſ. ii. 10, 11.

§. 4. And indeed, from whomſoever God taketh away his Grace, this Man is ſurely moſt wretched and miſerable; neither can he of himſelf return into the right Way at any time. For a Proof of this, we have the Examples of *Pharaoh* and *Julian*. For, from whom the Lord removeth his Light, he muſt needs live in Darkneſs. But then he removeth it from thoſe only who refuſe to walk in it; neither doth he take his Grace from any, but from thoſe that boldly reject it. In this Senſe the Words of St. *Paul* are to be taken: *I will have Mercy on whom I will have Mercy. Therefore on whom he will, he hath Pity;*

From whom God withdraws his Grace.

Rom. ix. 18.

(e) *See a Treatiſe of* ſpiritual Infatuation, *by* W. Stampe, D. D. *printed at the* Hague, 1650. *being the Subſtance of ſeveral Sermons, which more fully explaineth this Matter.*

Pity; *and whom he will, he hardeneth.* But truly the Lord hath Pity on all them who freely receive his Mercy; as on the contrary, he hardneth thoſe that reject and blaſpheme the Tender of his Grace. And 'tis this wilful Reſiſtance for which St. *Paul* reproveth the *Jews*: *It was neceſſary*, ſays he, *that the Word of God ſhould firſt have been ſpoken to you, but ſeeing ye put it from you, and judge your ſelves unworthy of everlaſting Life*; *lo, we turn to the Gentiles: And when the Gentiles heard this, they were glad, and glorified the Word of the Lord. And as many as were ordained to eternal Life, believed:* That is, as many as did not reſiſt and obſtinately caſt away the Word of Grace, or the Means of Faith. Of which Contempt, becauſe the *Jews* were guilty, therefore they could not believe: For the Lord hath not *ordained* thoſe to eternal Salvation, who diſdainfully reject his Word, and prove diſobedient to the Offer of his Grace. The Ordination to Life eternal, is fully brought to paſs in Jeſus Chriſt, with this Promiſe annexed: That God offereth his Grace to all by the Goſpel; which, whoſoever do receive, are ordained to eternal Life; and whoſoever do reject, do thereby *judge themſelves unworthy of eternal Life*, as St. *Paul* expreſſes it. That is, by their own Fault they make themſelves unworthy of that Bleſſing, and debar themſelves from that *Univerſal Grace* which is diſplayed in the Goſpel; and ſo putting their own Names out of the Book of Life, which is Chriſt, they reſiſt the good Word of God by their own Contumacy, and conſequently cannot obtain a true ſaving Faith, which the Word begets.

Acts xiii. 46, 48.

§. 5.

§. 5. And here let us not deceive our ſelves, O Chriſtians! by vainly ſuppoſing that *they* only reject the Word of God, who being without the Pale of the Church, do not embrace the Faith and Doctrine of Chriſt; (ſuch as are *Mahometans* and *Jews*;) but that thoſe who profeſs the Chriſtian Faith, and adhere to the Doctrine of the Goſpel, could not be deemed as wilful Deſpiſers of the Tender of Mercy: For certain it is, that all thoſe who will not follow the Footſteps of Chriſt, nor take his Life upon them, nor walk in the Light, fall under this heavy Denomination. And for this Cauſe God often is moved to take from them even the Light of that Word, and of that Doctrine, of which they made their Boaſt. *I* (ſaith Chriſt) *am the Light of the World: He that followeth me, walketh not in Darkneſs, but ſhall have the Light of Life*: That is: Whoſoever followeth the Example of Chriſt, and liveth his Life, ſhall be out of Danger of being miſled by any Deluſion and Error: He ſhall alſo eſcape that Blindneſs and Hardneſs of Heart, which an empty Profeſſor of the Chriſtian Faith draws upon himſelf.

Who thoſe be that drive away from themſelves the Grace of Chriſt.

Joh. viii. 12.

§. 6. Do but here behold on one Hand, the many excellent, noble, learned, ingenious and powerful Men of this World; and on the other, the Vileneſs of Errors, Blindneſs, and Deviations, into which they are ſunk. Truly, thoſe Deluſions come from no other Cauſe, but becauſe Men do not live in Chriſt, but are averſe to the Imitation of his holy Life; and therefore cannot have the Light of Life. From the ſame Source do alſo proceed thoſe *Workings of Satan*, and thoſe *ſtrong Deluſions*, together with all the *lying Wonders* mentioned by St. *Paul*, and which,

Why the moſt wiſe and learned of this World are ſubject to Seducement.

which, I fear, will more and more break in upon us, because there is hardly a Man to be found who is willing to follow Christ, and by this means, to preserve himself from Delusion and Error. *For what Fellowship is there between Light and Darkness? And what Agreement is there*, or can there be, *between Christ and Belial?* For this Reason the Purity of Doctrine, and divine Knowledge, cannot remain with those that live in the Devil, in Darkness, in Pride, in Covetousness, and filthy Pleasure. How should a pure Doctrine dwell with those who breath nothing but an Impurity of Life and Manners? Nothing for certain is more disagreeable and irreconcileable, than an impure Life, and a pure Doctrine.

2 Cor. vi. 15.

He that keeps not Christ's Footsteps, is sure to stray from the Way. Eph. v. 14.

§. 7. Wherefore if we will preserve a pure Doctrine in the Church, the Way will be, wholly to be changed in our Minds, and to have no part with the World, and any unchristian Actions. We must *awake* from the Lethargy of Sin, and shake off the Works of Darkness, that Christ may enlighten us again with the Light of a living Faith. And from hence it is plain, that whosoever doth not follow the Footsteps of Christ, nor imitate him in his Love, Humility, Meekness, Patience, and Obedience, he must needs be deceived, and stray from the Knowledge of God, since he doth not walk in the Way which leadeth to Truth. On the contrary, if we did but live in Christ, if we did walk in his Love and Humility, and direct all our Endeavours and Studies purely to this *One Thing*, that the Flesh be mortified, and the Life of Christ raised within us; that we might through him overcome our selves, and triumph over the Flesh, the World, and the Devil.

Devil. Truly if Things were but once brought to this paſs, there would then remain very little Contention and Strife about Church and Doctrine, and Hereſies would of themſelves fall to the Ground.

§. 8. We have an Example of a moſt ſtrange Deluſion in *Ahab*, who by reaſon of his wicked and tyrannical Life, was ſeduced by *Four Hundred* falſe Prophets, whom he believed. It was by their Encouragement he undertook that fatal Expedition againſt the *Syrians*, and this in Contempt of the true Prophet *Micaiah*, who did poſitively foretel his Death in that Battle. But he being led by a *falſe Light*, rejected the Truth, and gave Credit to lying Prophets, who propheſied him nothing but Peace and Proſperity. Hence the Juſtice of God met him according to the Word of the true Prophet, and by due Deſert the Dogs did lick his Blood, And herein is verified the Word of St. *Paul: The God of this World hath blinded the Minds of them who believe not, leſt the Light of the glorious Goſpel of Chriſt ſhould ſhine unto them.* And is not the ſame Judgment threatned to all Hypocrites, to ſuch as boaſt of Chriſt and his Doctrine, but deny him in their Life and Actions. For thus ſaith the Lord in the Prophet: *Foraſmuch as this People draw near me with their Mouth, and honour me with their Lips, but have removed their Heart far from me: Therefore the Wiſdom of their wiſe Men ſhall periſh, and the Underſtanding of their prudent Men ſhall be hid.* Concerning the Prophets in particular, the Lord hath plainly declared, that he hath *covered the Prophets, the Rulers, and Seers*: Hence the *Viſion* ſhall become as a *ſealed Book*, &c. And as for the *Jews* themſelves, the Apoſtle

An Example of ſpiritual Infatuation. 1 Kings xxii.

2 Cor. iv. 4.

Iſai. xxix. 14.

Ver. 10.

2 Cor. iii. 15, 16. hath told us that there is a *Vail upon their Heart*, hindring their Eye from beholding the true Meſſiah: Which however ſhall be *taken away when they turn to the Lord.*

CHAP. XXXIX.

The Purity of the Doctrine, and of the divine Word, is not ſo much preſerved by *Diſputing* (f) and Writing of Books, as by true Repentance and an holy Life.

2 Tim. I. 13, 14.

Hold faſt the Form of ſound Words, which thou haſt heard of me in Faith, and in Love which is in Chriſt Jeſus. That good Thing which was committed unto thee, keep by the Holy Ghoſt which dwelleth in us.

How the Purity of Doctrine ought to be defended.

THIS highly neceſſary the *Purity of the Doctrine*, and the *TRUTH of the Chriſtian Faith*, ſhould be maintained and defended againſt Sects and Hereſies: After the Example of the holy Prophets, who with great Zeal preached againſt falſe and idolatrous Prophets under the old Law: After the Example of the Son of God, who ſharply

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(f) *Of the Abuſe of* Polemical Divinity, *or* Controverſial *Writings, the Author hath more fully explained his Mind in a ſmall Treatiſe added by Way of Appendix, to the ſecond Volume of* True Chriſtianity.

ly disputed against the *Pharisees* and *Scribes* at *Jerusalem*: After the Example of St. *John* the Evangelist, who wrote his Gospel against *Ebion* and *Cerinthus*, and the *Revelation*, against the false Church of the *Nicolaitans* and others: After the Example of St. *Paul*, who vigorously defended the Doctrine of Justification by Faith, of good Works, of the Resurrection of the Dead, of Christian Liberty, and such like Articles, against certain false Apostles who intruded into the Church: After the Example of the holy Bishops and Fathers of the Primitive Church, who following the Example set them by the Apostles, did in publick Writings strenuously oppose the *Pagan* Superstitions, and the Heresies of those Times. Nay, for the same Purpose, some *Oecumenical* Councils were gathered by Christian Emperors, who condemned the chief Hereticks that infested the Church at that Time; such as the *Arians*, *Macedonians*, *Nestorians*, and *Eutychians*. Not to mention here the Example of *Martin Luther*, by whose polemical Books and Writings, the Papacy, and other such Heresies, have been greatly impugned in those latter Days. It remains therefore that Preaching, Writing, and Disputing against Hereticks, may prove conducive for Preserving the Purity of Doctrine, and the Verity of the Christian Religion. For which Reason the Apostle will also have *a Bishop to be able both to exhort and to convince the Gainsayers.*

Rom. iii. 22
2 Cor. ix. 8.
1 Cor. xv.
1 Cor. ix. 19.
Gal. v. 1.

Tit. i. 9.

The Abuse of Disputations in Divinity.

§. 2. All this, though it be in it self both lawful and commendable, yet it is so fallen out by the strange *Abuse* of it, that Disputations, Sermons of Controversies, Writings, and Counter-writings, are increased to so infinite a Bulk in these Days, that the Christi-

an Life, true Repentance, Love, and Godlineſs, and other ſuch heavenly Virtues, are in a manner aboliſhed; as if the Sum and Subſtance of Chriſtian Religion did conſiſt in Arguing, and Writing of Books of Controverſie, rather than in an unfeigned *Holineſs of Life*, and *Purity of Manners*, as the Goſpel requireth.

The Way taken by the Prophets and Apoſtles to preſerve the Purity of Doctrine.

§. 3. Do but behold the Examples of the holy Prophets and Apoſtles, as alſo of the Son of God himſelf. It is manifeſt they did not barely diſpute againſt falſe Prophets and Apoſtles, and the Superſtitions maintained by them; but alſo with great Zeal and Vigor did they exhort to true Repentance, and to an holy Life, which is to attend it. Their Sermons were accompanied with Power and Energy; and they made it appear, that by Wickedneſs and Impenitency, true Religion and Worſhip was deſtroyed, the Church laid waſte, and Kingdom and Country viſited with the Plague, with War, and Famine. And all this exactly came to paſs even as they ſaid. Of this kind is that Declaration of the Pro-

Iſai. v. 4, 6. phet, where he denounceth to the *Jews*, *That becauſe the Vineyard of the Lord did not bring forth Grapes, but wild Grapes, therefore had the Lord decreed to lay it waſte.* Whereby it plainly appeareth, that Impiety is the Cauſe, why God takes away his Word from us. And doth not the Lord ſpeak the ſame

Joh. xii. 35. Senſe in the Words recorded by St. *John*: *Walk in the Light whilſt you have it, leſt the Darkneſs come upon you?* And what is our Walking in the Light, but to imitate Chriſt in his Life, and to have the ſame Mind which was in him? And what elſe doth the Lord intimate by the *Darkneſs coming upon us*, but the Loſs of the Goſpel, and of the Purity

of

of the Christian Doctrine? All which may abundantly convince us, that without Repentance and Holiness of Life, no Soul can be illustrated with the saving Light of the Gospel. For the Holy Ghost, who is the true Enlightner of Hearts, fleeth the Ungodly, and chuseth holy Souls only, to make *them Friends of God and Prophets.* And if the Beginning of Wisdom is the Fear of God; who can then doubt, but that Impiety and carnal Security is the Beginning of Folly, of Ignorance, and Blindness? Wisd. vii. 27

§. 4. Moreover, the true *Knowledge of Christ,* and the Profession of his Doctrine, doth not consist in Words only, but in Deeds and an holy Life. Thus it is said of some verbal Professors: *They profess they know God, but deny him in their Works, being abominable, and disobedient, and unto every good Work reprobate.* And again: *They have the Form of Godliness, but deny the Power thereof.* Whereby we are taught, that Christ and his Gospel is denied by a wicked Life, as well as by Words; and that he hath not the true Knowledge of Christ, who puts it not into Practice. It is certain that a Man who never tasted in his Heart the Humility, Meekness, Patience, and Love of Christ, cannot know Christ himself; and consequently, in Time of Trouble, cannot freely confess him. Whoever professeth the Doctrine of Christ, and rejects his Life, is but *Half-a Professor*: And whoever preacheth the Doctrine of Christ without his Life, he preacheth but *Half-a Christ,* and most shamefully maims the Order of Salvation. We have abundance of Books of the Doctrine of Christ; of his Life we have almost none. The World abounds with Books of Controversie, writ in

Pure Doctrine must be attended with a pure Life.

Tit. i. 16.

2 Tim. iii. 5.

Defence of the *Doctrine*, but very few living Books are extant concerning Repentance and a Christian *Life*. Now what is Doctrine without Life, but a Tree without Fruit? Or how should he follow the Doctrine of Christ, who refuseth to follow him in his Life? For the Sum and Substance of the Doctrine of Jesus Christ is *Charity from a pure Heart, with a good Conscience, and an unfeigned Faith.* But we live, alas! in that Age, wherein there is so vast a Number of Disputers and Reasoners in Matters of Doctrine, that one should think they had nothing so much at Heart than the Promoting of Religion and Piety: Whereas, alas! upon a closer Search, they are found to be inwardly full of Malice and Pride, Envy and Avarice, so that no *Basilisk* can be more venomous than they are. For this Reason hath the Apostle joined together *Faith* and *Love*, when he commands us to *hold fast the Form of sound Words.* For *Life* and *Doctrine* must go Hand in Hand together, and never be put asunder in the great Work of Salvation.

1 Tim. i. 5.

2 Tim. i. 13.

The Spirit of Wisdom flees from an Antichristian Life.

1 Pet. i. 5.

§. 5. And though we do not at all affirm, that by our own Efforts and Piety eternal Life is obtained; (for *we are kept by the Power of God through Faith unto Salvation*;) yet it is certain, that by an *Antichristian Life*, the Spirit of God, with all his Gifts, is expelled; amongst which, Faith, Knowledge, Understanding, and Wisdom, are not the least. Therefore it followeth again, that without a *holy Life*, the Purity of Doctrine cannot be preserved; and that the Wicked who will not follow Christ in his Life, are not at all likely to be enlightned with the true Light of the Gospel. As on the contrary, those that walk in the Light, that is, who persevere in the blessed Footsteps of Christ, are illustrated by the true Light, which

which is Christ, and are hereby preserved from the Danger of Delusions and Errors. To the same Effect hath that holy and enlightned Writer D. *Tauler* delivered himself: *As soon as a Man*, says he, *dedicateth and yieldeth himself up to God, and denieth his own Will and Flesh, then immediately the good Spirit of God begins to illuminate him, and to endow him with solid and sound Knowledge; because indeed this Man keeps in his Heart the true spiritual Sabbath, and rests from all sinful Lusts, and from his own Will and Works.* Which notable Sentence is to be understood of the *State after Conversion*, and of the daily Illumination, and Growth in divine Gifts and Graces.

§. 6. Not without Cause, saith the Lord then: *I am the Way, the Truth, and the Life.* He calls himself the *Way*, as who sheweth the Way unto us. But how did he shew it? Truly, not in his Doctrine only, but also in his most holy Life. This Life of our blessed Redeemer, was nothing else but a true and unfeigned Conversion to God, leading us the Way to *Truth* and to *Life*, as the Substance of our whole Religion, and the Summary of all the Commandments of God. This Book of Life contains in it many great and arduous Lessons, enough to take up our whole Time, in order to learn them. Here is inculcated the Exercise of true Repentance, and of a living practical Faith that attends it. Here is the Practice of Love, of Hope, of Meekness, of Patience, of Humility, to be studied. Here is the Duty of Prayer, and of the Fear of God, explained. All which taken together, maketh up the whole Life of Christ, set us for a Pattern to follow. This is that *strait Way*, and *that narrow Gate, which few do find:* This is the Book of Life, which almost none do read, tho'

How Christ is the Way. Joh. xiv. 6.

Matt. vii. 14.

tho' in it all Things are compriſed which a Chriſtian ought to know and to practiſe: So that we ſhall need no other Book to our eternal Salvation: Which is the Reaſon why alſo the holy Scripture is contained in a few Books, that it might appear, that Chriſtianity did not conſiſt in a Multitude of Volumes, or large Compoſures, but in a living Faith, and in a ſerious Imitation of Chriſt. For as the Wiſeman ſays: *There is no End of making many Books; and much Study is a Wearineſs of the Fleſh.* Wherefore *let us hear the Concluſion of the whole Matter: Fear God, and keep his Commandments.*

Eccl. xii. 12, 13.

The Riſe and Original Cauſe of Hereſies.

§. 7. We are told in the Parable, *that the Devil, when Men are aſleep, cometh and ſoweth Tares among the Wheat, and goes his Way.* Which teacheth us, that when Men lay aſide the Works of Repentance, and indulge themſelves in the Sleep of Sin, of carnal Security, of Love of the World, and of temporal Care and Concerns; that then the Devil by little and little doth ſprinkle his Seed of *falſe Doctrine* in *the Field of Pride*: Whence do ariſe various Sects, Schiſms, and Hereſies. For by the Sin of *Pride* both Angels and Men loſt the true Light wherewith they were at firſt endued. *Pride*, is the original Principle of all Deluſions and Errors, which thereby have been moſt unhappily brought into the World. If the fall'n Angels, and *Adam*, the firſt Man, had continued in a State of *Humility*, as Chriſt did when he converſed among Men, then never had any Error or ſeducing Spirit infected this World. But now there is no other Means for our Recovery left but what is ſuggeſted by St. *Paul*: *Ariſe thou that ſleepeſt, and Chriſt ſhall give thee Light*; convincing us thereby, that no Man can be divinely enlightned, who hath not before

Matt. xiii. 25.

Gen. iii. 5.

Eph. v. 14.

fore ſhaken off his ſinful Lethargy, that is, his carnal Security, Profaneneſs, and Impiety. The ſame is atteſted by St. *Peter*: *Repent, and receive the Gift of the Holy Ghoſt.* And by the Lord himſelf, in that Saying: *The World cannot receive the Holy Ghoſt, the Spirit of Truth, becauſe it ſeeth him not, neither knoweth him.* And what elſe is the World but a profane and ungodly Life, or a Life without God?

Acts ii. 38.

Joh. xiv. 17.

§. 8. Again: When the Lord ſays: *By their Fruits ye ſhall know them*; doth he not plainly ſignify thereby, the *Fruits of a good and holy Life*, as being the proper Marks whereby *true* and *falſe* Chriſtians may be diſcerned? A naked empty Profeſſion of the Chriſtian Faith, or a crying of *Lord! Lord!* will be no ſafe Foundation to rely upon. Any falſe Chriſtian is apt to cover himſelf with the Sheeps-Clothing of a verbal Profeſſion concerning the Chriſtian Faith; when inwardly and in the Heart he is nothing leſs than a true Chriſtian. However, let the Lives of the Profeſſors of Chriſtianity be never ſo vain and wicked, it doth not follow from hence, that the whole Doctrine is alſo *falſe* and corrupted; as the *Sectaries* and *Papiſts* do inſinuate at this Day, vainly condemning our Doctrine for the Wickedneſs of our Lives. For if this did hold true, then even the Doctrine of Chriſt and of his Apoſtles would hardly eſcape the Stain of Error and Falſhood, becauſe even in their Days many impious Livers intruded into the Church, and made a fair Profeſſion of the Chriſtian Faith. A profane Life is no ſufficient Proof of a falſe Doctrine in general, though it may give us an Inſight into the Profeſſor thereof, whether he be a *true* or a *falſe* Chriſtian. Truly he cannot believe aright, who leadeth a Life oppoſite

Doctrines to be known by their Fruits. Matt. vii. 20.

site to the Nature and Properties of a divine Faith. Such a Man is no more a *Believer*, or a *Christian*, than a dead Man is a Man. As many therefore as are of the Number of those corMatt.vii. 19. rupt and unfruitful Trees, are fit for nothing but to be hewen down and thrown into the Fire.

The true Characteristick of Faith.

§. 9. To understand this the better, we ought to enquire into the Nature of a sound and saving *Faith*, and the peculiar *Properties* that do attend it. And in the first Place, a Gal. v. 6. true saving Faith doth *work by Love*: By vi. 15. Faith Man is made a new Creature; he is thereby born again, and united with God. Eph. iii. 17. By Faith *Christ dwelleth* and operates *in his Heart*. By Faith the whole Kingdom of God is established in the Soul, and the divine SpiActs xv. 9. rit *purifieth* thereby and enlightens the Heart. And truly, the Scripture doth copiously set forth those and the like *Properties* that accompany true Faith. Thus says the Apostle: *He* 1 Cor.vi. 17. *that is joined to the Lord* (by Faith) *is one Spirit*. And what is it to be *one Spirit with Christ*, but to have the same Mind, the same Heart and Will which was in him? And this Jointbreathing and *Oneness* of Spirit, must needs suppose that new, holy, and heavenly Life of Christ which is to be raised within us. To 2 Cor. v. 17. the same purpose it is said: *If any Man be in Christ, he is a new Creature*; where *to be in Christ*, is not only to believe in him, but also to live in him. Again: *I will betroth thee unHos.ii.19,20. to me for ever*; *in Faithfulness I will betroth thee to me*. Which notable Sentence can signify no less, but that a Man by Faith is wholly and spiritually united to Christ; so that where Faith is, there is Christ; where Christ is, there his Life is also revived in Man: Where the Life of Christ is, there also is his Love; where

where Love is, there is God himſelf, who *is Love*. And truly, from ſuch a Soul, the Holy Ghoſt, who is a *Spirit of Love*, cannot be abſent. And in this divine *Order* all theſe heavenly Tranſactions do moſt ſweetly conſpire and hang together; no otherwiſe than the Head is one with the Members, and as the Cauſe is linked with the Effect. 1 Joh. iv. 8. 2 Tim. i. 7.

§. 10. This Connexion of *Faith* and *Life*, St. *Peter* doth admirably enforce, when he bids us to *give all Diligence, to add to Faith, Virtue; and to Virtue, Knowledge; and to Knowledge, Temperance; and to Temperance, Patience; and to Patience, Godlineſs; and to Godlineſs, brotherly Kindneſs; and to brotherly Kindneſs, Charity: For if theſe Things*, ſays he, *be in you and abound, they make you that ye ſhall neither be barren nor unfruitful in the Knowledge of our Lord Jeſus Chriſt. But he that lacketh theſe Things is blind, and cannot ſee afar off, and hath forgotten that he was purged from his old Sins.* Where the Apoſtle doth evidently declare, that in whomſoever this Conjunction of *Faith* and of *Life* is not to be found, the ſame is deſtitute of all ſaving Knowledge of Chriſt; that he is fall'n from Faith, and walks in Darkneſs. For it is the Property of true Faith to change a Man wholly, to renew, and to quicken him in Chriſt; ſo that henceforth Man may live and dwell in Chriſt, and Chriſt again may live and dwell in Man. *The Chain of the Virtues.* 2 Pet. i. 5, 6, 7, 8, 9.

CHAP.

CHAP. XL.

Rules for leading a holy and Chriſtian Life.

1 Tim. IV. 7, 8.

Exerciſe thy ſelf unto Godlineſs: For Godlineſs is profitable unto all Things, having Promiſe of the Life that now is, and of that which is to come.

The Exerciſe of Piety is the true Chriſtian's Study.

IN this Apoſtolical Sentence is contained a brief Deſcription of a Chriſtian's *Life*, and of the *main Study* about which he is employed. This is the Study of *Godlineſs*, or of Chriſtian Piety, which comprehends in it the whole Train of all other Virtues. The Apoſtle maketh uſe of two *Motives* to recommend this heavenly Study, and the conſtant Practice thereof: *Firſt*, ſays he, Godlineſs is *profitable to all Things*: Godlineſs is of moſt admirable Service, as ſoon as our Words and Actions come to be ſeaſoned therewith. It renders the whole Life acceptable to God, and uſeful to the Neighbour. The *ſecond* Motive is, becauſe Godlineſs is accompanied with a gracious Reward both in this Life, (as appears from the Examples of *Joſeph*, of *Daniel*, and of others:) and in that which is to come, where we ſhall reap without ceaſing, provided we do not faint here. But for our better Encouragement in the Practice of Piety, let us endeavour to keep in Remembrance theſe following *Rules* and Conſiderations:

I. If

I.

If thou canſt not live up to that Degree of Holineſs as the Word of God requireth, and thou thy ſelf deſireſt; yet thou muſt never ceaſe *ardently* to *wiſh for the ſame.* For ſuch holy Breathings are always acceptable to God, who taketh them for an actual Performance of what thou deſireſt to do. God doth not ſo much regard the outward Action of a Man, as the Heart whence the Action doth proceed. But after all, be never ſlack to crucifie thy Fleſh, and to retrench more and more the ſinful Dominion it hath uſurped.

I. *Man muſt do all he can, and then God will accept the Will for the Deed.*

II.

In all Things thou thinkeſt or doſt, be careful to preſerve *the Purity of thy Heart.* Set a Watch over the ſame, leſt thou be defiled with proud Thoughts, Words, or Actions; with Wrath, or other ſuch Works of the Fleſh, or of the Devil. Sin opens the Door to the Devil, and ſhuts the Heart againſt God.

II. *He muſt keep a Watch over his Heart.*

III.

Study and ſtrive to maintain the Chriſtian Liberty of thy Soul, and do not ſuffer thy ſelf to be inſlaved, or brought into Bondage, by any *inordinate Love* to the Creature, or to the Things of this World, whoſe Lord and Maſter thou oughteſt to be. Conſider the Dignity of thy Soul, which for certain is of a ſublimer and nobler Deſcent than this preſent periſhing World. Why then ſhouldſt thou degrade her ſo far, as to ſubject her to the frail, baſe, and frivolous Things of this World?

III. *He muſt ſtudy to preſerve his evangelical Liberty.*

IV.

Beware of the Care and *Sorrow of this World*, becauſe it worketh Death. As *worldly* Sorrow begetteth *Death*; ſo *godly* Sorrow beget-

IV. *The Difference of godly and worldly Sorrow.*

begetteth *Life*, and layeth up an immortal Treaſure! *Worldly* Sorrow ſprings up from Avarice and Envy; from overmuch Care; from Unbelief and Impatience, and other ſuch temporal Views and Conſiderations. *Godly* Sorrow proceeds from the Meditation of thy Sins, and of thoſe eternal Puniſhments that accompany them. This Sorrow produceth many ſalutary Effects in a penitent Soul, and worketh *Repentance to Salvation, not to be repented of*; being attended with a ſpiritual Joy, and a ſolid Peace or Tranquillity of Mind. No Loſs of any temporal Thing ought to afflict thee ſo much as the Remembrance of thy Sins, whereby thou haſt offended the infinite Goodneſs of God.

2 Cor. vii. 10.

V.

V. *He muſt be reſigned under the Croſs.*

If thou canſt not bear thy Croſs with ſuch Joy and Cheerfulneſs as many of the Saints have done, and as it becomes a Chriſtian; yet take it at leaſt with Patience and Humility, and acquieſce comfortably in the divine Will and Providence. For truly the Will of God is always good: Neither doth it intend any other Thing than thy Benefit and Salvation. Whatſoever therefore God ſhall be pleaſed to appoint for thee in his Wiſdom, do thou gratefully accept it, and as he thinks fit, be either joyful or ſorrowful, poor or rich, high or low, vile or excellent. Let this always be in thy Mind: 'Thus it hath 'ſeemed good unto God, and ſo it muſt 'needs be expedient and uſeful for me al-'ſo: His Will, not mine, be done.' Let not that therefore which pleaſes God, diſpleaſe thee; but rather rejoice that all Things are ordered according to his Pleaſure and thy Salvation; whatever thy own ſilly Heart may ſuggeſt to the contrary. For *all the Works of God*

God are good, ſaith the Son of *Sirach*: And *David* aſſures us, that *the Lord is righteous in all his Ways, and holy in all his Works.* Hence it is but juſt that the Will of God ſhould be done, becauſe it is always good and uſeful; and that thy own Will ſhould be ſubdued and undone, becauſe it is always evil and hurtful. Pſal. cxlv. 17

VI.

Whenever the Lord doth viſit thy Soul with heavenly Joy and Comfort; then accept the ſame with Chriſtian Gratitude and Humility. And when he is pleaſed to withdraw the comfortable Light of his Preſence, then conſider, that the Mortification of the Fleſh muſt needs be of greater Profit to thee, than an exalted Joy in the Spirit. By plenty of ſpiritual Joy, many fall into ſpiritual Pride. But whatever cauſeth Mortification and Sorrow, is far more uſeful for Subduing the Fleſh, than what is delightful and pleaſing to Nature. The Lord knows beſt whom he is to lead in a pleaſant and lightſome Path, and who are proper to be carried through an unpleaſant and doleful, ſtony and difficult Way. Think it always beſt to arrive at thy Journey's End by that Way which the divine Wiſdom hath choſen for thee, however different it may be from thine own Choice, or from the Devices of thine own Heart. Remember, that *Sorrow is better than Laughter*; and that by *Sadneſs the Heart is made better.* And if thou wilt be wiſe, truſt to the Experience of the Wiſe-Man, who tells thee, that the *Heart of the Wiſe is in the Houſe of Mourning*; *but the Heart of Fools in the Houſe of Mirth.*

VI. *Reſignation under divine Joy and Sorrow.*

Eccl. vii. 3, 4.

VII.

VII.

He muſt make a total Dedication of himſelf, and of his Works, to God.

VII.

Make an Offering to God *of all what thou haſt, and undertakeſt.* If thou canſt not bring Offerings of a high and exalted Devotion, of Prayer, of Thankſgiving, and of other ſuch Acts of Religion, then offer at leaſt what thou haſt, with a good Will, and a fervent Deſire. Wiſh at leaſt, that it may prove acceptable unto the Lord. For but to have ſuch a Deſire, or to be willing to have it, is no contemptible Offer, but a Thing very agreeable to the Kindneſs of God. For in what Meaſure thou deſireth to offer up thy Devotion, thy Prayer, and Praiſe; in that Meaſure doth God accept of the ſame. He requires no more at thy Hands than he himſelf works in thee by his Grace. Nor canſt thou return him more than he hath firſt conferr'd upon thee. In the mean Time do thou entreat the Lord Jeſus, that he would graciouſly pleaſe to ſupply what is defective in thee by his own moſt perfect Oblation and Sacrifice. Becauſe he, and he only, is the Perfection of our Worſhip and Service; when all what comes from our ſelves is but lame and imperfect. Say therefore in Faith: 'O my God, and my Father, I beſeech thee, 'let my Devotion, my Prayer and Thankſgiving, together with all the Acts of my Faith 'and Worſhip, be graciouſly by thee accepted 'in thy beloved Son Jeſus Chriſt. Do thou 'eſteem them, not according to what they are 'in themſelves, but according to what they 'are made in the Merit of the Allſufficient 'Sacrifice offered up by thy Son. O look upon that, and upon all that he hath wrought 'for me in the Fleſh: And as his moſt perfect Works muſt needs be pleaſing to thee; 'ſo let alſo mine be acceptable to thee for 'his ſake. For he, O God, ſhall abundantly

'make

'make up whatsoever in me is defective.' And by this means our Devotion, our Prayer and Thanksgiving, how imperfect soever, how weak and obscure they may be in themselves, have a certain Lustre, Worth, and Dignity derived upon them, and this from the Merit of Christ, whereby our Works are rendered acceptable to the Lord: As a poor naked and helpless Infant, whilst it is full of Blood and Sores, is a Loathing to every one that seeth it: But becomes sweet and amiable when it is thoroughly cleansed from Filth, and covered with fine and agreeable Linen: So, in like manner, all the Works thou dost in thy natural State, are polluted with Sin, and of no Account before God: But no sooner art thou covered with the Perfection of Christ, but thy Works do appear with a more favourable Aspect, and are no longer ranked to the defiled Works of Nature. Again: As Apples, and other such Fruit, though not much worth in themselves, do surprize the Spectator into an agreeable Liking, when they are served up in Vessels of precious Gold: So our Prayers and Acts of Devotion, tho' of no Account in themselves, are exalted in Jesus Christ, in whom, as *in the Beloved, we are made accepted* to God. Eph. i. 6.

VIII.

If thy Sins and manifold Frailties (as they should do,) make thee sad and sorrowful, yet let them not make thee despair. If they be many in Number, then think there is yet more Mercy with Christ, and a *plenteous Redemption with him.* If thy Imperfections be never so great, remember that Christ's Merits are yet greater, and say with the Royal Penitent: *Have Mercy upon me, O Lord, according to the Multitude of thy tender Mercies!* And when

VIII. *He may be sorrowful, but must never despond.* Psal. cxxx. 7. Psal. Li. 1.

by the Grace of God, thou doſt now truly repent, and beholdeſt Chriſt Jeſus, that great Sacrifice for Sin, then God *repents* himſelf of the Evil which was to be inflicted upon thee. And now Abſolution and Remiſſion of Sin doth inſtantly follow ſo good and wholſome a Sorrow. For even as the Leper, upon his Application to Chriſt, was immediately cured from his Evil, ſo is alſo the penitent Sinner:
Mat. viii. 2, 3. No ſooner did he ſay: *Lord, if thou wilt, thou canſt make me clean*; but Chriſt freely replied: *I will: Be thou clean.* So doth alſo the merciful God, inwardly and in the Spirit make thee clean, and comfort thee with that healing
ix. 2. Expreſſion: *Be of good Chear, thy Sins are forgiven thee.* Which wonderful Mercy of the Lord in *cleanſing* and *abſolving* thee of thy Sins, as it is lively repreſented by the Example of that Leper, ſo it ought by no means to give thee an Occaſion to ſin the more; but to love God the more, and to ſay: *Praiſe the*
Pſal. ciii. 1. *Lord, O my Soul, and all that is within me bleſs his holy Name.*

IX.

In what manner he is to bear Injuries and Reproaches.

IX.

Let not Injuries, and Reproaches, and Revilings, provoke thee at any time to Wrath, Indignation, or Revenge; but rather *take them as ſo many Trials* of thy Heart, and of the interior State of thy Soul. Hereby God deſigns to *prove* thee, that it may appear what is hid within thee, and whether Meekneſs and Humility, or Wrath and Pride, do ſway thy Mind. For whatſoever *lieth concealed in a Man, is ſtirred up and made manifeſt by Reproaches and Provocations.* (g) If therefore thy

(g) *Qualis quiſque apud ſe latet, illata contumelia probat.*

thy Heart be endued with Meekneſs and Lowlineſs, thou wilt eaſily bear Contempts and Injuries; nay, accept them as ſo many paternal Chaſtiſements deſigned for the Good of thy Soul. Thus ſaid *David*, when he was reviled by *Shimei*: *Let him curſe; becauſe the Lord hath ſaid unto him, Curſe David.* Moreover, thou muſt conſider, that Contempt and Reproaches are part of the Sufferings of Chriſt, to which every true Member of his ought to conform. He ought patiently to bear whatever the Lord ſhall be pleaſed to allot him for his Share. *Let us go forth*, ſays the Apoſtle, *unto him, bearing his Reproach.* Behold with what Lowlineſs of Heart did he undergo the Affronts of a profane World! And ſhould not we ſubmit to the ſame with Meekneſs, and an unſhaken Evenneſs of Mind? Say not then: *Should I ſuffer theſe Things from ſo contemptible a Fellow as this?* Yes truly: And this by reaſon of that patient and meek Heart which was in Chriſt, and diſplayed it ſelf in his whole Life and Conduct. *Laſtly*, Conſider the Kindneſs of God towards thoſe that ſuffer for his ſake. So faithful is he, and ſo kind to thoſe that bear any Diſgrace on his Account, that he conferreth the greater Marks of Honour and Favour upon them. Thus *David*, when *Shimei* vented his Malice upon him, took it for a Pledge that God would beſtow a Token of greater Honour upon him. Which accordingly came to paſs. *It may be*, ſays he, *that the Lord will look on mine Affliction, and that the Lord will requite me good for his Curſing this Day*, and turn his Curſe into a Bleſſing. Be not therefore diſturbed at all at the evil Report that wicked Men may raiſe againſt thee; but rejoice rather, ſince *the Spirit of Glory reſts on thoſe that are reproached for the Name of Chriſt.*

2 Sam. xvi. 10.

Heb. xiii. 13.

1 Pet. iv. 14.

X.

In what manner he muſt overcome his Enemies.

Study to overcome and to pacifie thine Enemies in the moſt effectual manner. This is beſt done by beſtowing upon them Tokens of Love and Kindneſs. No Man will ever be reconciled by Wrath, or Revenge, or by returning Evil for Evil. For *Victory conſiſts in Virtue, not in Vice.* And as one Devil doth not drive out another, ſo it cannot be expected that one Evil ſhould be ſubdued by another; or that Revenge ſhould be extinguiſhed by Affronts and Provocations. A Man that is full of Sores and Bruiſes, is not likely to be heal'd by an Addition of more Blows. And if he be ſo mad as to beat and to cut himſelf, he is to be pitied in that woful Condition, and to be treated with the greater Kindneſs and Lenity. In like manner, if a Man be full of ſpiritual Diſtempers and Sores, he is ſo much the more to be handled with Love and Gentleneſs; if perhaps by ſuch *Lenitive* Means as thoſe, he might be ſoftned into a better Temper. This is the Method which God himſelf doth uſe for overcoming our natural Obſtinacy. Doth he not conquer our Malice with his Goodneſs, and our Wrath with his Love? And doth he not invite us to Repentance by many endearing Marks of Love and Benignity? This Victory is recommended by St. *Paul*: *Be not*, ſays he, *overcome of Evil, but overcome Evil with Good.* This is Victory indeed.

Rom. xii. 21.

XI.

He muſt rejoice in the Gifts of another.

When thou obſerveſt that God hath adorned thy Neighbour with Gifts before and above thee, take heed not to envy him on that Account; but rather rejoice and give Thanks to God for the ſame. Conſider, that ſince all true Believers make up together but *one* Body, it muſt needs follow, that the Beauty of every Member

Member deriveth it ſelf into the whole Body, and into every Member thereof. On the contrary, when thou perceiveſt any Miſery in thy Neighbour, lament over it as if it were thine own; conſidering that the Condition of all Men is equally ſubject to Evil; and that Miſery and Affliction is entailed on Mankind. Chriſt hath alſo ſet thee here an Example. And truly, whoever doth not commiſerate and ſympathize with the Miſery of his Neighbour, let him pretend to what he will, he is no living Member of the Body of Chriſt. For did not Chriſt look upon our Miſery as his own, and by compaſſionating our deplorable State, deliver us from all our Miſeries? Which mutual Love and Sympathy, is inculcated by St. *Paul*: *Bear ye one another's Burdens*, ſays he, *and ſo fulfil the Law of Chriſt.* Gal. vi. 2.

XII.

XII.

As for the *Love* and the *Hatred* in relation to thy Neighbour, take the following Directions: It is but fit thou ſhouldeſt hate his Vices and Crimes as the very Works of the Devil; but then beware of hating the Perſon whilſt thou abhorreſt his Sin. On the contrary, it is thy Duty to bewail the hard Lot of thy Neighbour, who being carried away by ſo many irregular Paſſions, enjoys no ſolid Reſt in his Soul. Do thou offer up his Cauſe to God, and pray for him, as Chriſt did for his Enemies, when he was nailed to the Croſs. Do not therefore hate any Man, but his Vices only: For whoſoever hates a Man, and ſeeks his Ruine, can in no wiſe be pleaſing to God; ſeeing it is the very Nature of God to be kind, and to deſire that *all Men ſhould be ſaved, and come to the Knowledge of the Truth.* This was alſo the very *End* for which

Hate the Vice, not the Man.

1 Tim. ii. 4.

Chriſt took our Fleſh upon him. He came into the World, *not to deſtroy Mens Souls, but to ſave them.*

Luk. ix. 56.

XIII.

In what Senſe he is to conſider himſelf as the chief of Sinners.

XIII.

Think all Men frail and imperfect, but none more frail and imperfect than thy ſelf: For before God all Men ſtand equally guilty of Condemnation, and there is no Difference. We have all Sinned, and have thereby been deprived of the Image of God, and of all the Glory which attended it. How great a Sinner therefore thy Neighbour may be, do thou never fondly perſwade thy ſelf, that thou art better before God. Remember this Warning of the Apoſtle: *Let him that thinketh he ſtandeth, take heed leſt he fall.* He that makes himſelf the loweſt of all Men, is in the faireſt Way of being preſerved, by the Grace of God, unto Salvation. And certain it is, that thou ſtandeſt no leſs in need of the Grace and Mercy of God, than the greateſt of Sinners. Where there is a great Meaſure of Humility, there is alſo a great Meaſure of Grace. Wherefore St. *Paul* accounted himſelf the *Chief of Sinners*, and in this Order did he obtain Mercy, and had ſo much Long-ſuffering beſtowed upon him. And in another Place he declares, he will *glory in* nothing but in *his Infirmities, that the Power of Chriſt might reſt upon him.*

1 Cor. x. 12.

1 Tim. i. 15.

2 Cor. xii. 9.

XIV.

The Nature of true Illumination.

XIV.

Conſider that true Illumination is always accompanied with a Contempt of the Things of the World. As the Children of the World have their Inheritance here upon Earth; ſo the Children of God have theirs laid up above in Heaven: The Treaſures which the Children of this World have chiefly at Heart, are temporal Honours, periſhing Riches, earthly

earthly Splendor and Beauty. But the Treasures of the Children of God, bequeathed them by their Redeemer for their Lot in this World, are nothing but Poverty and Contempt, Persecution and Reproach, Cross and Death, Trouble and Sorrow. Thus did *Moses* prefer *the Reproach of a despised Christ before the Treasures of Egypt; and the Affliction of the People of God, before the Pleasures of Sin.* And all this by Virtue of that *Illumination* wherewith he was endued. Heb. xi. 25

XV.

Remember that by the Name of a Christian written in Heaven, is intimated that *solid practical Knowledge of Christ which is grounded in Faith*, and whereby we are transplanted, nay, perfectly transcribed into Christ, the true Book of *Life*. From this Knowledge do flow all the *living* Virtues which the Lord will praise in the great Day of Retribution. He will then also bring to Light all those Treasures which we have laid up in Heaven, together with all such Works as have been wrought in God. Never a Saint hath lived upon Earth, but he hath been particularly eminent in one Virtue or other, and therein excelled the Rest of his Brethren. And this Virtue shall never be forgot. Nay this Virtue, let it be Faith, Love, Mercy, Patience, or any other, in the Practice whereof he hath been so conspicuous, shall make up that eternal *Name* which is writ down in Heaven. This will be the Note and Character of the Saints, and their eternal Memorial before God. But of this more shall be said in the *Second* Book; the Subject whereof is the *Book of Life*.

XV.

What is understood by the Name written in Heaven.

CHAP. XLI.

That the Whole of Chriſtianity conſiſts in the *Reſtauration of the Image of God* in Man, by the Extinction of that of the Devil in him.

2 Cor. III. 18.

We all with open Face, beholding as in a Glaſs, the Glory of the Lord, are [by Degrees] *changed into the ſame IMAGE, from Glory to Glory, even as by the Spirit of the Lord.*

Wherein Life everlaſting properly conſiſts.

IN the *true Knowledge of Chriſt* (wherein is comprehended that of his Perſon, Offices, Benefits, and of his heavenly Gifts,) conſiſts *Life everlaſting*. This Knowledge is kindled in our Hearts by the divine Spirit, and is a new Light ſhining out brighter and brighter, and paſſing on *from Glory to Glory*. It is like a Mirror or Metallick Body, which by conſtant Poliſhing becomes every Day more bright: Or like a tender Infant, which, by a daily Supply of Food, grows up in Vigor and Strength, and in Tract of Time, arrives to a compleat and manly Stature. For no ſooner is the Righteouſneſs of Chriſt, through Faith, conferred upon a returning Sinner, but he is alſo really *born again*, and the Image of God renewed within him. But then his *ſpiritual Growth*, or the Renovation of his Mind, goes on in a ſucceſſive manner, from one Degree to another, Eph. IV. 13. till he become a perfect Man in Chriſt. He is

is a Child for some Time, which however, is continually nourished up by the divine Spirit, and daily brought over into a greater Conformity with the Lord Jesus Christ.

§. 2. The whole Life of a Christian upon Earth, is properly nothing else but a constant *Renewing of the Image of God* in his Soul: So that he may constantly live in the new Birth, and daily mortifie that which is old and corrupt, till the Body of Sin be destroyed at last. This Life must be *begun* in this World, that so it may be *perfected* in that which is to come. 'Tis certain, that in whomsoever the Renewal of this divine Life shall not be begun before the Day of Judgment, (and even before that of a Man's Departure hence,) in him shall it never be accomplished or repaired hereafter. *The Nature of spiritual Life.*

§. 3. Wherefore I have thought it might be worth while, briefly to repeat again what is here meant by the *Image of God*, which is to be revived; and what by the *Image of the Devil*, which is to be defaced in Man's Soul: For in the right Knowledge of these Two, the Substance of our whole Religion doth consist. It is the main Point upon which all turns, and from whence many other Articles (as that of *Original Sin*, of *Free-Will*, of *Repentance* or *Conversion*, of *Faith*, of *Justification*, of *Prayer*, of the *new Birth*, of a Christian's *daily Renovation*, of *Sanctification*, and lastly, of *Obedience*, and of the whole *Practice of a religious Life*,) do borrow no small Light: But of this the following Discourse will give you a more instructive Account. *The main Part thereof.*

§. 4. The Soul of Man is an immortal Spirit, endowed of God with excellent Powers and Faculties: As with *Understanding*, *Will*, *Memory*, and other Motions and *Affections* of the Mind. See now that thou turn *How the humane Soul is a divine Mirror.*

all

all this towards thy God, in order to behold him therein as in a Mirror or Glaſs; and by *beholding him*, to have his Image gradually formed in thy Soul. In this Senſe the
2 Cor. iii. 18. iv. 6. Apoſtle ſpeaks *of the Glory of the Lord*, which we *behold with an open Face*, and without Vail and Shadows. He calls it alſo *the Glory of God in the Face of Jeſus Chriſt*, which now ſhines forth in a Soul purified from the Droſs of Corruption, and renewed into the Likeneſs of God.

The Conformity of the Soul with God in the State of Innocence.

§. 5. Now as God is a moſt *good* and *holy* Being; ſo alſo was the Subſtance of the Soul, and its true Nature and Eſſence, *originally good* and holy. And as in God there is nothing of Evil; even ſo was the Soul of
1 *In General.* Man perfectly free from all manner of Evil in the Beginning. As in God there is nothing but what is *Right*; ſo in the Soul there was nothing at firſt but what was *Right* al-
Deut. xxxii. 4 Pſal. xcii. 15. ſo. For he is the *Rock*, whoſe *Work is perfect*; even a *God of Truth, and without Iniquity, juſt and Right is he.* As God is know-
2. *In particular.* ing and *Wiſe*; ſo was alſo the humane Soul
1. *As to the Intellect.* full of divine and ſpiritual Knowledge, of heavenly and eternal Wiſdom. And as the
Wiſd. xi. 20. divine Wiſdom order'd all Things in *Number*, *Weight*, and *Meaſure*, and knew the Powers of all Creatures, as well in Heaven as Earth; ſo alſo was the Mind of Man accordingly enlighten'd with the ſame Light and Knowledge.

2. *As to the Will.* §. 6. And as it was with the Underſtanding, ſo alſo with the *Will* in like manner. For as that was the Image and Reflection of the divine Underſtanding, ſo was this of the divine Will in every Thing: It was *holy*, as the Pattern was holy, and exactly agreeable to the Will of God. Hence as God himſelf

ſelf is, ſo was the humane Soul, righteous, loving, merciful, long-ſuffering, patient, meek, gentle, true and pure. Yea, all the *Paſſions* or Affections, all the Appetites, the Cravings, and Motions of the Heart, being made moſt perfectly conformable to the Motions and Affections of the divine Mind, did partake of this Conformity of the Will of Man with that of God. As therefore God is *LOVE*, ſo did all the Affections and Motions of Man, in his firſt State, breath nothing but pure *Love*, and expreſs nothing but divine Charity. As God the Father, the Son, and the Holy Ghoſt, are *One* in an unſpeakable and eternal Bond of Love; ſo all the Affections, Motions, and Deſires of Man, did burn with a moſt perfect and flaming Love, cleaving unto God fully with all the Powers and Faculties he had; *with ALL his Heart, and with ALL his Soul, and with ALL his Might*; ſo that Man did verily love God more than himſelf, and did prefer God and his Honour before himſelf and his own.

Exod. xxxiv. 6. Pſal. ciii. 8. Joel ii. 13.

Deut. vi. 5.

§. 7. But as the Image of God did ſhine forth in the *Soul*; ſo the Image of the Soul again ſhone forth in, and from the *Body*. This therefore was holy, chaſte, and pure throughout, not ſubject to any unclean Motion or Luſt: It was undefiled, and without Spot or Blemiſh: It was in every Part beautiful, well proportioned and graceful; of a ſound and vigorous Health, and a Conſtitution even out of the very Danger of Sickneſs: It was ſuch as Death at laſt had no Power over, and was perfectly free from all Wearineſs, Pain, Liſtleſneſs, Paſſion, Grief, Trouble, and old Age, now the common Attendants and Warnings of Man's Mortality. In a Word: The whole Man, both in *Soul* and

How the Image of God did ſhine in and through the Body.

and *Body*, was pure, holy, righteous, and every Way acceptable to God. For, that Man might be the Image of God, it was neceſſary that his Body ſhould be holy and conformable to God as well as his Soul. Accordingly St. *Paul* both exhorteth and prayeth, that the *Body*, together with the *Spirit* and *Soul*, be *ſanctified wholly*; and be preſerved holy and *blameleſs* for the Coming of our Lord. For ſince Man is made up of Soul and Body, and doth exerciſe both bodily and ſpiritual Functions; there was a Neceſſity that the Inſtrument through which the Soul was to act, ſhould be pliable and obedient, adapted and ſuited to the Nature of the Soul, and holy as well as the Soul was holy; to the End that the holy and righteous Soul might finiſh her Work through the Body without any Let or Reſiſtance.

1 Theſſ. v. 23.

The Body of Man a Portraiture of the Perfections and Beauties in his Soul.

§. 8. As therefore the Soul did flame forth in the moſt *pure Love* of God; ſo in like manner did all the Powers of the Body pleaſantly break forth and exert themſelves in the Love of God and our Neighbour. As the Soul was altogether *merciful*; ſo was alſo the Body, with its whole Might, and all its Faculties, ſweetly carried towards Tenderneſs and Compaſſion. As *Chaſtity* did ſhine forth from the Soul, that was made all divine and pure; ſo the whole Body, in like manner, with all the inward and outward Senſes and Powers thereof, did viſibly ſet forth the moſt perfect Purity and Chaſtity. To conclude: The Perfections of all the Virtues did no leſs gloriouſly ſhine in the Body, than in the Soul it ſelf; ſo that the Body was the holy Inſtrument of the Soul, in every Thing ſuited to it, and working together with it. And hence it was eaſie for Man,

Man, in the *State of Innocency*, to love *God with all* his *Heart*, *with all* his *Soul*, *with all* his *Strength*, *and with all* his *Mind*, *and to love his Neighbour as himself*: which is the very Substance both of the Old and New Law given to Man. Deut. vi. 5. Matt. xxii. 37, 39. Luk. x. 27.

§. 9. Now for this Reason, as often as God calls for the *HEART* of Man, we are thereby to understand the *whole Man*, both as to Body and Soul, and the Powers, Faculties, and Operations of them both. In which Sense the Name of *Heart* is frequently taken in Scripture; so that under it are comprehended all the Powers of the Soul, as the *Understanding*, *Will*, and the *Memory*; together with all the Desires and *Affections* depending thereon. Likewise, when God demands a Man's *Soul*, he doth under that Name require not a Part, but the *ALL*, and the *WHOLE* of a Man, with all his Powers and Abilities. For he must in them all be conformed to God, and renewed in Christ Jesus. And thus Man having put off the old Nature, and being *renewed in the Spirit of* his *Mind*, must now also *walk* in Newness of Life, and in that Spirit by which he was begotten again. *What is signified in Scripture by the* Heart.

§. 10. Moreover: There was a *perfect Joy in God*, which did accompany this Perfection of Holiness, Righteousness, and divine Love in Man. Hereby all the Faculties and Springs, both of Soul and Body, were most powerfully affected. For wheresoever the divine Holiness doth reside, there also the Joy of the Spirit must needs be present. These two are knit together with an everlasting Bond, and do make up the very Image of God. But, as in this Life, the divine Righteousness and Holiness is but *The Joy resulting from the Image of Holiness in the Soul.*

but imperfect, ſo we do but *taſte*, while we are here, the Firſt-fruits of that Joy which ſhall be fully revealed hereafter. However, as the Righteouſneſs of Chriſt is verily *begun* in ſincere Believers, ſo it follows, that they do alſo enjoy a *real* Beginning and Foretaſte of divine Joy and Comfort; as thoſe Chriſtians can abundantly atteſt, that learn Religion by a ſpiritual Senſe and Experience. What Progreſs therefore any one maketh in the Love of God, be it more or leſs, ſo much doth he alſo perceive of divine Joy in his Soul.

Joh. xv. 11. 2 Cor. i. 5. Phil. iv. 4.

The Conſummation of Love is the Conſummation of Bliſs.

§. 11. And this holy and divine Love, as it ſhall in the next Life attain its full and conſummate Perfection: ſo in that Day the Chriſtian's *Joy* (ariſing from Love) ſhall alſo *be full* and compleat, as the Lord himſelf doth declare. For divine Love is the only true Life, and the only true Joy. But where this Love of God is wanting, there is neither Joy nor Life; but Death it ſelf, and the everlaſting Portion of wicked Men and Devils.

Joh. xvi. 22, 24.

The Original of the higheſt Joy.

§. 12. Whence hath a Father Joy? Is it not from the Love of his Children? Whence hath a Bridegroom his? Is it not from the Love of the Bride? But infinitely ſweeter muſt that Joy be, which is derived from the Love of our Creator! He doth not only embrace us as a Father his Children, but rejoiceth over us as over his Bride, nay, moſt lovingly kiſſeth us *with the Kiſſes of his Mouth*, (that is, in Chriſt, who is his *Mouth* and *Word*,) and through Chriſt with the Holy Ghoſt coming to us, *maketh his abode with us*. O how ſhort will be the Joy of a Father, or of a Bridegroom, in compariſon hereof!

Iſai. lxi. 10.

Cant. i. 1.

Joh. xiv. 23.

§. 13.

§. 13. But here take heed concerning this *Image of God*, which consists in a Conformity with God; that you do not therefore think, as if Man were made *equal* with God in Holiness. No: By no means. For God is infinite as to his Essence, Virtues, and Properties: He is incomprehensible, and without all Limit or Bounds; so that nothing in the World can be compared with him. And Man therefore, even in his first State, could not properly be said to bear *God* in him; being designed only to bear his *Image*. But of this, more hath been said in the *first* Chapter of this Book, *concerning the Image of God in Man*, to which the Reader is referred.

The Image of God *not to be confounded with* God *himself.*

§. 14. And these Things concerning this *Image of God* are certain, and out of all doubt. For it cannot be denied, that God created Man, to the End he should be a bright Mirror of his Godhead and Majesty. So that if Man had been desirous to know the Nature of God, he might then, by looking into himself, have beheld God there, as in a Glass, and clearly perceiv'd the expressed Image of the Deity within his own *Breast*.

God is to be known by his Image.

§. 15. This Image was the Life and the Blessedness of Man: But the Devil with envious Eyes looking upon this Image of God in Man, did leave no Stone unturned, but try'd all his Art and Cunning to overthrow this Image in Man, by raising in him a Spirit of Disobedience and Enmity against God. This he did accordingly effect with so much Subtilty and Depth of Intrigue, as never any thing was carried on, or shall be hereafter effected. For he was not ignorant, that if Man had continued in that State, Man would have

How Man lost this Image of God.

have been Lord of the Devil: But that if he could be inducted to fall from it, he ſhould thereby become the Lord (or rather the Tyrant) of fall'n Man.

Policy of the Devil to bereave Man of this Image.

§. 16. When therefore, with all the Powers of his exquiſite Malice and Policy, he could find nothing more likely to accompliſh his Deſign than that by which he himſelf had loſt his firſt State or Principality; he began with Words ſweetly dropping like Honey, to inſinuate into the *Imagination* of the Woman, no leſs than an *Affectation of the Divine Majeſty*. This was carried on by the Serpent, then a moſt fair and beautiful Creature, who, for that Reaſon, was thought the fitteſt Agent and Manager betwixt both Parties in this grand Crime of Apoſtacy. For indeed, what can there ever appear more divine, or what is there more ſublime even to be wiſh'd for, than for one to *be as God*? And by this cunningly contrived Method, Man being circumvented, came to loſe the divine Image at once, and then immediately to be cloathed upon with the abominable Image of Satan; conſiſting in an *Affectation of the divine Majeſty*. For,

Gen. iii. 5, 6.

How upon the aſpiring of the Imagination, the Apoſtacy of Man manifeſted it ſelf.

§. 17. This aſpiring Thought, whereby Man threw off all his Dependance on God, being thus begotten in the Mind, and this haughty Arrogance having once ſeized the Imagination, there followed immediately Man's *APOSTACY* from God, his *Diſobedience and Tranſgreſſion* of the Commandment concerning the forbidden Tree. Hereupon the Image of God was extinguiſh'd, the holy Spirit fled from Man, and the evil Spirit printed his Image in the Room of that which was gone. Hence ſo many Men, ſo many Slaves now of the Devil. They bear his Mark and Image: And therefore are his.

§. 18.

§. 18. The Devil having thus gained his Point in subjecting Man to his Dominion and Kingdom, did now most cruelly insult over him, as an unbridled Giant may be supposed to do over a little puny Infant. The *Understanding* in Man is hence darken'd and blinded; the *Will* by a most provoking Disobedience is distorted, and turned from God; and all the Springs and Powers of the Heart are so stirred up against God, as, being intoxicated with a deviliſh Malice, they in a most shameless manner set themselves against the Almighty. In a Word: The whole Image of God lieth now *slain* in Man, and the whole Race of Mankind being influenced and swayed, by the satanical Nature, have a *Seed* sown into them full of the highest Malignancy. Hereby Men became the Offspring of Satan, or Sons of the Devil; the Devil's very Image, or living Likeness, poison'd with all manner of Sin and Enmity against God. *Thus died Man!* Thus died he the Death everlasting! For as the Image of God is the Life and Salvation of Man; so the Departure, or Destruction, of this Image, is the Death of Man, even Death *eternal*, and his Damnation, which is also called a Death *in Trespasses and Sins.* Eph. ii. 1. Col. ii. 13.

The Effects hereof which presently followed.

§. 19. This *Death* they best of all understand, who, by being cast into high spiritual Temptations, do sensibly feel the Devil's Rage and Tyranny over them. By this he doth infest and torment the Soul beyond what is in the ordinary Power of Sin to do. Now, unless the Holy Ghost do shine in upon the Soul under this terrible Affliction, and by darting in some Ray of his Light, now and then comfort her; the Devil doth *slay* the Man with this Death, and rack

The Tyranny of the Devil in the State of Temptation.

the Soul with the very Torments and Anguiſhes of Hell it ſelf. Hereupon all the natural Forces of the Body ſink, the Strength faileth, the Heart withereth and panteth, and the very Marrow in the Bones conſumeth away, ſo that there is no Soundneſs left in the Body. This State is deſcribed at large in the VI*th* and XXXVIII*th Pſalms*. The very Word of God to ſuch an one ſeems dead and lifeleſs: He finds in it no manner of Devotion, no Savour of ſpiritual Life. And this is that *ſpiritual Death*, into which the Soul is fallen. And while the Soul remains thus ſpiritually dead, all humane Holineſs, Righteouſneſs, Excellency, Might, Power, Glory, Honour, Arts and Wiſdom, can avail nothing to the Captive of this Death. And truly, Man ſhould undoubtedly periſh in this grievous Condition, if he was not ſupported by divine Grace: For nothing but this is able to relieve and to ſuccour him.

What our Original Corruption is.

§. 20. Hence learn therefore, O Man, duly to look into, and rightly to conſider the abominable Filthineſs of *Original Sin*, as the very Sink of all Abomination, and the moſt dreadful of all Things dreadful. For by this the hereditary Righteouſneſs of God was loſt, and the hereditary Unrighteouſneſs of the Devil tranſplanted into Men. For this Reaſon was the Sinner caſt away and baniſhed from God; and conſequently was doomed to an infernal Death. And this, without doubt, he muſt certainly undergo, except he obtain Forgiveneſs of Sin for Chriſt's Sake through Faith. But to ſet the *State of fall'n Man*, both as to Soul and Body, in as clear a Light as poſſibly I can, I thought it worth while to give a fuller Deſcription thereof in this Place; moſt earneſtly entreating the Rea-

Reader, for the sake of God, and of his own eternal Salvation, to ponder again and again, and seriously to revolve in his Mind, that *original Crookedness*, or that inborn Depravity that hath corrupted our Nature. The Consequence whereof will be, that as a Man beholdeth his bodily Face in a Glass, and knoweth it, he may also behold in himself his own *natural Wretchedness*, with all the Malignity that cometh along with him into the World. This will prove a daily Motive to him, to lament his own distressed Condition, and to sigh after him, who alone is able to heal us.

True Religion is a continual Combat with Sin.

§. 21. The whole *Christian Religion* is indeed nothing else, but *a constant Wrestling of the Spirit in us with original Sin, and a continual Purging out of the same by the Help of the Holy Ghost, and by true Repentance.* For so much verily as any one doth mortifie his natural Propension to Evil, so much is he renewed after the Image of God, even Day by Day. And as many as are not inwardly mortified by the Holy Ghost, are at best no more than *Hypocrites*, let them make never so gaudy a Shew with an external Profession of the Christian Faith. Neither can they expect to enter into the Kingdom of God, since they are not renewed to his Image. For whatsoever is not dead to it self, nor renewed into the Image of God by his Spirit, is altogether unfit for that glorious State.

Necessity of the New Birth.

§. 22. From all this doth evidently appear the absolute Necessity of the *new Birth*, and of the daily *Renovation of our Mind* into the Image of God. This Necessity will yet fuller appear, when we consider the *Image* of the Devil, as it is stamped upon the Soul,

and all the woful Effects that do attend it. But then it must be impartially look'd into, according as the Law doth describe it. For as the Devil doth not only *not love* God, but *hate* him with his whole Heart; so he hath infected Man's Soul with the same Contagion, and transfused into the same a Malice against God; so that now Man by Nature doth neither love God, nor honour him, nor believe in him, nor call upon him, nor trust in him; but as he is filled with Enmity against him, so he *flees* from him, and shuns him as his very Enemy. As the Devil is hurried on with a blind Fury of Mind, and liveth *without God* and his Will; so in like manner, the Soul of Man being by him corrupted, leadeth a *godless* Life, unmindful of God and his Will. This inward Darkness and Night of the Mind, is attended with a dismal Destruction of the divine Light and Image; and bringeth forth that abominable Sin, wherein Man left to himself, saith: *There is no God.* And by reason of this Blindness of Heart, all Mankind is become an Abomination before God, and is accursed in all its Ways.

Gen. iii. 8.

Psal. xiv. 1.

The natural Light not totally extinct.

Rom. i. 19.

§. 23. But notwithstanding so dreadful a Night of Apostacy, there still remained some Sparks of *natural Light* in Man's Understanding, whereby he might come to know that there *was a God*; as also, that this God must be *Just*, according as all the Heathen Philosophers do unanimously teach: But as for the *spiritual Life*, which is after God, and his Righteousness, it was wholly extinguished in Man. For *Conscience*, which is the Law of God written in every Man's Heart, when it was first formed by him, teacheth every one what is good and agreeable

able to God. Thus if you look, for instance, upon a Person that is *unchaste*, there is not one that doth so much wallow in the Filth of the Flesh, but he doth now and then think with himself, surely that there is a God, and that this God hath no such Manners as he hath, but is most *pure and undefiled*; and so not like to him by any Means. He cannot but reflect farther, that this holy and pure God, must needs abhor every sort of Pollution and Uncleanness: And that therefore, if he would be acceptable to him, he ought to live *chastly*, and to abstain from all Impurity. But this good Thought and Spark of Light is soon put out by the filthy Lust of the Flesh crowding in upon the Mind, and overwhelming all good Impressions, as a Spark of Fire is swallowed up by a Flood of Water let in upon it. Thus the Lust of the Flesh is kept boiling within the Heart, and the Conviction is soon stifled that began to reprove it.

§. 24. After the same Manner a *Liar* and *Murderer* will sometimes reason with himself: 'There is for certain a God, who is true, 'and deceiveth no Man: A God that judg-'eth right, and whose Pleasure is not 'that the Lives of Men should be destroy-'ed, but preserved.' But this little glimmering Spark of Conviction, reclaiming a Man to a better Course of Life, endureth, alas! but a Moment; and then is quenched again by the deviliſh Wrath, and by the Sweetness of Revenge, which, like a strong Tide, overpowereth and carrieth all before it. *Instances for Confirmation hereof.*

§. 25. From all which it plainly enough appears, that the *spiritual* Life, consisting in holy *Love* and *Truth*, is in the carnal or natural

The Uncertainty of the Light of Nature exemplified in the Heathens.

tural Man utterly dead and aboliſhed. And thus the wiſer Sort of Heathens, however they might ſometimes by the Light of Nature maintain both the *Being of a God*, and his *Providence over humane Affairs*, were ſoon carried away with the Darkneſs of their own Heart, and did cloud again, and call in queſtion that Providence which they had aſſerted before: So that very little is to be made of what they ſay on this Head; as their Books do ſufficiently declare.

Blindneſs and Ignorance hereditary.

§. 26. From this hereditary *Blindneſs of Heart*, and from this natural inbred Darkneſs, ſpringeth up *Unbelief*, Uncertainty and Unſettledneſs of Mind. In which degenerate State, becauſe all Men are born by Nature, they are an Abomination in the Sight of God; ſince there is no Faith in them, nor any filial Reliance upon the paternal Goodneſs of God. For to this ſpiritual Life, and to the various Operations that proceed from it, is the natural Man an utter Stranger; conſequently he doth not call upon God, but truſteth to his own Wiſdom, Power, and Strength. Which certainly is the greateſt *Blindneſs* and Darkneſs of Mind that can be.

Conformity of fall'n Man with the Devil.

§. 27. From this Blindneſs of Heart doth further ariſe a *Contempt of God*, and a State of carnal *Security*. For as the Devil doth not *humble* himſelf before God, but being hardned in *Pride*, inſulteth over him; ſo hath he infected the Soul of Man with the very ſame Vice, and poiſoned it with Contempt of God, with Security and Inſolence. Hence he alſo, like unto his Father the Devil, will *not humble* himſelf before God; but is ſtout and inſolent, haughty and ſelf-willed,

led, and is for doing every thing after his own Will and Pleasure, without the least Fear of the Lord to keep him in Awe. As the Devil relieth on his own *Strength* and *Wisdom*, and doth thereby entirely govern himself; So in like manner fallen Man being infected with the Contagion of Satan, acteth now in Conformity with him; and will always be his own Teacher, Counsellor, and Master. He thinks himself too good to be taught, advised, or ruled by another. Moreover: As the Devil seeketh his *own Honour*; so doth also the natural Man, who beareth his Image: He is in Pursuit of *Self-Honour* and *Glory*, without any Regard to his Maker, whose Honour he was designed to promote.

More Instances of this Conformity.

§. 28. As the Devil *blasphemeth* the Name of God, and is extreamly *ungrateful* towards his Creator; even so also it is with Man transformed into his Image. As the Devil is *unmerciful*, *wrathful*, and *revengeful*; so is also the Soul of Man, which he hath soured with the same Leaven of Malice. As the Devil delighteth to *Lord* it over Men, and to please himself with vain Honour and Glory; so also Man, tainted with the same tyrannick Ambition, haughtily lifteth himself up above others: He laugheth at his Neighbour, crieth him down for a Fool and a Sot; he shunneth his Company, as if he were a worthless pitiful Person, and so great a Sinner, as did not deserve to be conversed with.

How God chargeth the Soul, and not the Body.

§. 29. But here, O Man! thou art to consider over and over again, that in those and all other Cases that might be instanced in, the Method of God is not *to charge or accuse the outward Members of a Man, but the HEART and the SOUL only.* The

Heart is the Murderer and the Liar, not the Hand, or the Mouth. It is the Soul that is here guilty; and is therefore every where indicted and arraigned in Scripture. So when God commandeth Men to *call upon* him *in the Time of Trouble*, he giveth this Command to the *Soul*, not to the *Mouth*, or to the *Lips*: And it is the very ſame in every other Caſe. Whoſoever doth not obſerve this neceſſary Rule in Reading the Scripture, is certainly blinder than a Mole: He can never have a right Apprehenſion of *original Corruption*, of *Repentance*, or of *Regeneration*; yea, he can never attain to a ſound Knowledge of any one Article of the Chriſtian Religion.

Pſal. L. 15.

The univerſal Depravation of Men, for want of true Knowledge.

§. 30. We have daily before our Eyes the extream Wickedneſs of Men, their horrid Pride, their ſavage Hatred, their barbarous Enviouſneſs, and other impious Qualities wherewith they tear and rend one another, after the manner of wild Beaſts. Many are tranſported to ſuch a Degree of Malice, as to be unconcerned about their own Lives, provided they can but hurt or deſtroy that of another: Their Neighbour muſt ſubmit to their Pleaſure, or expect to periſh from off the Earth, and to have a Snare laid for his Ruin. Thus as the Devil himſelf is a *Murderer from the Beginning*; ſo doth he ſtir up the *Soul*, to thirſt in like manner after the Blood of others. For all theſe inhumane and deteſtable Qualities of the Heart, this Envy and Wrath, this Bitterneſs of Mind, this Rancour and Malice, what are they elſe, but the very *Seed* of the Devil ſown in Man, and his expreſs *Image* engraven upon the Soul? O how hath the Devil thus portray'd him-

Joh. viii. 44.

himself in Man! How hath he propagated himself? O the diabolical Portraiture!

§. 31. God had implanted into Man a *conjugal Affection*, that was pure, chaste, and honourable; that so from thence Children might be begotten after the divine Image. Nor could there certainly have been either a Pleasure more holy, or a Love more heavenly, than that whereby Man in this blessed Estate would have propagated the Image of God and Mankind too at the same Time. All this would have been for the Glory of his Creator, and the Salvation of Man. Nay, if Man in the State of Innocency could have brought forth an infinite Number of Children, and thus an infinite Number of Times propagated the Honour and Image of God; nothing for certain could have been more grateful to him than this; nothing more pleasant, more delightful, more full of holy Joy and Satisfaction. For all these Acts would then have proceeded from a *pure Love* both towards God and Men, as so many Images of the supreme Good. For even as God did, by and from the Creation of Man, feel an holy Pleasure, and delighted in him, as in his Image and Mirror; so also Man would in like manner have perceived a most pure and exquisite Joy in the Procreation of his Like, and the Propagation of God's Image.

The original Institution of Marriage in Paradise.

§. 32. But what the Custom and Way of Marriages is at this Day, and how Satan hath polluted this chaste Flame of *conjugal Love* with all Uncleanness and Sordidness, is indeed more clear than the Sun at Noon. Men and Women do now join together as Beasts, and with a blind Transport of Lust, they now beget Children *in their own* (not God's)

The great Abuse hereof at present lamented.

Gen. v. 3.

God's) *Likeneſs*, and after their own Image, not his. Behold, how the holy Bond of Matrimony is by the unclean Spirit trampled upon, profaned, and unhallowed! See, how defiled it is all over with Spots of the Fleſh, and what a Multitude of Vices and Impurities do now ſhelter themſelves under the ſacred Name of *Matrimony*.

How the diabolical Injuſtice is tranſplanted in the Soul.

§. 33. As God is *juſt*, the Devil is *unjuſt*. The Devil is therefore a *Thief*, a *Plunderer*, a *Pirate*: And being ſo in himſelf, he hath inſtilled alſo into Man's Soul the ſame *unjuſt* thieviſh Diſpoſition, the ſame griping and ravenous Nature. The Devil is alſo a falſe *Accuſer*, a fallacious *Reaſoner*, and a treacherous *Informer*, as well as a ſcornful *Mocker* of God and Man. He miſrepreſents both the Words and Actions of every one, and by a knaviſh Interpretation, wreſts them to a wrong Senſe: Of which artful Contrivance, he gave a notable Inſtance when he *beguiled* our firſt Parents by his ſurprizing Craft and Subtilty. Thus hath the Soul of Man, corrupted by Satan, received from him, as by Inheritance, a crooked, perverſe, and *lying* Nature; that is, a Nature excellently skilful at Carping and Backbiting its Neighbour.

Rev. xii. 10.
2 Cor. xi. 3.
Job i. 9, 10. ii. 3, 4, 5.
Gen. iii. 5, 7.
2 Cor. xi. 3.
Joh. viii. 44.
Pſal. Lxii. 9, 10.

Of Diabolical Wit and Cunning in Man.

§. 34. This Corruption is the Devil all over: It is the Plague and Poiſon of his Seed, wherever it is found; the Contagiouſneſs of which cannot be expreſſed in Words. This *deviliſh* Temper and Corruption conveyed into the Soul is ſo horrible, and ſo *manifold*, as maketh it altogether impoſſible to declare at large the various Wiles, the fine Reaches, the ſubtile Contrivances, and the ſundry ſorts *of diabolical Wit and Cunning*, that proceed from it. Do but conſider *Pſal.* v. 9. *Rom.* iii.

Eph. vi. 11.

iii. 13. and *Jam.* iii. 5, 6. Where thou shalt find most livelily set forth that Sink and common Sewer of Evils, that World of Wickedness and Mischief, which by a *deceitful Tongue* is drawn forth from that *diabolical Venome* which lurketh within, and thence spreads it self through the whole Man: For God, as was hinted before, doth not blame the Mouth alone, or the Tongue, or the Hands and Feet; but doth, in his Law, charge the Fault upon the whole Man, yea, upon the *Heart*, and the *Soul*, as the Cause and main Spring of all the Evils committed. This, as it is plain from the two last Commandments; (which forbid *Coveting* or *Lusting*,) so it ought to be particularly observed in the whole Course of a religious Life.

Of the Devil's Slandering in Man.

§. 35. And this is that *Image of the Devil*, which now, instead of the Image of God, is so deeply engraven in the Soul. Hereby Man is made to delight in the Lust of Sinning, and particularly in slandering and defaming another, as the *Devil*'s Name imports. How many, alas! are there, that reckon themselves to be very good Christians, who yet will not stick to bespatter or lessen their Neighbour upon any Occasion that offers; and after they have spit out their Venom against him, will wonderfully applaud themselves in what they have done. Such a Man will be apt to say: 'This is 'what I sought for a long while: —— Now 'I have enough, after I have shewed him this 'Trick! —— I am eas'd of a great Bur-'then; —— I seem to me to be alive a-'gain, since I have so finely dealt with such 'an one. —— I think I have been too cun-

'ning

'ning for him.' Ah! poor Man to be pitied! Alas! what is thy Blindneſs thou fooliſh Wretch, that thou doſt not diſcern who it is that hath transformed thee into ſo ſpightful a *Devil* and *Slanderer*? And whoſe Image it is thou carrieſt about thee? Seeſt thou not that this is the very *Nature* of the Devil, the unhappy *Seed* and *Property* of *Satan*! Diſcerneſt thou not this to be his true Temper and Genius, which he hath implanted into the Soul of Man, that it might there diſplay it ſelf, in all ſorts of Vices, but more particularly, in Pride, Covetouſneſs, Luſt, aud Slander; as daily Experience doth abundantly witneſs? Alas! is this thy Wit and Cunning!

The ſpiritual Gangrene.

§. 36. Behold, O Man! yea, behold the foul, the horrible, the profound Corruption of the deviliſh Image, and of *original Sin*! O how filthy! how diſmal! how deep and unſearchable is it! Behold this again and again; and deſcending into thy ſelf, learn there to know the Image and Nature of Satan, which, like a cancerous Humour, is ſpread through thy whole Soul, with all the dangerous Symptoms that do attend it: And how this thy Soul is hence become an Abomination before God, and laid waſte in ſo dreadful a manner, that no Creature is able thoroughly to ſearch out the Malignity of the Heart of Man. Neither art thou thy ſelf able to look enough into, or to expreſs in Words, that horrid deteſtable Venom which is as a Gangrene in thy Bowels, and in thy innermoſt Parts as Rottenneſs.

What Stop may be put to it.

§. 37. Wherefore, I earneſtly beſeech and intreat every one that readeth this, that he ponder with himſelf, and ſeriouſly reflect on thoſe Things that have been ſaid concerning the

the *Depravedness and Corruption of Man's Heart*; even as if they had been inculcated a Thousand and Thousand Times over and over again. For so great is this Virulency, so malignant and pestilential, as puts it out of the Power of any Creature, either Angel or Man, ever to root it out, or to cleanse or free our Nature from it. All the Powers and Abilities of Men come short of so great a Performance. For how should any one be able to work out his Salvation with his own natural Forces, since they are all without Exception most terribly corrupted, utterly depraved, and even quite dead unto spiritual Things.

But Christ alone can do it.

§. 38. Man therefore must be for ever miserable, and eternally lost in these Pollutions, unless there come to his Help one that is able to succour, and to apply a healing Medicine to so high a Disease. This must be a Lord over Sin and Death, able to subdue so obstinate an Evil, and by his divine Virtue, to renew, transform, and purifie again the defiled Nature of Man.

The natural Power of Man, and its Limits.

§. 39. Now all this is a convincing Proof, that *Justification* cannot be the Work of Man, but of God only. Likewise that *Regeneration*, or the being *born again* by the Spirit, is indispensibly needful to the Restoring of fallen Nature. For, according to the inward Principle of Corruption and inbred Propension to Evil, there is now a sort of Necessity that the Soul should live a perverse and impious Life, and sin on upon that Stock she carrieth constantly in her. Man doth not now stick openly to transgress all the Commandments of God, yet more especially those of the *first Table*; since the *Enmity* he beareth *against God*, is made more manifest by

by this Tranſgreſſion. *Underſtanding* and *Will* are now ſo dead, and ſo much enſlaved by Sin, that according to their natural Bent, they cannot have any Love, Fear, or Reverence for God: They cannot call upon him, honour him, praiſe or worſhip him: They cannot put the leaſt Truſt in him, or turn themſelves towards him.

The Author's Explication of Free-Will.

§. 40. However, as to what regards the *ſecond Table*, I own indeed, that there ſtill remains in the Soul ſome ſmall Spark of *Free-Will*, though it be very feeble and weak. This governs however the *outward* Works of the *ſecond* Table, and ſo far at leaſt, reſtrains thoſe evil Luſts which boil *within*, that they cannot ſo eaſily break forth into open Acts, and viſible Pollutions. This is confirmed by the Example of the Heathens themſelves, many whereof have been illuſtrious for their good and virtuous Deeds, and gained no ſmall Credit by the Flights of their Moralities. But then, it is utterly impoſſible to Nature to *change the Heart*, to turn it to God, and to cleanſe it from thoſe ſinful Affections that lurk within. This is a Work not to be accompliſhed but by a *divine* Power. For notwithſtanding all this glittering Shew of *Morality*, which ſome do make, there ſtill remains the inward *Root* of the Tree of Evil, whoſe Strings, or Fibres, ſtick ſo faſt in the Soul, that no humane Power can ever deſtroy them. The utmoſt a Man can do in ſo ſad a Caſe, is to prevent the Fire from breaking out into Flames, ſo as to conſume every thing that comes near it: But notwithſtanding all this Damp which is caſt upon it, the evil Fire doth ſtill keep in, and ſecretly burns as much as ever.

§. 41.

§. 41. And indeed, were not the natural Life and the outward Management of Affairs in some sort under the Check of this *Free-will*, the whole Race of Mankind would be destroyed at once, and rooted up from off the Face of the Earth. For though the Devil hath exercised an exceeding great Cruelty over Man, yet God hath not suffered him to pluck up all the *natural Powers* and Affections out of Man's Soul. There still remaineth the *Law of Nature*, and the *natural Love* betwixt Husband and Wife, Parents and Children. Without this, it would have been impossible for Mankind to have long subsisted upon Earth. *The Law of Nature a Restraint upon the outward Man.* Rom. ii. 14.

§. 42. Whosoever therefore will still fulfil what the unbridled Lust and Desires of his corrupt Nature may hurry him to, such a one must be looked upon as the very Bane of all humane Society. He entirely ruins, as much as in him lies, all Commerce and Dealings betwixt Men; and so running against the secular Powers, is by them cut off. It is therefore an Effect both of God's Mercy and Wisdom, that he hath preserved in fallen Man this little Flame of *natural Love*: The Design whereof is, that by the Sense of this Love, we might know in some Degree the Excellency of that *spiritual* and *divine* Love which we have lost by the Fall of Man; and that from the Feeling of one, we might be brought to consider the Worth of the other, and to breath after the Recovery of the same. *Why natural Love was left in Man.*

§. 43.

Yet Spirituals are not to be discern'd but by a spiritual Light.

§. 43. But as to *spiritual* Matters, and such Things as do more immediately concern the Happiness of the Soul, and the Kingdom of God, nothing for certain can be truer than that of the Apostle: *The natural Man* (h) *perceiveth not the Things of the Spirit of God; for they are Foolishness unto him: Neither can he know them, because they are spiritually discerned.* That is, Man in his natural State hath

1 Cor. ii. 14.

(h) *In the spiritual Management of Souls, the* sensual, (*or* carnal,) *the* natural *and* spiritual *Man ought to be carefully distinguished according to Scripture:*

The Sensual *Man is led by Sense, and the sensitive Appetite, and so degenerating more and more into a brutish State, throws off at last the Dictates of his very* Reason, (*such as it is after the Fall:*) *And perisheth in his Corruption,* 2 Pet. ii. 12. Jud. *ver.* 10.

1 Cor. ii. 14. The *Natural* (*Animal*, or *Soulish*) 'Man, is the unrenewed Person: One that hath nothing but what 'he derives from the first *Adam*, viz. a Principle of '*Reason*, (though he be one of the most exquisite natural Accomplishments, and has improved his Reason to the highest Pitch.')

Receiveth not: Does not entertain and embrace, 'but resists and rejects the Motions, Teachings, and 'Truths of the Spirit, which depend upon mere 'Revelations.'

Ver. 15. *He that is Spiritual:* 'Enlightned, renewed, endued with a new Principle, guided by the Spirit, 'and thoroughly acquainted with the Things of the 'Spirit, and walks answerable to his Knowledge.'

Judgeth all Things: 'Is the only proper, competent Judge of all spiritual Matters, and able to understand his Duty, and discern between Good and 'Evil.' *Clark* upon 1 *Cor.* ii. 14.

Na-

hath not so much as one Spark of *spiritual* and divine Light left him; but is wholly blind in the Things that appertain to the heavenly Life, and which make up the Image

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Natural Man: 'Not σαρκικος, the *sensual*, but 'ψυχικος, the *animal* Man, who acts only by Princi-'ples of humane Reason and worldly Wisdom, who, 'though well furnished with intellectual and moral 'Improvements, is yet destitute of the enlightning 'Spirit, and the renewing Grace of God.'

Receiveth not: 'It is not said that he knoweth not 'the Things of God, but *the Things of the Spirit of* 'God; for there are some Things of God which a na-'tural Man may know; but the *Things of the Spirit* 'of God, as Truths purely Evangelical: These he re-'ceiveth not, neither in his Understanding, nor in 'his Will. He *cannot know them*; natural Reason, 'by what Helps soever assisted and improved, is al-'together insufficient, without spiritual Illumination, 'to apprehend supernatural and Evangelical Truth, &c.' *Burkit* upon 1 *Cor.* ii. 14.

See above all Things the excellent Dissertation of D. Reynold, *writ in* Latin, *upon* 1 Cor. ii. 14. *and entitled,* Animalis Homo; *wherein he describes the natural Man in this manner:* 'Those are *natural* Men that 'have not the Spirit, as the Apostle *Jude* explains it, 'ver. 19. though otherwise they may shine with most 'exquisite Gifts of Nature, and cultivate their best 'Part, *viz.* the Soul, with all manner of Learning, 'and most carefully lead their Lives according to the 'Prescript of Reason. He calls those natural Men 'whom he had called before *Wise, Scribes*, the *Dispu-* 1 Cor. i. 20; ii. 8.
'ters and Princes of this World*,* to include all native 'and acquired Perfection, to which humane Reason 'can arrive by the Strength of Nature.'

All this may convince us both of the profound Corruption of Nature, which no humane Efforts can repair; and of the Necessity of the new Birth to beget a supernatural *Principle, in order to make us apprehend spiritual Matters in a spiritual Sense.*

of God in the new Creature. When nevertheleſs Man was created for this very End, that by means of the ſpiritual Light, he might with the inward Eye of the Soul contemplate the gracious *Preſence* and ſincere Love of God towards him, and continually walking with and before him, do abſolutely depend upon him, and ſuffer himſelf to be governed by his Will and Pleaſure.

Of ſpiritual and natural Blindneſs.

§. 44. Of this *ſpiritual* Light, I ſay, the natural Man not having ſo much left as one Spark, it cannot be otherwiſe, but all Men muſt abide in this natural *Blindneſs*, unleſs they be reſcued by a high Hand, and *enlightned* again by God himſelf. This is that hereditary *ſpiritual Blindneſs*, that utterly diſables us for the Knowledge of ſuch Concerns as relate to the Kingdom of God. But if it happens, as too often it doth, that a Man beſides this, indulgeth himſelf in all manner of profane and diſſolute Practices, then that *ſpiritual Blindneſs* is followed ſtill by another, even a *natural Blindneſs*, which produceth abundance of diſmal Effects in the fall'n Soul. For by ſo prevailing a Wickedneſs, that weak glimmering Light which ſparkles as yet in Man, and argues him into an *outward Honeſty* of Life, is at laſt quite extinguiſhed, and the Soul thereupon abandoned to the vileſt and blackeſt Enormities that can be. 'Tis then that ſhe is ſtruck with a moſt abominable Blindneſs and Darkneſs of Heart, and muſt for ever continue therein, unleſs Chriſt do give her Light.

The Transformation into the Image of God is gradual.

§. 45. What art thou then, O Man, by Nature, unleſs Chriſt by his Spirit do *regenerate* thee, do make thee a new Creature, and transform thee again into the Image of God?

God? This, how necessary it is, is however but begun in this Life, and must struggle under the Weight of many Infirmities, till it be fully established in the Mind. For if thou dost but look into thy self, even after thou art become a new Creature through the Holy Ghost, it will plainly appear, that the Image of God is but slightly designed, and as it were, shadowed out in thee. Dost thou not see, that *Faith*, *Hope*, *Charity*, and the *Fear of the Lord*, are but poor Weaklings as yet, and hardly able to get beyond the first Principles of the Christian Life? Dost thou not see how small *Humility* is, and how deeply the Sin of Distrust, of Pride and Impatience, is rooted in thy Breast? Dost thou not find thy Devotion weak and languid; and thy *Charity towards thy Neighbour* too cold for a Christian?

§. 46. Besides, how tender a Spark of pure *Chastity* remains in the Heart; and how vast a Fire of carnal Pleasure burns within? How faint the one, how strong and violent the other! How great is still thy *Self-love*, *Self-Honour*, and *Interest*, Sins that lurk within, and do not always appear abroad? And how fierce is the Tide of evil Concupiscence flowing in upon thee, and disturbing thy inward Repose! From whence it follows, that to the very last of our Lives we must, by the Spirit of God, continually wrestle with the old *Adam*, and with the Image of the Devil within us. All which is enough to encourage us, incessantly to pray, moan, sigh, beg, seek and knock, till the divine Spirit be bestowed upon us, in order to abolish the Image of Satan daily, and to retrieve the Image of God again in our Soul.

Proved by Examples.

The only Way to Victory.

§. 47. From all which thou canſt eaſily underſtand, O Man! that thou art never to rely on thine own Strength; but entirely to cleave to the Grace of God, which alone is able to work all this in thy Soul. All things are to be ſought, asked, and obtained from Chriſt, and by Chriſt, through Faith. From him thou art to receive a divine Knowledge and Wiſdom againſt thy own Blindneſs and Folly: A perfect Righteouſneſs, againſt all thy Unrighteouſneſs: His Holineſs, againſt all thy Impurity: A full Redemption, Power, Victory and Strength, againſt Death, Hell, and the Devil. From Chriſt thou muſt obtain Remiſſion of all thy Sins, againſt the Kingdom of Sin and Satan, and againſt all the combined Powers thereof. And, *Laſtly*, everlaſting Happineſs, againſt all ſpiritual and bodily Adverſities and Troubles. And in this *Order* or Method alone, *Life eternal* is to be derived from CHRIST. But of this, more ſhall be ſaid in the following *Second* Book of this Volume.

CHAP.

CHAP. XLII.

The CONCLUSION;

CONTAINING

The Reasons of the Order or Method of this *First Book*. The Danger of *spiritual Pride*. That the Gifts of the Holy Ghost are not to be obtained but by *Humility* and *Prayer*.

1 Cor. IV. 7.

What hast thou, that thou didst not receive? Now if thou didst receive it, why dost thou glory as if thou hadst not received it?

BEFORE I put an End to this *First Book*, I think it necessary, for the Benefit of the Reader, to add a few *general* Observations upon the Whole:

The Contents of the First Book.

The *First* is, that in this preceeding Book, the Nature of true *Repentance*, and the Fruits depending thereon, have been explained at large, and in divers Ways and Methods, to which, several Reasons have obliged me. Most of the *Chapters* in this *first* Book do accordingly treat upon the Fruits of true Repentance; such as are our *Renovation in Christ*, *the daily Mortification of the Flesh*, *the Practice of Self-denial*, *Contempt of the World*, the *Exercise of Charity*, and the like. Which as they are the *Rudiments* of *True Christia-*

nity, of a *holy Life*, and of *Salvation* it ſelf; ſo they are here propoſed with all poſſible Plainneſs, for the Benefit of Beginners. Without this *Preparatory* Work, no ſolid Comfort can ever be taſted in the Heart of Man. He muſt be thoroughly acquainted with the Nature of *original Sin*, that abominable, dreadful, mortal, and diabolical Evil, which, like an infernal Poiſon, hath ſpread it ſelf through the whole Man, (ah, it is impoſſible ſufficiently to deſcribe and deplore it!) and proved the Seed of a Multitude of fatal and pernicious Fruits. All the Books of *Comfort*, and all the *Promiſes* wherewith the Goſpel abounds, afford no ſubſtantial Conſolation to a Man, except he be thoroughly humbled by a previous Senſe of his Miſery, and of that terrible Corruption which hath infected his Heart. The Nature of Man in this fall'n State is too apt to flatter it ſelf, and to look for the Sweets of Comfort, before a thorough Search hath been made into its ſinful Condition, Degeneracy, and Apoſtacy from God. Nature is more concerned for Comfort than for a Cure.

The Order to obtain true Comfort.

§. 2. But this is a very prepoſterous Thing, altogether againſt the Tenour of Scripture, and the Method of Salvation therein explained. Our Lord ſays: *The Whole need no Phyſician, but they that are Sick.* No Cure can be expected, no Medicine can be preſcribed, no Comfort can be applied, nor Chriſt himſelf, the great Phyſician of Souls, can be of any Uſe at all, whilſt a Man, thinking himſelf well, palliates his Wounds, and is not ſenſible of thoſe high Diſtempers that rage in his Soul. And whereas the Diſeaſe that afflicts us, is the *Fleſh*, corrupted all over, there is a Neceſſity it ſhould be ſubdued and mortified. Hence a true Chriſtian's Life conſiſts in a *daily Crucifix-*

Matt. ix. 12.

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ion of the Fleſh, and of all ſinful Propenſions grafted upon it. And O that every one might lay this ſo earneſtly to Heart, as if it were repeated a thouſand Times over and over again. For no Man can belong to Chriſt, or have a Share in his Merits, but he that compoſeth his Life according to this Rule. And truly, ſuch a Soul ſhall not be left *comfortleſs* in the End; but after her Grief is over, be refreſhed with the Cordial of a divine Conſolation. For no ſooner is a Soul thoroughly humbled by a lively Senſe of her inbred Corruption, and the infectious Influence it hath on all her Actions; but ſhe is raiſed again by ſuch ſuitable Grounds of Comfort as the Goſpel preſcribeth. In all this the Operation of the divine Spirit, and Man's Meditation on the Word of Promiſe, do ſweetly concur, and bring over the Soul to Chriſt, who is both willing and able to heal her, and to turn her Mourning into a durable Gladneſs.

§. 3. But whoever will enter upon this Courſe of true and ſincere *Repentance*, muſt take Care not to be ſhaken by the fooliſh Judgment, which this impious World will be apt to paſs upon the whole Deſign of *True Chriſtianity*. For, let the profane Worldling be never ſo much conceited of his own natural Parts and Wiſdom, 'tis certain, he is altogether Blind in *Things of the Spirit* of God, and the moſt ignorant Wretch that can be. And though he will exerciſe his *Reaſoning* Faculty on Things that are far above his Reach and Capacity, yet whilſt he hath no Knowledge of the Wretchedneſs of his own Nature, and of thoſe ſpiritual Diſeaſes that ſpring from it, he continues an utter Stranger in *ſpiritual* Concerns, notwithſtanding all the Embelliſhments of his Nature. He does not underſtand what

What Obſtacles are to be avoided.

Adam and *Chriſt* is, or how *Adam* is to die, and *Chriſt* is to live in us again. And as he diſdains to learn what he knows not, 'tis certain, he muſt for ever remain in Darkneſs and Ignorance: Neither will he ever be able in that State to get any Inſight into the Grounds and Properties of true *Repentance*, of *Faith* in Chriſt, of the *new Birth*, and of other ſuch Points wherein *True Chriſtianity* doth conſiſt, and whereby he might be reſcued from everlaſting Ruine.

The Danger of ſpiritual Pride.

§. 4. The *Second* Thing which I am to mention at the Cloſe of this Book, and which thou art carefully to avoid, is the Sin of *ſpiritual Pride*, after God hath begun to beget in thee, by his Grace, ſpiritual Gifts, new Virtues, new Habits of Mind, and a new ſubſtantial Knowledge.

(1.) See that thou aſcribe none of all thoſe Attainments to thy own Power, Wiſdom, or Induſtry.

(2.) Do by no means take up thy Reſt in thoſe Virtues and good Diſpoſitions that are formed within thee; much leſs confide in them as *Means* of thy Juſtification before God. For as they are ſtained as yet, with various Defects and Imperfections; ſo they can never paſs for the perfect Righteouſneſs of God, without which there is no Acceptance.

(3.) Do never ſeek thy own Honour and Glory by thoſe Gifts God hath been pleaſed to beſtow upon thee. On the contrary, uſe them with *Humility* and *Fear*, diveſting thy ſelf from all ſelfiſh Deſigns, and returning all what thou haſt unto him, who is the true Diſpoſer and Author thereof. Do not let the Tempter deceive thee at any Time, by placing thee on the Pinnacle of theſe and the like

Per-

Perſwaſions: 'I have now a ſtrong Faith, a 'fervent Charity, a great deal of Knowledge, 'of Gifts, and the like:' For theſe Suggeſtions are the *Tares*, which the Enemy of thy Soul ſoweth among the Wheat while thou ſleepeſt. But to guard thy ſelf the better againſt theſe and the like Temptations, often reflect upon the following Conſiderations:

§. 5. (1.) None of thoſe Gifts are thine, but *God's only*, without whoſe Illumination and All-quickening Power, thou art but a lifeleſs Lump of Earth. Theſe Gifts are no more thine, than the Light and Heat of the Sun are the Earth's, which is warmed and penetrated by them. Thou art, at the beſt, but the *Caſket* to hold the Jewels: And no more doth the Glory of theſe belong to thee, than the Luſtre of a precious Stone doth belong to the Box in which it is kept. So when God placeth in thee his Jewels, as in a Repoſitory, thou ſhineſt then indeed with the Luſtre thereof, and art made *all glorious within*: But when he taketh away his Gifts; or when, by any Default of thine, thou art left without them, then art thou truly dark and *void*, the Treaſure is gone, and thou art the empty Cheſt. Is it not therefore a great Folly to boaſt of the Goods of *another*, which are but laid up in thee? But this, in the following Book, ſhall be more fully explained.

Remedies againſt ſpiritual Pride.

2 Cor. iv. 7.

Pſal. xlv. 13.

(2.) Thou art to conſider, that as the Lord of a Treaſure, may lodge his Treaſure whereſoever he pleaſes, and remove it hither or thither, as he thinks fit: So God, in like manner, may depoſit his heavenly Treaſure in thee, and take it away again, as he ſees convenient. Him therefore thou oughteſt to fear with holy Reverence, and at the ſame Time, carefully beware of *ſpiritual Pride* and *Preſumption*:

For

For this would prove the inevitable Loſs of the celeſtial Jewel committed to thy Truſt.

(3.) Thou art to conſider, that the righteous God, at the great Audit, will call thee to an exact Account of all he hath entruſted to thy Care and Cuſtody. The more thou haſt received, the more will he require at thy Hands.

(4.) In the Midſt of all thy fine Gifts, do not think thou haſt received all that the Lord hath in Store for his Children. Ah! dear Chriſtian! let thy Attainments be never ſo high and excellent, they are hardly the Beginning and firſt Lineaments of that Image of God, into which we ſhall be hereafter transformed. There is ſtill a great deal wanting of our full Accompliſhment.

(5.) Seriouſly conſider, that none of the good and perfect Gifts are obtained or preſerved but by *Prayer*. For every good and perfect Gift deſcendeth from God. Whatever thou ſeemeſt to poſſeſs without it, is but a lifeleſs Shadow, an unprofitable dead Seed, bearing no Fruit, but withering away. But as for this particular, I refer the Reader to my *Book of Prayers*, (i) wherein by Examples is ſhewn, that without Prayer, no heavenly Gift can deſcend into the Heart of a Man. And that the Reader may have ſome Taſte hereof, he is deſired to peruſe what is ſaid on this Subject in a peculiar Treatiſe inſerted in the *Second* Book of *True Chriſtianity*.

Vol. II. pag. 71. *ſeqq.*

§. 6.

(i) *The Title is*: The Garden of Paradiſe, *or holy Prayers and Exerciſes*, &c. *It was publiſhed in Engliſh in the Year* 1716. *By* J. Downing. *The Preface prefixed by the Author, treats, among other Things, on the ſeveral* Degrees *of Prayer.*

§. 6. Now There are Two Things which thou muſt chiefly regard in thy Prayers and Applications to the Lord: *Firſt*, That the *Image of Satan be deſtroyed in thee*; as Unbelief, Pride, Covetouſneſs, Luſt and Wrath, and ſuch like: *Secondly*, That the *Image of God be reſtored in thee*; in which are contained Faith, Love, Hope, with Humility, Patience, Meekneſs, and the Fear of the Lord. Which Two, that is, the Deſtruction of the *diabolical*, and the Reſtauration of the *divine* Image, are briefly contained in the *Lord's-Prayer*. This Prayer makes both *againſt* thee, and *for* thee. If the *Name* of God ſhall alone be *hallowed*, then thy Name muſt be debaſed, and thy Haughtineſs pulled down. If the *Kingdom* of God ſhall *come*, then for certain the Devil's Kingdom muſt be overthrown in thee. If thou deſireſt that the *Will* of God ſhould be *done*; then truly thine own muſt be renounced and *undone*. *How the Lord's-Prayer is to be uſed.*

§. 7. Behold, theſe are the *Two* Parts into which any uſeful *Prayer-Book* or Method of Prayer may be fitly digeſted, and which *Order* is clearly exhibited in the Prayer of our Lord, ſo far as it reſpects thoſe heavenly and eternal Goods and Gifts we are directed to ſeek. Nay, in the Lord's-Prayer, all the Treaſures both for Soul and Body, and all the Things we want both for this Life and that which is to come, are contracted and ſumm'd up. And there is no queſtion, but the Father in Heaven, according to the Bowels of his paternal Compaſſion, will readily grant, what the Son of his Love hath ſo ſtrongly commanded to ask. *Excellency of the Lord's Prayer.*

A PRAYER

For Self-Knowledge.

ALmighty God, and merciful Father, I beſeech thee to enlighten the Eyes of my Mind with thy heavenly Light, that I may thoroughly look into my deplorable Fall in Adam, *and how far I am departed thereby from thee, the Fountain of Light, and involved in Sin, the Cauſe of all Darkneſs and Miſery. Thy divine Word, O Lord, plainly declareth, that my* Underſtanding *is darkned, and deſtitute of the Light of Life: That my* Reaſon *is rebellious, and diſobedient to the Dictates of thy Word: That my* Will *is oppoſite to the Motions of thy Will, and utterly impatient of thy Diſcipline. It pronounceth that the* Mind *of Man, in this preſent fallen State, is Vanity, his* Converſation *Folly, his* Heart *hardned, his* Life *alienated from the Life of God, his* Conſcience *oppreſſed with the Load of Sin, his inward* Eye *cloſed againſt the Influx of thy Light, his* Ear *ſtopped to the ſweet Whiſpers of thy Voice, his* Throat *an open Sepulchre, his* Tongue *uſed to Deceit, and prone to Treachery, his* Lips *infected with the Poiſon of Aſps, and his* Mouth *full of Curſing and Bitterneſs.*

Moreover haſt thou manifeſted by the Word of thy Law, that not only my Paſſions *and Inclinations are carried away by the Love of the World, and gone aſtray from the* Way of Peace: *But that alſo my very* Body, *and all my* Members, *have been reduced under the Bondage of Sin, ſo as to yield themſelves Servants to Iniquity unto Iniquity. Waſting and Deſtruction is in my* Paths.

My

My Hands *are feeble to do Good; and my* Feet *run to Evil, and make haſte to commit Folly.*

Ah Lord God! how inexhauſtible is the Abyſs of my Miſery? and how unſearchable the Depth of the Corruptions of my Heart! Wherefore grant, O moſt gracious God, that I may not only read this woful Deſcription of fall'n Nature, as it is delivered in thy Word; but that I may alſo lift up my Voice, and out of the Depth of my Miſery, cry unto the Depth of thy Mercy. Grant that I may humbly proſtrate my ſelf at the Throne of thy Grace, in order to receive that purifying and reſtoring Virtue, which is to be derived from Chriſt, the great Repairer of our Nature: That ſo the malignant Seed of Sin being mortified in me, and the wholſome Seed of the Word of Truth being ſprung up again, I may expel the Power of Darkneſs out of my Will, and illuſtrate my Underſtanding with a divine Knowledge.

After my Soul is thus begotten into a ſpiritual Life, my Reaſon *will then cheerfully reſt in the Obedience of* Faith, *and ſerve the Spirit without Reluctancy. My reſtleſs and refractory* Will *ſhall now ceaſe, and ſweetly repoſe in the divine Will: My* Mind *and* Converſation *having now ſhaken off the Yoak of Vanity, will cleave to the true Simplicity that is in Chriſt, and ſeek thoſe Things that are above. My* hard *Heart will now be* ſoftned, *my* Life *reformed, and rendered conformable to the Life of God. My* Conſcience *having thrown off the Dominion of Unrighteouſneſs, will, under the Influence of divine Grace, ſway all the Faculties of my Soul: The inward* Eye *being opened in me, ſhall now freely admit the Light of thy Truth; and all my Affections being born again, ſhall receive Inſtruction rather than Silver, and Knowledge, rather than choice Gold.*

Grant

Grant me thy Help, O Lord, that I may not only put off the groſs and viſible Pollutions of the Fleſh, but that by frequent Acts of Humiliation, I may both know and conquer the very Root whence all this Evil doth proceed. And as it is nothing but Self-Love *that produceth ſo vaſt a Multitude of Vices; ſo grant, that laying the Ax of Mortification to this evil Root, I may ſo effectually vanquiſh the ſame, that the Goſpel of Chriſt, being the Power of God unto Salvation, may gain Ground in my Soul, and ſpread it ſelf through all the Faculties thereof. But as I am blinded to that Degree, that without thy Light I am not able to know my own Darkneſs: And as I am ſeized with ſo high a Diſtemper of Mind, that I am hardly ſenſible of the Diſeaſe I lie under; ſo, I beſeech thee, good Lord, to remove from me all ſuch Impediments as in any wiſe obſtruct the ſaving Knowledge of my ſelf, and ſtifle thoſe fervent Deſires wherewith I am to embrace* JESUS CHRIST, *that great Sacrifice for my Sin.*

After the Diſpenſation of thy Law, whereby is Knowledge of Sin, hath made me heavy laden, then let the Diſpenſation of the Goſpel that giveth Life, ſuſtain me with the plentiful Emanations of thy Love and Mercy, to the utter Deſtruction of the Kingdom of Darkneſs within me, and the Eſtabliſhment of the Kingdom of Light in all the Powers and Faculties of my Soul! Through thine only beloved Son Jeſus Chriſt, who is the Brightneſs of thy Glory, and the expreſs Image of thy Perſon, and in whom, as in the Son of thy Love, thou haſt made me acceptable unto thy ſelf. Amen.

* * *

ASPIRATIONS.

GRANT me, good Lord, a deep Inſight into the Corruption of fall'n Nature, that I may alſo the more plentifully taſte the Grace revealed in Chriſt for my Reſtauration.

2. Teach me, O Lord, to know my ſelf: O make me underſtand both what *Adam* and *Chriſt* is; and how the firſt muſt die, that the ſecond may live in me.

3. Lord, I am taught by thy Apoſtle, That the *Natural Man underſtandeth not ſpiritual Things*: Create therefore in me, by thy Spirit, a ſpiritual Eye and Heart, that I may duly diſcern, and freely embrace the Things which are from Above, and tend to the ſpiritual Health of my Soul. 1 Cor. ii. 14.

4. Grant me, O Lord, a right Knowledge of my depraved and loſt State, and a right Uſe of ſuch *Means* as thou haſt provided for my Recovery.

5. Suffer me not, O Lord, to walk any longer in the Darkneſs of my perverſe Underſtanding; but deliver me from all Blindneſs and Hardneſs of Heart, and from thoſe carnal Weapons which my corrupt Reaſon is apt to lift up againſt the Operation of thy Spirit. O enlighten my Eyes, good Lord, that I may know the Things which make for my Peace, and freely comply with the Terms of Salvation that are offered in thy Word.

6. O

6. O Lord JESUS! When ſhall I taſte of the plentiful Emanations of thy Love! When ſhall I be entirely freed from earthly Incumbrances, that I may drink of the pure Rivers of thy Pleaſure!

7. O infinite Love, make ſpeed to help me: O haſten to aſſiſt me, that by loſing my own Life, I may find thine again!

8. O Lord, extinguiſh all falſe Images, Deluſions, and Errors, that have overſpread the Faculties of my Soul. Do thou write on my Mind a ſound Knowledge of *Sin* and *Grace*, of *Adam* and *Chriſt*, of the *Fall* and *Recovery*.

The Chriſtian Devote.

An Hymn of Thomas à Kempis *paraphras'd.*

Audi Religioſe.

HEAR, O Religious, God's Domeſtick Dear,
And to my Leſſon lend a ſilent Ear.
Liſten, O Child, to this thy Father's Law:
Attend, be ſure, with reverential Awe.
And all his Words receive into thy Heart;
His ſacred Words, which Life and Joy impart.
Both Great and Little, Old and Young, attend;
And ſee in Chriſt your Rule, *in Chriſt your* End.
To ev'ry one aloud doth Wiſdom *call,*
Who fain wou'd lead us out of wretched Thrall.
Why doſt thou not this Voice, O Man, obey,
And come into the true and living Way?

Come

Come then away; and now with JESUS *walk,*
Not with the World; nor with it vainly talk.
With JESUS walk; *and learn his Steps to trace:*
Let Love inſtruct to follow Him *apace.*
For Staff, take thou his Croſs; *and on it lean:*
Beſides it, thou ſhalt find no other Mean,
To travel on with him at his Command;
And ſo to reach the promis'd bliſsful Land.
Avoid Diſputes while thou art on the Way:
Mind what thou haſt to do: Redeem the Day.
Let no vain Janglings thee at all moleſt;
Nor fond Diſcourſes hinder thee of Reſt.
Let no falſe Shows *thy wandring Eye delude;*
Nor Images *into thy Soul intrude.*
Let not Names, *let not* Shadows, *thee deceive:*
O let not theſe of Subſtance *thee bereave.*
Nor let the Pomps of State, or Church, betray
Thy unkept Feet into a broader Way:
But always on the Suffering JESUS *look,*
And let him ever be thy Living Book.
No matter if the World do thee deride:
Be ſure thou follow ſtill this Faithful Guide.
Do not ſtart back, look up to Chriſt alone:
Watch, pray and ſtrive, that thou may'ſt win the (*Crown!*

The END of the Firſt Book of *True Chriſtianity.*

True Chriſtianity.

THE

FIRST PART

OF THE

SECOND BOOK.

Bernard.

Chriſtum ſequendo citius apprehendes, quam legendo.

LONDON,

Printed and Sold by *J. Downing*, in *Bartholomew-Cloſe* near *Weſt-Smithfield*, 1720.

THE PREFACE.

AS *in Nature the Corruption or Deſtruction of one Thing, is the Generation or Production of another; even ſo is it in the Proceſs of a true Chriſtian Life. For here the old* carnal *Man muſt be deſtroy'd and paſs away, that ſo the new* ſpiritual *Man may be produced and ſucceed in his Place. And whereas our carnal Life is directly contrary to the holy Life of Chriſt; (as in the preceeding firſt Book hath been ſufficiently declared;) it is abſolutely needful, that we renounce this carnal Life, before ever we can attain the ſpiritual Life of Chriſt, or follow him in thoſe Steps he hath been pleaſed to leave us.*

Thus, for Inſtance, thou muſt certainly put an End to thy Pride, before thou canſt be truly humble. *Thou muſt ceaſe from Wrath, before thou canſt poſſeſs the Virtue of* Meekneſs. *And this is the Reaſon, why the ſpiritual Chriſtian's Life ought to proceed from true* Repentance, *and be begotten in the Mind by the Mortification of its oppoſite Prin-*

ciple. *This is also the Design and Substance of the preceeding* first Book, *as doth plainly appear both from the Series or* Order *wherein the Chapters are ranked, and from the* Conclusion *added to the whole Book.*

But because there will be Occasion to treat upon the Doctrine of Repentance *in sundry Chapters even of this* second *Book, I am now to give some account both of this, and of the whole* Method *into which this Book is digested. As the main Design of the* first *Book was to lay open the Nature of* original Corruption, *that abominable, mortal, and damnable Poison, and the contagious Influence it hath upon all our Actions; so 'tis but fit the* second *Book should begin with* JESUS CHRIST, *that everlasting Well-spring of Man's Salvation, in whom alone we find Help and Cure against the destructive Poison of that Sin, and against all that Flood of Calamities and Miseries which from thence proceeds. All which on Man's side, is done by* FAITH, *apprehending that Salvation which is merited by Christ. This Matter hath been explained in the* Three *first Chapters of this Book.*

But whereas that Faith *which leadeth up the Soul to this Fountain, and draws from thence so noble and good Effects, doth also bring forth living and sound* Fruits; *therefore the* Three *next Chapters are spent in describing the same more at large. Again: As the Fruits of Righteousness and of the Spirit, are to grow up in us and wax strong, so must the Fruits of the Flesh, in proportion, decay and decrease. And this is the* gradual *Renovation of our Mind, the daily, true, effectual and unfeigned Repentance, wherein a Christian ought constantly to be employed, if else the Flesh shall be mortified, and the Spirit restored to its Life and Dominion. Therefore it was judged expedient, to give here a clear Description of the* Difference *betwixt the* Flesh *and the* Spirit, *and of the Properties of a* daily

Re-

Repentance. *Upon this, the* VIIth, VIIIth, IXth, *and* Xth *Chapters do entirely turn.*

Further: As out of this habitual Repentance, and the Mortification of the old *Man, (for the Life of a true Chriſtian is nothing elſe but a* conſtant Crucifixion of the Fleſh;) *the* new *Man is daily ſupported; it is impoſſible to find a better Order, or more perfect* Pattern, *than that which our Lord Chriſt himſelf hath left us. And for this Reaſon, the Life of Chriſt ought to be a Mirror unto us, therein to view our ſelves and him, and by beholding him, to embrace the more freely his Poverty and Reproach, his Contempt and Sorrow, his Croſs and Paſſion, his Agony and Death. And this holy Life of Chriſt is the Death of the Fleſh, accompanied with the Exerciſe of Prayer, of Love, and Humility. This is ſet forth at large in the following* Fifteen *Chapters.* (Part whereof is contained in this, and part in the *ſecond* Volume.)

Thus is the Humility *and* Lowlineſs *of Chriſt a true Ladder of Aſcenſion to a penitent Soul; by means whereof ſhe climbeth up into the Heart of God, as the Heart of a loving Father, and calmly repoſeth in his paternal Affection. For 'tis the* Humanity *of Chriſt wherewith we begin our ſpiritual Life, and riſing up higher and higher, arrive at laſt to his* divine *Nature. 'Tis then we contemplate in Chriſt the Heart of our Father in Heaven. 'Tis then we behold him as the ſublimeſt, the everlaſting, eſſential, and infinite Good: We behold him as the unmeaſurable Omnipotency, as the unfathomable Mercy, as the unſearchable Wiſdom, as the pureſt Holineſs, as the unſpotted and endleſs Righteouſneſs, as the ſweeteſt Goodneſs, as the nobleſt Beauty, as the moſt lovely Graciouſneſs, and the moſt gracious Lovelineſs, and at laſt, as the moſt joyful Salvation. Which Points, as they do chiefly make up the* Contemplative Life, *ſo*

they are explained in the following Eight *Chapters. But because no one can ever arrive at this State of* Contemplation *without* Prayer, *hence the ensuing* Ten *Chapters treat upon the Nature of* Prayer, *and the Exercise of divine* Praise. *And since this Life, grounded on Maxims of sound and unfeigned Religion, will soon be attended with* Crosses *and* Tribulations, *it was but fit, that in the remaining* Thirteen *Chapters something should be said of the* Cross *of Christians, and of the Virtue of* Patience, *whose Practice is thereby exceedingly promoted. To all which something is added of the Nature and Conquest of those high* spiritual Temptations, *wherewith Satan useth to harrass those that adhere to the Lord, and endeavour to be faithful to the End.*

God grant that we may be all true Followers of Christ, not ashamed of his holy Life, but following the Lamb whithersoever he goeth, be led at last to the living Fountains of Waters, where the Lord will wipe away all Tears from our Eyes! Amen.

True Christianity.

THE SECOND BOOK.

CHAP. I.

That Jesus Christ, the Son of God, is given us by our heavenly Father for an Antidote against the damnable and mortal Poison of Original Sin, and the pernicious Fruits thereof: Likewise for a Medicinal Fountain, against all the Calamities and Evils both of Body and Soul.

Isa. XII. 3.

With Joy shall ye draw Water out of the Wells of Salvation.

AS our Distemper is exceeding great, mortal, damnable, and out of the Power of any Creature to remove; so it is needful that we should also have a Remedy *proportion'd* to the Disease; *That the Remedy must be proportion'd to the Evil.*

a

a great, a high, a divine, an everlasting Medicine, entirely derived out of the pure Mercy of God. As our original Disease is *come from the furious Wrath, Hatred, and Envy of* the Devil; so God, in tender Compassion, was moved to heal the mortal Wound of our Sin by his infinite Mercy. And because Satan had used his utmost Endeavours, Cunning, and Subtilty, to infect, slay, and condemn us: God was pleased in his high Wisdom to redeem us through his beloved Son; and to restore us to that Life and Happiness which we had lost. Hence hath he made the precious Blood of Christ the grand *Restaurative* of our Nature, and the Cleanser from all Contagion of Sin. He hath given us his quickening Flesh for our Bread of Life: His holy Wounds, for a sovereign Balsam to heal our wounded Condition: And his precious Death, for an Abolition of our Death, both temporal and eternal.

Wisd. ii. 24. Gen. iii. 1. 1 Joh. i. 7. Acts xx. 28. Joh vi. 39. Isai. liii. 5. xxv, 8.

Man's Disability in spiritual Matters.

§. 2. But so disabled, so weak and undone is fall'n Man, that he cannot so much as take or apply so precious a Medicine even then when it is freely offered. So little Health, and so much Weakness there is in Man. Nay, what is worse than all, we even by Nature strive against our Cure, and reject the Remedy which should help us. 'Wherefore unless 'thou dost *draw me after thee*, and, as a faith- 'ful Physician, dost administer to me what 'thou hast ordered, the best Prescriptions will 'avail me nothing; the Disease will grow 'worse, and all will be lost upon me. 'Take me therefore entirely into thine own 'Hands, and trust me not to my self. If I 'be left to my self, nothing is more cer- 'tain than the eternal Ruin of my Soul. 'There-

Cant. i. 4.

'Therefore *turn thou me, and I ſhall be turn-* Jer. xxxi. 18.
'*ed: Heal me, O Lord, and I ſhall be heal-* xvii. 14.
'*ed; for thou art my Praiſe.* As long as thou keepeſt back thy Mercy, and hideſt 'thy Face from my Sorrow; ſo long am 'I held in a diſeaſed Condition: Whilſt thou 'forbeareſt to quicken me, I am tied down 'to the Chains of Death, and continue a 'Captive to the Powers of Darkneſs. There-'fore I cry with *David: I am poor and needy,* Pſal. lxx. 5.
'*make haſt unto me, O God: Thou art my* '*Help, and my Deliverer, O Lord, make no* '*tarrying.*

§. 3. 'Ah dear Lord! Shall not thy Mercy 'be ſo ſtrong as to raiſe a ſick Soul from her 'languiſhing Illneſs! A Soul that is not able 'to raiſe up herſelf? Wilt thou not be ſo 'condeſcending as to come to me; ſince it 'is not poſſible for me to come to thee? 'Tis certain, thou haſt loved me, before 'ever I had ſo much as a Thought to love 'thee again! Thy Mercy is ſo prevailing 'and ſtrong, that it hath even overcome 'thy Self: Was it not Mercy that nailed 'thee to the Croſs, and ſunk thee down into the 'very Jaws of Death? Who is ſo ſtrong as to 'encounter and conquer thee, if it be not 'the Strength of thy own Mercy? Who 'hath ſo great a Might as to apprehend thee; 'to bind and hale thee to Death, but thy 'Love only, wherewith thou haſt loved and 'quickned us, when we were dead in *Treſ-* Eph. ii. 1.
'*paſſes and Sins*? For thou wouldſt thy ſelf 'undergo the Pangs of Death, rather than 'ſuffer us to be for ever bound over to 'Death and Damnation! Thy Mercy, O 'Lord, hath made thee all *our own*, and put 'the Propriety of all thy Merits into our 'Hands. When thou becameſt a tender In-

'fant,

'fant, it was wholly for our ſake, to whom
Iſai. ix. 6. 'thou art *born a Child.* When thou wert
'made an Offering for our Sins, and when
'thou wert ſlain as an innocent Lamb on
'the Croſs, it was to give up thy ſelf unto
'us, and freely to impart unto us all things
'beſide. O excellent Gift of God! Thou
'art altogether a Good *appropriated* to o-
'thers, even our own and peculiar Good
'and Treaſure!

How we are to diſpoſe of our ſelves

§. 4. Behold, dear Chriſtian, the Wiſdom of God! God hath by means of this everlaſting Good made himſelf our own *Propriety*, that we again, by a *reciprocal* Act of Surrender, be made a Propriety of his. For having purchaſed us *with a Price*, we are no
1 Cor. vi. 20. longer our own, but his who hath bought us. And whoſoever receiveth ſo excellent a Gift, receiveth alſo the Giver himſelf, from whom it proceedeth. And again: Whoſoever poſſeſſeth any Good as his *own*, he maketh it his own to all Intents and Purpoſes, and to the beſt Advantage he can. Thus, likewiſe, is CHRIST become thy own and proper GOOD. Thou canſt apply him in ſuch a manner, as to obtain by him everlaſting Life and Salvation.

Chriſt all in all.

§. 5. Thus is CHRIST become the true
Medicine of thy Soul, to reſtore thee;
Thy *Meat* and thy *Drink*, to refreſh thee;
Thy *Fountain* of Life, to quench thy Thirſt;
Thy *Light*, in Darkneſs;
Thy *Joy*, in Sadneſs;
Thine *Advocate*, againſt thy Accuſers;
Wiſdom, againſt thy Folly;
Righteouſneſs, againſt thy Sin;
Sanctification, againſt thy Unworthineſs;
Redemption, againſt thy Bondage;

The

The *Mercy-Seat*, againſt the Judgment-Seat;
The *Throne of Grace*, againſt thy Condemnation;
Thy *Abſolution*, againſt thy fearful Sentence;
Thy *Peace* and Reſt, againſt an evil Conſcience;
Thy *Victory*, againſt all thine Enemies;
Thy *Champion*, againſt all thy Perſecutors;
The *Bridegroom* of thy Soul, againſt all Rivals;
Thy *Mediator*, againſt the Wrath of God;
Thy *Propitiation*, againſt all thy Treſpaſſes;
Thy *Strength*, againſt thy Weakneſs;
Thy *Way*, againſt thy Wandring;
Thy *Truth*, againſt Lying and Vanity;
Thy *Life*, againſt Death.

He is,

Thy *Counſel*, when thou haſt none to adviſe thee;
Thy *Power*, in the Midſt of thine Infirmities;
Thy *everlaſting Father*, when thou art forſaken and Fatherleſs;
Thy *Prince of Peace*, againſt the Adverſary;
Thy *Ranſom*, againſt thy Debt;
Thy *Crown of Glory*, againſt thy Reproach;
Thy *Teacher*, againſt thy Ignorance;
Thy *Judge*, againſt thy Oppreſſor;
Thy *King*, to deſtroy the Kingdom of Satan;
Thine *everlaſting High-Prieſt*, to intercede for thee.

§. 6. Conſider now, dear Chriſtian, what an excellent Gift the Lord CHRIST is: Let it be thy daily Prayer and Supplication to make a true ſaving Uſe of all thoſe heavenly *Benefits*, and to improve all the *Offices* of Chriſt into that End for which they are deſigned. If he be thy *Medicine*, fear not but thou ſhalt be healed: Since he is thy *Bread*, thy Soul ſhall be filled: Is he to thee a *Fountain of Life*; then truly thou ſhalt thirſt no more.

The Conſequences of a right Application of this heavenly Gift.

Matt. ix. 12.
Joh. vi. 51.
Iſai. xii. 3.

Joh. viii. 12. more. Is he to the a *Light*, then thou ſhalt
Luk. ii. 10. remain no longer in Darkneſs. Is he thy *Joy*,
what then ſhall afflict thee? Is he the *Ad-*
1 Joh. ii. 1. *vocate* that pleadeth thy Cauſe, what Adverſa-
ry ſhall caſt thee? Is he thy *Truth*, who ſhall
Joh. xiv. 6. deceive thee? Is he thy *Way*, who ſhall make
thee to err? Is he thy *Life*, who ſhall ſlay
1 Cor. i. 30. thee? Is he thy *Wiſdom*, who ſhall ſeduce
thee? Is he thy *Righteouſneſs*, who ſhall con-
demn thee? Is he thy *Sanctification*, who
ſhall reject thee? Is he thy *Redemption*, who
Eph. ii. 14. ſhall impriſon thee? Is he thy *Peace*, who
Rom. iii. 25 can diſturb thee? Is he thy *Mercy-Seat*, who
Heb. iv. 16. can arraign thee? Is he thy *Throne of Grace*,
who can give Sentence againſt thee? Is he
Coloſ. ii. 14. thy Diſcharge and *Abſolution*, who then dares
impeach thee? Is he the Champion and the
Heb. ii. 10. *Captain of thy Salvation*, who ſhall be able to
Joh. iii. 29. ſtand againſt thee? Is he thy *Bridegroom*,
who then ſhall ſnatch thee from him? Is he
1 Tim. ii. 6. thy *Ranſom*, who will arreſt thee?
Heb. ii. 7. §. 7. Is he thy *Crown of Glory*, who then
Joh. xiii. 14. ſhall reproach thee? Is he thy *Maſter* and
Teacher, who then ſhall correct thee? If he
2 Theſſ. i. 9. be thy *Judge*, who ſhall oppreſs thee? If he
1 Joh. ii. 2. be thy *Propitiation*, who ſhall accuſe thee? If
1 Tim. ii. 5. he be thy *Mediator*, who ſhall ſet God againſt
1 Joh. ii. 1. thee? If he be thy *Advocate*, who ſhall proſe-
Iſai. vii. 14. cute the? Is he thy *Immanuel*, (*God with thee*,)
Joh. xii. 15. who ſhall be againſt thee? Is he thy *King*,
who ſhall expel thee out of his Kingdom?
Heb. vii. 25. Is he thy *High-Prieſt*, who can refuſe his Inter-
Matt. i. 21. ceſſion and Sacrifice? Is he thy *Saviour*, who
ſhall make thee unhappy? If he ſave, who
ſhall damn? How canſt thou have a more
excellent, a more valuable Preſent? It is a
Preſent of greater and more Worth, than thou
thy ſelf, than all Mankind, and all the World
beſides. It is a Preſent that doth infinitely

ſurpaſs all the Sins, Miſeries, and Calamities of the whole World. Chriſt hereby is all *ours*, both as to his divine and humane Nature. It was by Sin we had forfeited the richeſt of all Treaſures, the ſoveraign Good, even GOD himſelf: And it is by CHRIST, that all is made up again, and God himſelf ſurrendred to us as our Propriety. And for this Reaſon, Chriſt is called *Immanuel*, that in him we might have both a *GOD* and a *BROTHER*. Iſai. vii. 14.

§. 8. See now, good Chriſtian, what an immenſe, what an infinite Good thou haſt in Chriſt thy Redeemer, and to what ſpiritual Benefits thou art intitled by him. If People were but better acquainted with the Sources of this heavenly Comfort, no Croſs, no Affliction would ſeem any longer inſupportable to them: Becauſe Chriſt would be *All in All*, and by his Preſence alleviate the Miſeries of this Life. CHRIST himſelf is ours, not only as a *crucified* Chriſt, but even as he is *glorified*, together with all the Majeſty that reſideth in him. *All Things are yours, whether Paul, or Apollos, or Cephas, or the World, or Life, or Death, or Things preſent, or Things to come; all are yours; and you are Chriſt's; and Chriſt is God's.* 1 Cor. iii. 21. *The Greatneſs of the Gift.*

§. 9. O poor, miſerable, reprobate, accurſed, and damned Sinners, as we by Nature all are! How came we to be favour'd and honour'd with ſo high and ineſtimable a Preſent! With ſo noble and tranſcendent a Gift! Becauſe Thou, O Lord JESUS, art to us

JEHOVAH our Righteouſneſs,
A Mediator between God and Man,
Our everlaſting Prieſt,
The CHRIST of God,
A Lamb without Spot,

Beſtowed on a penitent Sinner.

Our

Our propitiatory Oblation,
The Completion of the Law,
The Desire of the Patriarchs,
The Inspirer of the Prophets,
The Master of the Apostles,
The Doctor of the Evangelists,
The Light of the Confessors,
The Crown of the Martyrs,
The Praise of all the Saints,
The Resurrection of the Dead,
The First-born from the Dead,
The Glory of the Blessed,
The Joy of the Angels,
The Consolation of the Mourners,
The Righteousness of Sinners,
The Hope of the Afflicted,
The Refuge of the Miserable,
The Entertainer of Strangers,
The Fellow-Traveller of Pilgrims,
The Way of them that were mistaken,
The Help to them that were forsaken,
The Strength of the Weak,
The Health of the Sick,
The Protector of the Simple,
The Fortitude of Governours,
The Reward of the Just,
The Flaming Fire of Charity,
The Author of Faith,
The Anchor of Hope,
The Flower of Humility,
The Rose of Meekness,
The Root of all the Virtues,
The Exemplar of Patience,
The Enkindler of Devotion,
The Incense of Prayer,
The Tree of Health,
The Fountain of Blessedness,
The Bread of Life,
The Head of the Church,

The Bridegroom of the Soul,
The Precious Pearl,
The Rock of Salvation,
The Living Stone,
The Heir of all Things,
The Redemption of the World,
The Triumphant Conqueror of Hell,
The Prince of Peace,
The mighty Lion of *Judah*,
The Father of the World to come,
The Guide to our Heavenly Country,
The Sun of Righteouſneſs,
The Morning Star,
The inextinguiſhable Light of the Celeſtial *Jeruſalem*,
The Brightneſs of the everlaſting Glory,
The unſpotted Mirror,
The Splendor of the divine Majeſty,
The Image of the Paternal Goodneſs,
The Treaſure of Wiſdom,
The Abyſs of Eternity,
The Beginning without Beginning,
The Word containing all Things,
The Latitude embracing all Things,
The Life quickning all Things,
The Light enlightning all Things,
The Truth judging all Things,
The Counſel moderating all Things,
The Rule directing all Things,
The Love ſuſtaining all Things, And
The whole Comprehenſion of all whatſoever is Good.

Lo! Here is the great and infinite Gift, which God hath ſo freely beſtowed upon Mortal Men.

CHAP. II.

How and in what manner every Christian ought to apply to himself the Grounds of this Comfort.

Luke XIX. 10.

The Son of Man is come to seek and to save that which was lost

The first Ground for every Christian to put in this Claim. The Extensiveness of the divine Promises.

THE *first* and chief Foundation, by which the *Universality* of the Remission of Sin, and of the Merit of Christ is supported, is the *universal* Extent of the divine Promises; whereof that abovementioned is not the least considerable. For if it be certain, that Christ came *to save those that are lost and damned*; who can ever doubt, but that he will also seek and save thee, if so be thou art of the Number of *the lost and damned*. 'Tis also said, that God Acts xvii. 30. *commandeth all Men every where to repent; because he hath appointed a Day, in which he will judge the World in Righteousness.* This Argument is full of Consolation. As if the Apostle had said: Christ will judge the World; *Therefore* God commandeth *all* to repent, that all may escape the dreadful Sentence of eternal Damnation. The same is confirmed by St. 2 Pet. iii. 9. *Peter*, telling us, that God *is not willing any should perish, but that all should come to Repentance.* All which Passages do plainly assert the *universal* Grace of God, extending it self to all Men. It was on this Grace that *Manasses*, a most heinous Sinner, relied, when he did pray to the Lord: *Thou, O Lord, according*

cording to thy abundant Goodneſs haſt promiſed Repentance and Forgiveneſs, not to the juſt, but to thoſe who have ſinned againſt thee, that they may be ſaved. Him therefore do thou alſo ſtrive to imitate. For by ſuch Examples as theſe God doth declare, that he is willing to accept our Repentance, and ſave us from eternal Damnation. *Prayer of* Manaſſes.

§. 2. *Another* Foundation is the divine *Oath.* That no Room be left to Doubts and Scruples in this grand Article, God hath confirmed the *univerſal Promiſe of Grace with an Oath. As I live, ſaith the Lord God, I have no Pleaſure in the Death of the Wicked, but that he turn from his Way and live: None of the Sins that he hath committed, ſhall be mentioned unto him.* As if he would ſay: How can I delight in the Death of a Sinner, who am Life it ſelf? Let but the Wicked be converted, and he ſhall certainly live? Behold! God deſireth Sinners to be converted! And doſt thou doubt, that thou, who art a Sinner, art by God ſollicited to Converſion? When the Apoſtle explaineth this Oath, he ſaith: *This is a faithful Saying, and worthy of all Acceptation, that Chriſt Jeſus came into the World to ſave Sinners.* But if Chriſt came into the World with an Intent *to ſave Sinners,* thou art undoubtedly one of the Number of thoſe for whom he did come. *The Second Ground for this Claim. The Divine* Oath. Ezek. xxxiii. 11. 1 Tim. i. 15.

§. 3. Moreover, that the Lord will not retain ſo much as the very *Remembrance* of Sin, he hath no leſs than *three* Times engag'd his Word. Firſt, by the Prophet *Iſaiah*: *I, even I,* ſays he, *am he, that blotteth out thy Tranſgreſſions for my own ſake, and will not remember thy Sins.* Secondly: By *Jeremiah* he *His* Act of Oblivion *unlimited.* Iſai. xliii. 25.

hath expreſſed his Mind in this manner:

Jer. xxxi. 34. *This ſhall be the Covenant: I will forgive their Iniquity, and I will remember their Sin no more.*

Ezek. xviii. 21. And Thirdly, by the Prophet *Ezekiel: If the Wicked*, ſays he, *will turn from all his Sins that he hath committed,* ——— *he ſhall ſurely live, he ſhall not die. All his Tranſgreſſions that he hath committed, they ſhall not be mentioned unto him.* This is the divine *Act of Oblivion*, in favour of all returning Sinners, and penitent Rebels, without any particular Exception, ſolemnly declared.

Why God forgetteth Sins. §. 4. The *Cauſe* or Reaſon why God doth promiſe not to *remember Sin any more*, is no other than the ſufficient *Satisfaction* and Reconciliation wrought by Chriſt. For whatever is entirely paid, yea, over and above paid, ſhould be altogether buried in an everlaſting Oblivion. Now God being once perfectly attoned, reconciled, and pacified by the moſt holy and moſt compleat Sacrifice of Jeſus Chriſt; therefore can he no longer be angry, nor will he perpetuate the Remembrance of our Tranſgreſſions.

God's ſolemn Ratification of this his Act. §. 5. The ſame Oath is repeated again in the Prophet *Iſaiah: Look unto me*, ſays the Lord, *and be ye ſaved, all the Ends of the Earth:*

Iſai. xlv. 22, 23. *I have ſworn by my ſelf; the Word is gone out of my Mouth in Righteouſneſs, and ſhall not return.* Which Oath, the Author of the Epiſtle to the

Heb. vi. 17, 18, 19. *Hebrews* declares in this manner: *Wherein God willing more abundantly to ſhew unto the Heirs of Promiſe the Immutability of his Counſel, confirmed it by an Oath. That by two immutable Things, in which it was impoſſible for God to lie, we might have a ſtrong Conſolation, who have fled for Refuge to lay hold upon the Hope ſet before us. Which Hope we have as an Anchor of the Soul, both ſure and ſtedfaſt.* That is, God, by his Counſel,

ſel, or Promiſe, confirmed with an Oath, hath more than ſufficiently ſealed and eſtabliſhed his gracious Will; that ſo none may be diſcouraged.

§. 6. The *Third* Foundation is the *eternal Covenant of Grace*, which conſiſts in the Pardon of Sin: *This ſhall be the Covenant: I will forgive their Iniquity, and I will remember their Sin no more.* Which Covenant, or Teſtament, becauſe confirmed by the Death of Chriſt, is therefore *everlaſting* and endleſs. To the ſame purpoſe ſays the Lord in the Prophet: *Neither ſhall the Covenant of my Peace be removed, ſaith the Lord, that hath Mercy on thee.* And again: *I will make an everlaſting Covenant with you, even the ſure Mercies of David:* (i. e. Chriſt.) And *Moſes* declareth the ſame: *The Lord thy God is a merciful God: He will not forſake thee, neither deſtroy thee, nor forget the Covenant of thy Fathers which he ſware unto them.* And likewiſe *David: He will ever be mindful of his Covenant.* On which eternal Covenant, that we might the more firmly rely, he hath renewed and eſtabliſhed it with every one by *Baptiſm*, which therefore is called *The Anſwer, or Covenant of a good Conſcience towards God.* For the ſame End Chriſt himſelf was baptized in *Jordan*, and thereby entered with us into this Covenant.

The Third Ground for ſuch a Claim, is the Eternity of this Covenant.

Iſai. liv. 10.

Chap. lv. 3.

Deut. iv. 31.

Pſal. cxi. 5.

1 Pet. iii. 21.

Matt. iii. 13.

§. 7. The *Fourth* Foundation is the *Death of Chriſt*, by which the Teſtament of God was ratified. But if one ſhould ask, *For whom* did he die? The Apoſtle anſwers, that *One died for ALL.* And another Apoſtle ſays: *He is the Propitiation for the Sins of the whole World.* Likewiſe *John* the Baptiſt: *Behold the Lamb of God, that taketh away the Sin of the World.* Which the Apoſtle explains in this comfortable

The Fourth Ground for making this Claim is, The Extenſiveneſs of the Propitiation.

2 Cor. v. 15.

1 Joh. ii. 2.

Joh. iii. 29.

Rom. v. 18. able manner: *As by the Offence of one, Judgment came upon all Men to Condemnation; even so by the Righteousness of One, the free Gift came upon ALL Men unto Justification of Life.* Where a Comparison is made betwixt *CHRIST* and *ADAM*: As if he had said: 'Since 'the Offence of *Adam* hath been so strong, as 'to make all Men Sinners; shall not the Righ-'teousness of *Christ* be far more powerful to 'make them righteous? If Sin hath abound-'ed; shall not Grace abound much more?' The same Apostle being to shew that the Merit of Christ is *universal*, and extending it self

1 Tim. ii. 5. to all, thus reasoneth: *For there is one God, and one Mediator between God and Man, the Man Christ Jesus, who gave himself a Ransom for all.* But if this be true, it also follows, *that God will have all Men to be saved, and to come unto the Knowledge of the Truth.* To the same

Col. i. 20. Purpose it is said, that God by *Christ hath reconciled all Things to himself, whether they be Things in Earth, or Things in Heaven.* And a-

Rom. viii. 32. gain: *God spared not his own Son, but delivered him up for us all.* In which Number reckon al-

Acts x. 34. so thy self, because *God is no Respecter of Persons.* Since therefore Christ died for Sinners, thou, who acknowledgest thy self to be one, must needs have an Interest in his Death, and in all the Benefits purchased by it.

The Fifth Ground for applying it universally, is the universal Call of the Gospel.

§. 8. The *Fifth* Foundation, is the *universal Call*, grounded upon the universal Merit of Christ. This, as it was exhibited for the Sins of the whole World, so it was fit it should be preached to all Creatures. Now since Christ declareth: *I came not to call the Righteous, but Sinners to Repentance*; It follows, that

Matt. ix. 13. Mar. xvi. 15. thou also, because a Sinner, art *called.* But called to what? To *Repentance.* And why? That thou mayest obtain Remission of Sin, through

through Faith. *It behoved*, ſays the Lord, *that Repentance and Remiſſion of Sins ſhould be preached in the Name of Chriſt among all Nations.* And the Apoſtle affirms, that *The Goſpel was preached to every Creature which is under Heaven.* But to what End was it preached? Surely for no other End, but that thereby *Faith* might be kindled and eſtabliſhed among Men, according to that of the ſame Apoſtle: *How ſhall they call on him, in whom they have not believed? And how ſhall they believe in him, of whom they have not heard?* Now, whenever God calls us to Repentance, then let it be far from us to think that God calleth us in vain, or without a real Deſign to ſave us. Surely God is no Hypocrite, but in this ſerious Affair, he does ſeriouſly call upon us, that we may embrace his Mercy, and accept the Offer of Grace. Hence he is alſo angry with thoſe who make light of his Supper, and diſdain to come to his Feaſt. Whereas for thoſe who obey his Call, through Faith, he hath given his Word, a Word of Promiſe, full of heavenly Comfort, and is to this Effect, that *whoſoever believeth in him, ſhall not periſh, but have everlaſting Life.* Nay, he hath promiſed graciouſly to preſerve the ſame Faith unto the End, till the Salvation of the Soul, which is the End of Faith, do ſucceed.

Luk. xxiv. 47
Col. i. 23.
Rom. x. 14.
Matt. xxii. 7.
Joh. iii. 16.
Phil. i. 6.
1 Pet. i. 9.

§. 9. The *Sixth* Foundation is *the inward Teſtimony of the divine Spirit*, groaning after Righteouſneſs, and *ſealing* us unto the Day of Redemption. This Spirit doth inceſſantly rouze and awaken the Conſcience: It reproveth without Intermiſſion, convinceth of Sins, and ſetteth them before thine Eyes. It ſummons thee to Repentance, calls thee inwardly in thy Heart, ſtriveth with thee, and leaveth nothing untried, to bring thee over to an unfeigned

The Sixth Ground is the Teſtimony of the Spirit.

Rom. viii. 16.
Joh. 16. 8.
Gen. vi. 3.

feigned Conversion. All these Things are sometimes so sensibly perceiv'd, that thou canst not conceal them, tho' never so desirous to do it. This Witness of Christ in thee, is never silent. And tho' thou shouldest stop thine Ears against him, yet shalt thou be compelled to hear him *inwardly*. And if thou shouldst prove refractory to his Summons, and deaf to all his Invitations, yet must thou *endure* the Smart of them, and *feel* the intrinsick Energy of his Correction. Upon the Whole: This internal Testimony is a convincing, strong, and unquestionable Proof, that *God would have thee to be saved.*

The Seventh Ground, is the Reception of all Sinners without respect of Persons.

§. 10. The *Seventh* Foundation is raised on *the Examples of Sinners*, whom God upon their Conversion hath received into Favour. Surely *there is none righteous*, (of himself,) *no not one.* Not only *David*, *Manasses*, *Peter*, *Paul*, *Mary Magdalen*, and *Zaccheus*; but all of us *are Sinners, and come short of the Glory of God. There is none innocent in his Sight.* Whatever Favour God shews to one, the same he offers to all the rest: since he *is no Respecter of Persons.* We all are saved by Grace, without any Merit of our own, and stand all in need of a gracious Pardon of Sin: For, *if thou, Lord, shouldst mark Iniquities, O Lord, who shall stand?* And if thou entereſt into Judgment, *in thy Sight shall no Man living be justified.*

Rom. iii. 10.

Ver. 23.

Exod. xxiv. 7.

Psal. xxxii. 5.

Psal. cxxx. 3.

Psal. cxliii. 2.

The Eighth Ground is the Perfection of the Merit of Christ.

§. 11. *Eighthly*: The Merit of Christ is not only sufficient, but even *more than sufficient* for the Sins of all Men, how numerous, great, and heinous soever they may be. What Folly and Ignorance would it then be, if a Man would except himself out of the Number of those that are to be sav'd, and not to lay Claim to that Price, which is not only equal to, but

but also infinitely greater than the Sins of the whole World? For as thou art of the Race of *Men*, so thou art intitled to that Word of the Lord: *The Son of Man is not come to destroy Mens Lives, but to save them.* Luk. ix. 56. And to that of St *Paul: God was in Christ reconciling the World to himself.* 2 Cor. v. 19. And again, to that of St. *John: He is the Propitiation for the Sins of the whole World*; 1 Joh. ii. 2. that is, for all Sins of every Man in particular.

§. 12. A *Ninth* Foundation is, because the Merit of Christ is an *Infinite* Satisfaction, beyond all Number, Measure and End, and that by reason of the *Person* that suffered, who is both *God* and *Man*. Why dost thou then presume to determine the Extent, Number, Measure and Bounds of so ample a Merit, and to exclude thy self from it? So great, so high and extensive is the Power and Efficacy of that Merit, that it would still prove a sufficient Ransom if every Man were guilty of the Sins of the whole World. Nay, if there were so many Worlds drowned in Sin, as there are Men that live on this Earth; yet would the Merit of Christ and his Righteousness be large enough to cover all their Sins. Do not therefore cast away a Mercy so universal, so full and every Way abounding. This surely is that *Depth of the Sea, into which God hath cast all our Sins.* Mic. vii. 19. Hence is that of the *Psalmist*: *As the Heaven is high above the Earth; so great is his Mercy towards them that fear him. As far as the East is from the West, so far hath he removed our Transgressions from us.* Ps. ciii. 11, 12. This is that *eternal Redemption* which is obtained for us. Heb. ix. 12. The Benefit of so compleat a Redemption, is summed up by St. *Paul: It is God that justifieth: Who is he that condemneth! It is Christ that died.* Rom. viii. 33, 34.

The Ninth Ground, is the infinite Satisfaction of Christ extending to the Sins of all Men.

§. 13.

The Tenth Ground of Faith, is the perfect Obedience of Christ.

§. 13. *Tenthly*: The Obedience of Christ is Perfect: Because he *fulfilled* the Will and Law of his Father in all Things, thereby to give *Satisfaction* for all the Disobedience all the Men in the World had committed against it. But if the Sin and Transgression of any one Man were not expiated by him, then surely, his Obedience would not prove perfect, and *the Disobedience of Adam had been more effectual to Condemnation, than the Obedience of Christ to Justification.* Which cannot be; since the Apostle in plain Terms affirms the contrary. What Reason is there then, that any one should exclude himself from this perfect Obedience, or be backward to assert his own Interest therein? Let us rather perswade our selves, that Christ for this very End humbled himself, *and became obedient unto Death, even the Death of the Cross*; (that is, unto an *accursed* Death,) *that he might redeem those that were under the Curse of the Law.* In the Number of these, we all surely are comprised. For, as our first Parents, by vain Ambition, aspired after and affected the Majesty of God; so it behoved Christ, the Repairer of our Breaches, by *a most profound Humility*, to attone for this heinous Offence, and *to be made a Curse, that the Blessing might come upon all*, who were cursed in *Adam*.

Rom. v. 18.

Phil. ii. 8.

Gal. iii. 13.

iii. 13, 14.

The Eleventh Ground for this universal Application, is The Victory of Christ over the Sins of all.

§. 14. *Eleventhly:* Since the Royal Victory and Triumph of Christ does surpass all the Multitude, the Weight, and the Heinousness of Sin, together with all the Power of Death, Hell, and Satan; What Cause canst thou assign, O Sinner, why the same victorious Christ should not triumph over thy Sin as well as over all the rest? What, canst thou believe that thy Transgressions alone are more powerful than Christ the Omnipotent King? Who, *when he shall make all his Enemies his Footstool*, cannot surely fail to sub-

Psal. cx. 1.

ſubdue under him, Sin and Death. And doſt thou think that thy Crimes only ſhall prove too hard for him? God forbid therefore, that thou ſhouldeſt call in queſtion thy Intereſt in ſo univerſal a Conqueſt, and in ſo glorious a Triumph.

§. 15. The *Twelfth* Foundation, is *the everlaſting Prieſthood of Chriſt.* He freely grants Pardon to all them that ask it; and gives the Holy Spirit to thoſe that earneſtly crave it. Nor *will* he, or *can* he refuſe to any what belongs to his Office. For he is the Saviour of the World, and *the Mediator between God and Man.* Now if he ſhould refuſe his Office to any one that implores it, then verily he would ceaſe to be a Mediator. But ſo far is he from this, that he freely offers to Sinners the Benefit of his Mediatory Office. *Come unto me,* ſaith he, *all ye that labour and are heavy laden.* And again: *Ho, every one that thirſteth, come ye to the* Fountain and *Waters* of Life. And doth he not by his Apoſtles and Meſſengers, ſeriouſly invite us to *be reconciled to God*; and doth he not at the ſame Time offer us his Help and Aſſiſtance for that End? He ſeeketh the *loſt Sheep,* and receives into Favour the *Prodigal Son* as ſoon as he returns. Take heed therefore, O Man, that thou reject not the Office of Chriſt the Mediator, nor that thou deprive thy ſelf of the Benefit of a *Sacerdotal Interceſſor,* every way full of divine Conſolation and Comfort.

The Twelfth Ground for it. Chriſt's Mediatorial Office excludes none.
Pſal. cx. 4.
Heb. v. 6. vii. 17.
1 Tim. ii. 5.
Matt. xi. 28.
Iſai. Lv. 1.
2 Cor. v. 20.
Ezek. xxxiv. 16.
Luk. xv. 20.

CHAP.

CHAP. III.

That Juſtification before God, conſiſts only in the perfect Obedience and Merit of Chriſt Jeſus, and in the Remiſſion of Sin laid hold on by Faith.

Rom. V. 19.

As by one Man's Diſobedience, many were made Sinners: So by the Obedience of One, ſhall many be made righteous.

The Foundation of our Salvation is the Mercy of God in Chriſt.

AS a skilful Builder, when he is about raiſing a lofty Structure, takes Care to lay firſt a deep and ſolid Foundation; ſo the merciful and compaſſionate God, when he was erecting the high and everlaſting Palace of our Salvation and Righteouſneſs, thought fit to lay the Foundation thereof in the Depth of his *MERCY*, upon the Perſon and Office of his dear Son *CHRIST JESUS*, as on an immoveable Rock of Salvation. This is the Promiſe recorded by the Prophet: *Behold, I lay in Sion for a Foundation, a Stone, a tried Stone, a precious Corner-Stone, a ſure Foundation: He that believeth ſhall not make haſte.* This *Stone* was intimated by Chriſt, when he declared to *Peter*, that *thereon he would build his Church*; a Church ſo firm and ſtedfaſt, that *the* very *Gates of Hell ſhould not prevail againſt it.*

Iſa. xxviii. 16

Matt. xvi. 18.

§. 2.

§. 2. This was the Rock and Corner-Stone, which was preached by the Apostles *Peter* and *Paul*. This is that marvellous Corner-Stone celebrated by the *Psalmist*, and whereon the CXVIII *Psalm* is grounded. Upon this Foundation, God hath been pleased to raise the whole Structure of Righteousness, of Faith, and eternal Salvation. But as God our merciful heavenly Father, hath on his side placed the Ground-Work of our Salvation and Righteousness, in the unsearchable Depth of his Mercy, of his everlasting Love, nay, even in his beloved Son, and the paternal Affection of his own Heart; so he will likewise, that also on our side the same be laid in the Depth of our Heart, and in the interior Center of our Soul, that thro' the divine Light and Power of Faith alone, (and even this Faith is the blessed Effect of the divine Spirit:) the Righteousness of Christ be apprehended, and without any Respect of our own Works, whether antecedent or consequent, be freely imputed and appropriated to us. The *Reasons* of this Way of proceeding are:

Christ the Rock of our Salvation. 1 Pet. ii. 4. 2 Tim. ii. 19. Ps. cxviii. 22.

And the sole Author of our Restauration.

§. 3. In the *first* Place, that God by this Means might cleanse and justifie a Man from within, and in the inmost *Center* of his Soul: For as Man is inwardly corrupted by *Satan*, and in all the interior Powers of his *Soul* infected; so it is but fit his Cure should be wrought from within, and that all the Faculties of his *Soul* be restored to their former Integrity and Soundness.

Reason I. *Justification is entirely a Work of Faith, which cleanses a Man from within.*

§. 4. *Secondly*, Doth our Righteousness on our side, only proceed from *Faith*. This Faith is wrought by God himself, and it stands entirely in his *Power*, being thereby supported, and not by any humane Performance,

Reason II. *This Faith is it self a Work of God.* 1 Cor. ii. 5.

mance, or hypocritical Action of Men. Of this latter sort was the Righteousness of the *Pharisees*, who made indeed a shew of outward Performances, but were little concerned about the Reformation of the Heart, and the more interior Recesses of the Mind.

Reason III. *Faith turns Man from himself unto Christ.*

§. 5. *Thirdly*: That our Heart, Soul, and Spirit, renouncing their own humane Power and Strength, (upon which, through the Temptation of the Devil, and by the Snares of Self-Love, Ambition, and Pride, they do too much rely:) might wholly depend upon *Christ alone*, and upon his precious Merit and Satisfaction. For from him alone flows the gracious Remission of all our Sins, and the whole Train of Graces following it: Jesus Christ having for the Sins of the whole World abundantly satisfied, and reconciled the Father. And,

Reason IV. Christ's *Righteousness is made ours by Faith.*

§. 6. *Fourthly*: That the Righteousness of *Christ*, by Faith, might be made *our* own. For the same End he doth also by his Word and Spirit beget this Faith in our Hearts, that thereby we may become actually possess'd of this inestimable Treasure. For this is the highest, the unspeakable, and inconceivable Consolation, that our Righteousness is not the Righteousness of a Man, of a great Lord, nor even of a Saint or Angel, but of Christ, and of God himself: *It is God that justifieth.* Therefore if the whole World were overflown with the Sins of one Man, yet would the Righteousness of Christ be still more extensive and overflowing. For verily *JEHOVAH is our Righteousness.* How then can Sin be more powerful than the Lord Jehovah? Would it be an insufficient Satisfaction, thinkest thou, if instead of a *Shilling* which thou owest thy Creditor, thou shouldest return *Ten Thousand Guineas?*

Rom. viii. 33.

Jer. xxxiii. 16

neas? But such a Price, nay, one that is infinitely greater, is paid with the Blood of Christ, which therefore is called by St. *Paul*, *God's own Blood.* Upon the Whole: So great and immense is the Righteousness of Christ, conferred on us by Faith; that thereby we are not only made *righteous*, but also *Righteousness* it self, nay, the Righteousness of *God*, as the same Apostle declareth. Acts xx. 28. 2 Cor. v. 21.

§. 7. But as it is not enough that a defiled Infant be washed from its Uncleanness; but must also be wrapped up in clean and sweet Linen: So Christ not only cleanseth us with his Blood, but doth also *cloath us with the Garment of Salvation, and cover us with the Robe of Righteousness.* Both which *we have received from the Hand of the Lord.* This Garment is called by the Prophet, a *Priestly* or holy *Apparel*; by *David*, *the Beauty of Holiness*; by St. *John*, *fine Linen clean and white, which is the Righteousness of Saints*; by the Prophet *Amos*, *Rivers of Righteousness*; by St. *Paul*, *superabounding Grace*; and *the exceeding Riches of Grace.* All this doth evidently set forth the abounding Righteousness bestowed on a penitent Soul, and which is so great as God himself is, and therefore beyond all humane Comprehension. For though in the *State* of Innocency, our first Parents had a compleat Righteousness in its Kind, yet was it not so full and exuberant as that is which we have recovered in Christ. For this Righteousness and Holiness, which we apply to our selves by Faith, is far more excellent than what *Adam* would have left us, had he continued in his first Perfection. Moreover: The Humility and Obedience of Christ, as it was more perfect, so it was more acceptable to God, than the Obedience and Innocency

Christ not only pardoneth Sin, but gives also his Righteousness. Ezek. xvi. 10. Isai. Lxi. 10. Isai. xl. 2. Ps. xxix. 2. Rev. xix. 8. Amos v. 24. Rom. v. 20. Eph. ii. 7.

cency of *Adam*: Nay, a thouſand ſuch Perſons as *Adam* was, could not have come up to the Perfection of Chriſt alone. *Adam* would have tranſmitted to us indeed an hereditary Righteouſneſs, and thereby united us with God: Yet it cannot be denied, but that our Union eſtabliſhed with God in Chriſt, is much more noble and excellent than what we ſhould have derived from *Adam*: For Chriſt being made Man, hath in himſelf cleanſed and exalted the humane Nature to that Degree, that the primitive State of *Adam* is not at all to be compared with it.

The Purity of the humane Nature in Chriſt and his Saints.

§. 8. For as Chriſt remains united to the humane Nature to all Eternity; ſo all Believers do in the ſame continue united to God; becauſe Chriſt is wholly ours, and we are wholly his. Whence it follows, that what Purity the humane Nature hath obtained in general in his Perſon, the ſame is alſo transferr'd upon the Nature of each Believer in particular. This will appear in the Transformation of our Bodies at the laſt Day, when *they ſhall be faſhioned like unto the glorious Body of Chriſt.* Nay, even in this Life, it is ſaid with reſpect to our Faith: *Behold, thou art fair, my Love: Glorious, not having Spot or Wrinkle: The King's Daughter is all glorious within, her Clothing is of wrought Gold.* In a Word: Our Righteouſneſs in Chriſt is no leſs immenſe than God himſelf is; and if his Depth may be found out, ſo will our Righteouſneſs. Whence all Creatures, finding nothing that can be blamed in Man, muſt ſtand aſtoniſhed as it were, and cry out with Admiration: *Who is he that ſhall accuſe or condemn Man, whoſe Righteouſneſs is the Son of GOD himſelf?* And this is that *Righteouſneſs of Faith* on which we reſt, as on an impregnable

Phil. iii. 21.

Cant i. 15.
Eph. v. 27.
Pſal. xlv. 13.

Rom. viii. 34.

pregnable Rock, and which is a Foundation that cannot be shaken. Of this we glory, at this we rejoice in Time and in Eternity. By this we are Conquerors, and triumph over Sin, Death, Devil and Hell. By this we *tread upon the Lion and Adder, and trample under Foot the young Lion and the Dragon.* Psal. xci. 13. Luke x. 19.

§. 9. *Fifthly:* An Angel cannot be the Foundation of our Righteousness, much less any Man. For no Angel hath died for us, in order to effect this Design. And as the Righteousness of Man is but weak and inconstant, so whatever is builded thereon falls soon to the Ground, and comes to nothing. For this Reason, our Righteousness must have another Foundation to rely upon; a Foundation, I mean, which is firm and constant, and not like to be shattered to Pieces, though the *Mountains should depart, and the Hills be removed. An everlasting Righteousness must be brought in,* so that the *Salvation of the Lord be for ever, and his Righteousness be not abolished.* Nor surely can it be otherwise, but a most excellent, eternal, and sovereign Person, must procure an eternal and infinite Good, by an immense and infinite Satisfaction offered for us. Reason V. *Our Righteousness founded in God, not in any Creature.* Isai. Liv. 10. Dan. ix. 24. Isai. Li. 6.

§. 10. The *Sixth* Cause why God will have our Righteousness to be apprehended by Faith, is his *Truth* and Promise, on which our Faith doth entirely rest, and by which God did ascertain and promise Righteousness to *Abraham*, and to all his faithful Seed. Whence St. *Paul* argueth, that *our Righteousness must be of Faith*, that it might be by *Grace*; *to the End that the Promise might be sure.* Upon this Promise of Grace, fulfilled in Christ, hath God established our Righteousness and Salvation, as the same Apostle doth in another Place more fully assert: *Even as Abraham,* Reason VI. *That the Truth of God may be the Foundation of our Righteousness.* Rom. iv. 16. Gal. iii. 6, 9.

braham, ſays he, *believed God, and it was accounted to him for Righteouſneſs. Know ye therefore, that they which are of Faith, the ſame are the Children of Abraham. And the Scripture foreſeeing that God would juſtifie the Heathen through Faith, preached before the Go-*
Gen. xii. 3. *ſpel unto Abraham: ſaying: In thee ſhall all Nations be bleſſed. So then they which be of Faith, are bleſſed with faithful Abraham.* And thus
Joh, i. 17. *Grace and Truth are come by Jeſus Chriſt.*

But,

Reaſon VII. *That Chriſt alone may have the Honour.*

§. 11. *Seventhly:* God hath made his Grace, and the Merit of Chriſt, the Baſis of our Righteouſneſs, that Chriſt alone may have the Honour thereof. *In him alone is our Help.* He is the Beginning, Mid-
Hoſ. xiii. 9 dle, and End of our Righteouſneſs and Sal-
Rom. iii. 19. vation, that *every Mouth may be ſtopped.* For
Eph. ii. 9. we are *ſaved by Grace through Faith*; *not of Works, leſt any Man ſhould boaſt.* But if our Righteouſneſs were raiſed on our own Works and Merits, there would then be no room for Grace, nor ſhould we have Occa-
Pſ. xxxii. 6. ſion for Mercy or Pardon of Sin, *for which* yet *every one that is godly doth pray.* Moreover, there would be no Place for Humility, nor for the Fear of God; neither would Faith and Prayer turn to any great Account: Yea, we ſhould have no need of a Mediator, Redeemer, and Saviour. Chriſt had then died in vain, and we ſhould be obliged, both by an external and internal Obedience, perfectly to fulfil the whole Law. We ſhould remain *under the Curſe*, as being fallen from
Gal. iii. 4, 5. Grace, and having loſt Chriſt, as St. *Paul* ſtrongly argueth in his Epiſtle to the *Galatians*. So that the Doctrine of *Juſtification by Works*, is in the Sight of God altogether inconſiſtent with the Doctrine of *Faith*, and with

with the Grounds of the whole Scripture, both of the Old-Testament and the New.

§. 12. In fine: That our Salvation and Righteousness is entirely raised upon the eternal Grace of God, and the Person and Office of Christ; and that in Christ alone we are made righteous, good, holy, alive, blessed, Sons and Heirs of God: Also that the Righteousness of Christ is ours, his Goodness ours, his Holiness ours; his Life ours, his Happiness ours, and that lastly, the Sonship and Inheritance of Christ is ours, and so the *WHOLE* Christ, both according to his divine and humane Nature, is ours; (for God gives us the *WHOLE CHRIST* for a Saviour, that he with his Person, Office, Grace, Glory, and Blessedness, be wholly appropriated to us:) This, I say, this is our highest Consolation, Glory, Praise, Honour, Love, Joy, Peace before God and all the Angels and Elect: It is our sublimest Wisdom, Strength, Might, Victory, and Triumph over Sin and Death, Devil and Hell, the World, and all our Enemies. For which God be praised to all Eternity! *Amen.*

Our highest Glory and Consolation.

CHAP. IV.

Saving Faith doth produce in a true Chriſtian, all manner of Fruits of Righteouſneſs: Thoſe ought to proceed from the inmoſt Ground of an Heart void of Hypocriſie. God doth value all our outward Works by the inward Principle of the Heart.

Phil. I. 10, 11.

This I pray, —— that ye may be ſincere, and without Offence, till the Day of Chriſt; being filled with the Fruits of Righteouſneſs, which are by Jeſus Chriſt unto the Glory and Praiſe of God.

How a Chriſtian is made a Temple of Chriſt, after he is juſtified by Faith.
1 Cor. vi. 19.
Eph. iii. 17.
Acts xv. 9.

THE true Chriſtian is not only juſtified by *Faith* in Chriſt, but is alſo made a *Temple* and Habitation of Chriſt and of the Holy Spirit. For to this very End hath the good Spirit of God purified his Heart *by Faith*. And it is now fit that Chriſt ſhould live in his Temple, together with his Love, Humility, and Meekneſs. To this End hath alſo thy Redeemer beſtowed upon thee his holy *Spirit*, that he might create in thee a new Heart, and endue thee with ſo chearful and ready a Mind, as to do the Will of God freely, without any Grudge or Compulſion. Which free and holy Obedience does not proceed from the Rigour of the *Law*, or any legal Commandment; but from a lively *Faith* in Chriſt. It is certain therefore, that

that *the Law is not made for a righteous Man,* to *compel* him to do good, though it be in other reſpects an excellent Rule to regulate a Chriſtian's Life and Manners. For a true and living *Faith* does every Thing freely and of its own Accord: It reneweth the Man, it purifieth the Heart, it heartily loveth its Neighbour, it hopeth and conſidereth ſuch Things as are not yet ſeen. Faith doth pray, praiſe, confeſs, and fear God. 'Tis alſo patient, humble, merciful, loving, meek, eaſie to be reconciled, compaſſionate, peaceful. Faith doth readily forgive Offences: It hungereth and thirſteth after Righteouſneſs: It embraceth God with all his Grace, and Chriſt with all his Merit, and obtains a compleat Remiſſion of all Sins. 1 Tim. i. 9.

§. 2. Whoever doth not perceive in his Heart theſe Fruits of the *Spirit*, and the Indwelling of Chriſt by Faith, let him humbly entreat the Lord, and this with Tears and Groans, that he may obtain them. But this I would not have underſtood, as if a Chriſtian in this Life could attain to a perfect and abſolute Holineſs: For even the greateſt *Saints* are ſtill ſenſible of their Infirmities, of which the Book of *Pſalms*, and the Lord's-Prayer, doth fully convince us. God therefore requireth that our Righteouſneſs, by which we are to pleaſe him, ſhould be entirely apprehended by Faith. And leſt we ſhould play the Hypocrite under the Cover of an *imputative* Righteouſneſs, or indulge the Fleſh under a Colour of Mercy, he wills that his Righteouſneſs ſhould alſo be ſtamped on our very Heart, and the inmoſt Center of our Soul: Likewiſe that all the Fruits of Faith and Righteouſneſs ſhould proceed from a living and

The Fruits of the Spirit muſt be found in every Chriſtian.

ſound Principle lodged within the Mind. According to this inward and leading Principle, God will ſet a Price upon all our Works, and judge them either to be *true* and *genuine*, or *falſe* and ſpurious.

Newneſs of Life.

§. 3. But here again we do not aſſert any Perfection in this preſent World, but do only require that a Chriſtian ſhould walk in Newneſs of Life, and approve himſelf by ſuch Works as are cleared from Guile and Hypocriſie. For it is by no Means poſſible, that the Fruits of the Spirit reckoned up by St. *Paul* ſhould not be found in that Man in whom the Spirit of God himſelf doth dwell; or that a good Tree ſhould not be known by its Fruits, though they may not be altogether ſo Perfect and Angelical as one could wiſh; but ſtained and often obſcured by various Frailties and Imperfections. This however is certain, that all Hypocriſie and Unſincerity, is utterly to be baniſhed from a regenerate State; nor are the Fruits of a Chriſtian to proceed from an empty Profeſſion, or a lifeleſs Appearance of Things, but from *TRUTH* and Reality. I do not deny on one Hand, but that the Chriſtian Church may be fitly reſembled to an Hoſpital crouded with all manner of Sick; or to an Houſe inhabited by Sinners as well as by Saints. I believe alſo that the greater Part, like feeble Children, have not yet attained to the Ability of walking alone; but leaning to Seats or Walls, do gradually learn to make ſtrait and ſteddy Paces: Whence it is neceſſary to *bear one another's Burthens*, and never raſhly to judge or condemn thoſe who by reaſon of their Weakneſs do lag behind: We ought rather to reſtore in the Spirit of Meekneſs thoſe that trip and ſtumble, and we ought with great Tender-

Gal. v. 22.

Gal. vi. 2.

Rom. xiv. 1.

derneſs

derneſs to rectify what is in them amiſs. At this rate we learn to read our own Imperfections in our Brother's Infirmities.

Gradual Advancement in the ſpiritual Life.

§. 4. But on the other hand, Chriſtians ought to do what lieth in them to make continual Advances in the ſpiritual Life, and daily wax ſtronger in Chriſt. They ought not to continue always in a State of Infancy and Weakneſs, how difficult ſoever it be to conquer the Fleſh that obſtructs our Growth. They ought to be fervent in the Practice of *Charity, out of a pure Heart, and of a good Conſcience, and of Faith unfeigned*; and have this in perpetual Remembrance, that all outward Performances are valued by God according to the inward Diſpoſition of the Heart. If the Heart be good, thou canſt then be aſſured, that whatever thou doſt is alſo good before God: But if the Heart be evil, corrupt and envious, then all thy Works are of the ſame Stamp, evil and hateful. Such as thou art *inwardly*, and in thy Heart, ſuch art thou accounted to be before God; and ſuch are thy Prayers, thy publick Worſhip, thy giving of Alms, thy receiving the Sacrament, and all thy other Performances.

1 Tim. i. 5.

Trial of the Heart.

§. 5. Whoſoever therefore is willing to try his own Faith and inward Condition, I would adviſe him to ſet before his Eyes the *Ten Commandments*, (as by Chriſt himſelf interpreted;) and to learn by his Heart to judge of his Actions. By ſuch an impartial Trial, he ſhall clearly perceive, whether what he does, be acceptable, or unacceptable to God, and whether he brings forth the genuine Fruits of that inward Righteouſneſs which is by Faith. For Example: Thou ſuppoſeſt thou doſt not defile thy ſelf with any *external Idolatry*, and that for this Rea-

Mat. v, & vi.

ſon thy Service muſt needs be pleaſing to God: I cannot but own, that in keeping from Idols thou doſt ſurely well: But then I would have thee farther enquire, whether
Col. iii. 5. thou alſo abhorreſt all manner of *internal* Idolatry? Or whether thou haſt ſet up an *inward* Idol in ſome ſecret Corner of the Heart, to which thou payeſt thy Vows? Examine thy ſelf whether thou art within, what thou pretendeſt to be without? See whether thy Heart be not ſet upon the World, upon Avarice, and Pride? If ſo, then be ſure thou art guilty of a moſt dangerous Piece of *Idolatry*: For the Creature hath engroſſed thoſe noble Affections, which ſhould be entirely ſurrendered to the Creator, and dedicated to him alone.

Trial of Prayer. §. 6. Thou aſſureſt us thou art *very punctual in ſaying thy Prayers, and in praiſing God; and that thou doſt not neglect to put up thy Thanks for Benefits received at his Hands:* This ſeems to be well done indeed: But didſt thou ever conſider, whether thou curſeſt perhaps in thy Heart, whilſt thou prayeſt with thy Lips? Whether thou contradicteſt in thy Actions what thou expreſſeſt in thy Words? If ſo, thy Prayer will prove but a ſorry Performance, and all thy Thanks and Praiſes will be trifling and vain.

Trial of keeping the Sabbath. §. 7. Thou telleſt us how ſtrict thou art in *keeping the Sabbath-Day, with the Feaſts and Faſts of the Church*: In this truly thou doſt well: But look on the inward Frame of thy Soul: Doſt thou celebrate the true *Sabbath* in thy Heart? Doſt thou *reſt* from evil Thoughts and wicked Deſires? Is thy Heart devoted to God, and freed from Noiſe and Clamour, that God himſelf may work in

in the ſame? Thou *attendeſt divine Service at Church*: It is well done: But ſee however thou carry not with thee to Church the Worm of Pride and Vanity. This would turn thy Service into a mere Formality, and all thy Performances into an empty Shew.

§. 8. *Thou yieldeſt external Obedience to God and to thy Superiors*: But does what paſſes within thy Soul agree with thy exterior Conduct? Doſt thou do every thing with an upright and willing Mind? Doſt thou act from a Principle of *Love*, or of *Fear* only? If it be this that conſtrains thee to an external Compliance, then know for certain, that thy Obedience is no more than a ſilly Piece of Hypocriſie. *Trial of Obedience.*

§. 9. *Thou deſileſt not thy Hands with Blood and Slaughter*, and thinkeſt thy ſelf free of the Crime of Murder. But take a View of thy Heart: For when the Heart doth burn with Wrath and Anger, and when this, as a Flame, flaſheth out upon thy very Face and Countenance: Nay, when thy inward Wrath breaks out into Reproaches and Curſes, by ſaying to thy Brother, *Racha*, and *Thou Fool*; then ſurely thou art become guilty of *the Judgment*, of *the Council*, and *of everlaſting* Fire. What therefore will it avail thee that thy Hand is unpolluted with Blood, whilſt thy Heart accuſeth thee of Hatred and Murder? That thou ſlayeſt not with thy Arm, when with thy wrathful Geſtures, and as a Baſilisk, with thy very Eyes, thou killeſt thy Neighbour? That thou ſmiteſt not with the Sword, whilſt thou brandiſheſt thy pernicious Tongue againſt thy Neighbour? For within, in the Heart, thou harboureſt the Murderer, the Adulterer, the Thief, and the Liar. Here thou muſt look for the Beaſt, the evil Luſt, and the Root of all *Trial of Meekneſs.* Matt. v. 22. 1 Joh. iii. 15.

all Malice and Miſchief: Which peſtilential Worm lurking within the Heart, if it be not deſtroyed by ſerious Repentance, by true Contrition and Converſion, by Faith, and the Blood of Chriſt, it is impoſſible thou ſhouldeſt do ſo much as any one Work acceptable to God; who judgeth of all thy Actions by the inward Temper and Diſpoſition of the Heart.

The Sixth Commandment, how interpreted by Chriſt.

§. 10. Of this Chriſt himſelf gives us an Example from the *Sixth* Commandment, ſaying: *If thou bring thy Gift to the Altar, and there remembreſt that thy Brother hath ought againſt thee; leave there thy Gift before the Altar, and go thy Way, firſt be reconciled to thy Brother:* That is, it will not at all avail thee to pray, to ſacrifice, to worſhip God, and to take the Sacraments: Yea, all thy Actions will be converted into ſo many Sins, becauſe God regardeth the Heart only, and not the outward Performance. Hence St. *Paul* doth alſo command to *lift up holy Hands without Wrath and Doubting.* And St. *Peter* enjoineth married Perſons to beware of *Anger*, and to dwell together in Love and Harmony, as Heirs together of the Grace of Life, *that their Prayers be not hindered.* Nay, the Lord Jeſus himſelf doth ſtrongly exhort us to brotherly Reconciliation, by the *Three* following Arguments, which are to this Effect:

Mat. v. 23, 24

1 Tim. ii. 8.

1 Pet. iii. 7.

Mat. v. 25, 26

I. *Danger of deferring our Reconciliation.*

§. 11. The *Firſt* is: *Agree with thine Adverſary quickly, whilſt thou art with him in the Way*, that is, whilſt thou art on this ſide of Eternity. For our Life indeed is nothing elſe but a perpetual Motion towards Death and the Grave. If in this Life thou art not freed from the Bonds of Wrath, thou ſhalt re-

remain a Captive thereto, yea, to the Devil himself, to all Eternity.

§. 12. The *Second* Argument is: *Lest at any time the Adversary deliver thee up to the Judge.* It is a terrible Thing to be summon'd to the Tribunal of God, and before so tremendous a Judge, to plead our Cause against an accusing Adversary. Whereas, whatever is pardoned, agreed, and forgiven in this Life, the same will also be forgiven and entirely pardoned in the next. From whence we may gather how much God regardeth *the Love of our Neighbour*, since he will have it by no means separated from the Love of himself, and therefore refuseth to admit of our Love to him, unless it be linked to that of our Neighbour. For why! God is *Love* it self, and loveth Man as his own Soul.

II. *The Severity of the Judge.*

§. 13. The *Third* Argument is: *Lest thou be cast into Prison, whence thou canst not come out till thou hast paid the uttermost Farthing.* It is agreeable to the divine Justice, so to deal with us there, as we have dealt with our Neighbour here, and *with what Measure we have meted withal, to measure to us again.* Wherefore if thou refusest to forgive thy Brother his Faults, the Judgment of God is certain; that in like manner no Sin shall be remitted to thee. This will prove a Burden heavy enough! For the Man that dieth in this bitter irreconcileable Temper, must now in the Flames of Hell continue a Debtor to all Eternity, and this without any Hope or Prospect of ever lessening the Debts he hath here contracted.

III. *The Exactness of the divine Retaliation.*

Luk. vi. 38.

§. 14. Upon the Whole, we see that the Son of God, by an Example, hath taught us, that we must judge of the Worth of our *outward Works*, nay, of our whole Religion, by

The Heart is the Seat of Christianity.

by the *inward* Diſpoſition and Principle that ſways the Heart. But in Caſe thou ſhouldeſt ſtill continue to flatter thy ſelf, and to ſay: 'I am baptized into Chriſt; I have 'the pure Word of God; I hear it; I re- 'ceive the venerable Sacrament of the Lord's- 'Supper: I alſo believe and confeſs all the 'Articles of the Chriſtian Faith; where- 'fore it cannot be, but my Life and Acti- 'ons muſt be pleaſing to God: Alſo that 'I am a Chriſtian in Truth, and in the 'right Way to be ſaved:' This, alas! is the general, but falſe Way of Reaſoning of our Chriſtians in theſe Days, who will needs regard their outward Performances as the very *eſſential* Points of the Chriſtian Faith. However it might do well enough, if the Heart did but agree with their Profeſſion: For without this, all is mere Trifling, and a dead hypocritical Shew. Look therefore into this, and learn to judge of thy ſelf by the inward Frame of thy Soul. Thou boaſteſt indeed, thou art a *Chriſtian*; and an excellent Name it is: But doſt thou conſider, whether thy Heart and thy Actions agree with ſo ſacred a Name? Haſt thou re-
1 Joh. ii. 27. ceived the *Unction* from above, and art thou poſſeſſed of the *Fruits* of the Spirit, that demonſtrate a Chriſtian? If this be wanting, thou wilt prove in the End but a falſe and ſpurious *Chriſtian*, without any great Ground to depend upon. Thou confeſſeſt farther, *thou art baptized*; and ſo indeed thou art! But ſearch the State of thy Heart, and enquire whether thou liveſt in the new Birth, in daily Repentance, and an unwearied Mortification of the old Man: See whether thou bringeſt forth Fruit anſwerable to the Baptiſmal Covenant, in which thou art engaged?

§. 15.

§. 15. Thou ſayeſt, *thou haſt the Oracles of God committed to thee, and that thou doſt hear and read them*: But do inſpect thy Heart, and conſider, whether the Word be converted into thy Life and Spirit, as bodily Food paſſeth into thy Fleſh and Blood? Whether thou haſt lived up to its Direction, and expreſſed the Effect of it in thy Conduct? If thou contenteſt thy ſelf with the bare Hearing thereof, thou muſt know that this will never yeild eternal Salvation, and that thou deceiveſt thy ſelf in a Matter of ſo great an Importance. For this Reaſon hath the Lord compared the Kingdom of Heaven to a *Leaven*, which gradually ſpreads it ſelf through the whole Lump, and converts every Part thereof into its own Nature; thereby to ſet forth that divine *Energy*, and that lively Impreſſion the Word ought to make upon our Will and Affections. For truly, *not every one that ſaith, Lord, Lord, ſhall enter into the Kingdom of Heaven; but he that doth the Will of the Father which is in Heaven.* Thou thinkeſt thou doſt wonderful Service to the Church, when with a *ſingular Zeal thou defendeſt the Purity of its Doctrine.* And indeed, even this is no contemptible Piece of Service. Nevertheleſs, I would have thee enquire, whether by the *Purity of the Doctrine*, and its Defence, thou haſt alſo attained a true *Purity of the Heart.* Do we not find many rigid Defenders of the pure Doctrine, who in their Lives are the moſt impious Wretches that can be, full of Pride, Bitterneſs, Covetouſneſs, and other ſuch Vices? *Church* and *Doctrine*, *Orthodoxy*, and the *Name of God* it ſelf, is made a comon Shelter of all manner of Vices, which impunely ſcrew themſelves under the ſame.

Trial of the Uſe of the Word, and of Zeal.

Matt. xiii. 33.

Matt. vii. 21.

§. 16.

Trial of the Use of the Lord's-Supper

§. 16. Thou affirmeſt thou *often art preſent at the Lord's-Supper*, and attendeſt that Ordinance at the uſual Time. And what then? Search thine own Heart. Thou haſt often received the Fleſh and Blood of *Chriſt* in this Sacrament: Why then does the Fleſh and Blood of *Adam* ſo viſibly live and reign in thee? Should not the Life of Chriſt ſhine forth in thy whole Converſation? Should not his Love, his Humility and Meekneſs, diffuſe themſelves through all thy Manners? Where is the Advantage, if thou receiveſt Chriſt in the Sacrament, and denieſt him in thy Life and Actions? Doſt thou find by the Uſe of the Sacrament, that thou art converted into Chriſt; according to that of *Auguſtin: Thou ſhalt not verily change myſelf into thee; but I will change thee into me.*

Trial of a Chriſtian's Confeſſion.

§. 17. Thou ſayeſt, *thou believeſt and confeſſeſt all the Articles of the Chriſtian Faith.* Very well! Have recourſe to the Touchſtone of the Heart. That is only a true *Faith*, which uniteth Man with God, and God with Man: Whereby God doth dwell, live, and operate in Man. If theſe Effects and Signs be wanting in thee, thy Faith is *falſe*, and ſo far from uniting thee with God, that it ſets thee at a greater Diſtance from him. This, however, is not to be underſtood of the *Faith of weak and feeble Chriſtians*, which is often clouded to ſuch a Degree, as makes it hard to perceive its Life and Motion. For even a *weak* Faith, though it be like a *ſmoaking Flax*, hath in it all the Properties of a ſtrong and grown Faith, though it cannot exert it ſelf with equal Strength and Energy. It heartily cleaveth to God, and bringeth forth Fruit amidſt all thoſe Infirmities wherewith it doth ſtruggle. But I would

would have this underſtood of Faith in general, and of the Trial and Fruits of it. If thou believeſt in Chriſt, then Chriſt must certainly *live* in thee by Faith, or it will prove but an empty, naked Profeſſion. If thou believeſt that Chriſt ſuffered Death for thy Sins, thou muſt alſo die *with him* to the ſame, and renounce the World, with all its Pride and Avarice. If this Effect do not follow, then truly thy Faith is vain, and thy verbal Profeſſion of the Chriſtian Articles will yield but a ſorry Comfort at laſt. Gal. ii. 20. Rom. vi. 2.

§. 18. If thou believeſt that *Chriſt was crucified for the Sins of the World*, thou muſt *with him* be crucified to the ſame. If thou refuſeſt to comply with this Order, thou canſt not be a living Member of Chriſt, nor be united with him by Faith. If thou believeſt that Chriſt is *riſen from the Dead*, 'tis thy Duty to riſe ſpiritually *with him*, and firmly adhere to him, thy Head and Saviour. In a Word: *The Birth, Croſs, Paſſion, Death, Reſurrection and Aſcenſion of Chriſt*, muſt after a *ſpiritual* manner be tranſacted in thee. And this is the bleſſed Effect of *Faith*, and the Influence it hath on believing Souls. Wherever this Effect is wanting, there is nothing but a lifeleſs Image of Faith, wherewith Men do miſerably deceive themſelves. So if thou believeſt in the *Holy Spirit*, 'tis certain that the ſame Spirit in whom thou believeſt, muſt of neceſſity dwell and reign in thy Heart, enlighten and ſanctifie it. For, *as many as are led by the Spirit of GOD, they* (and they only,) *are the Sons of God.* *Trial of Faith.* Rom. viii. 14.

§. 19.

Exhortation. §. 19. Therefore, dear Chriſtians! Let your Religion be never confined to bare *Externals*, but ſee that it proceed from the more interior Receſſes of your Heart, endued with a true, living, and active Faith, and with an unfeigned, inward, and daily Repentance. If you put away from you this inward Life, this Faith, this Repentance, 'tis certain you ſtrip your Religion from all eſſential Goodneſs, and inſtead of a *living Principle* that ought to be eſtabliſhed in the Mind, you carry about an empty inſignificant Name, which will avail you nothing in that Day, wherein God is to judge all Things according to the inward Frame of your Heart. But if you be truly affected with a Senſe of your inward Impurities, then flee without delay to the healing Fountain of Grace! Draw and drink, pray and knock, ſigh and cry, *Lord, Have Mercy upon me!* This being done, your Heart ſhall be cured, your Sin covered, and your Tranſgreſſion cancelled.

CHAP.

CHAP. V.

It is not the Knowledge, or Hearing of the divine Word, that evidences a true Chriſtian. He is a genuine Chriſtian, who expreſſeth the Word in his Life, and earneſtly entreats the Lord, that his Word, as the Seed of God, may live in him and bear Fruit.

Wiſd. VI. 17, 18, 20.

The Beginning of Wiſdom, is the Deſire of Diſcipline; and the Care of Diſcipline, is Love; and Love is the keeping of her Laws; and the giving heed unto her Laws, is the Aſſurance of Incorruption; and Incorruption maketh us near unto God.

THIS excellent Paſſage ſhews the Way, by which we arrive to true and ſubſtantial Wiſdom, and hereby become Friends of God: This is done by ſubmitting our ſelves to the Diſcipline of Repentance, and by leading a Life conformable to the Word of God. Such a Life as this cannot but be attended with true Illumination of the Mind, and an Increaſe of all divine Graces, nay, and ſo cloſe an Alliance with God himſelf, as makes us *Partakers of the divine Nature, having eſcaped the Corruption which is in the World through Luſt.* An Example of this we have in *Enoch*, the ſeventh from *Adam*, who

The Fruits of a holy Life.

2 Pet. i. 4.

Gen. v. 24. having *walked with God, was not, for God took him* to himſelf.

Two Means of attaining a holy Life.

§. 2. To ſuch a holy Life as this did *David* aſpire with the utmoſt Fervency of Spirit; propoſing Two Means whereby to obtain it: The *Firſt* is, *ſerious Prayer*; and the *Second*, a diligent *Study or Practice of the Word of God.* And thus he expreſſes himſelf: *I cried with my whole Heart, hear me,* Pſ. cxix. 145. *O Lord: I will keep thy Statutes. I cried unto thee, ſave me; and I ſhall keep thy Teſtimonies.* By which Words the Prophet teacheth, how important a Thing *True Chriſtianity* is, and that it requireth no leſs than an exact Conformity of our Life and Actions to the divine Word.

The Difficulty of being a true Chriſtian.

§. 3. For naturally Fleſh and Blood ſtriveth againſt the Word of God, and that Holineſs of Life it requireth. It is beſides, too inconſtant and weak, and too prone to yield to the Enticements of the World. The Devil on all Occaſions hindreth our Progreſs, and oppoſeth our Endeavours on all Sides. This is attended with a Multitude of evil Examples, and the Perſecutions which wicked Men raiſe againſt ſuch Souls as enter upon another Courſe of Life. Againſt ſuch headſtrong Evils as thoſe, all the Strength of the Soul is to be call'd up to oppoſe them. This we learn from the Example of *David*, who cried unto the Lord *with his whole Heart*, in order to digeſt the better the Word, and by leading ſuch a Life as the Goſpel requireth, continue in the Favour of God beſtowed upon him. This for certain ought alſo to be our main Care and Concern; the Favour of God being infinitely preferable to all that the World affords. Whoever doth pleaſe God, and is his Friend,

doth

doth thereby most effectually secure himself from the Malice and Mischief of Enemies. Wherefore *serious* and fervent *Prayer* is, as I said before, the first Step to a holy Life.

§. 4. The *Second* Means to obtain a holy Life, is expressed by the following Words of the same Prophet: *I prevented the Dawning of the Morning, and cried: I hoped in thy Word: Mine Eyes prevent the Night Watches; that I might meditate in thy Word.* Herein is declared, the earnest Study, *Love* and Affection due to the Word of God; as also the Time which is best suited for Meditating therein, such as is that of the *Morning*. In this, as the Faculties of the Mind are more strong and vigorous than at other Times; so they are then best disposed for searching into divine Subjects. The Truth of this is then most feelingly perceived, when the Soul, afflicted by Sadness, and high spiritual Temptations, *watches for the Approach of the Morning*, and with *waking Eyes*, expecteth Help from the Lord. She is then *as a Sparrow alone upon the House top*, and like a melancholy *Owl in the Desert*; and *so weary with Groaning*, that she is almost ready to expire.

David's Exercise ought to be ours also. Ps. cxix. 148.

Ps. cxxx. 6.

Ps. lxxvii. 4.

Ps. cii. 6, 7.

Ps. vi. 7.

§. 5. This is that *Exercise of the Cross, or School of Affliction*, wherein all Saints are most effectually catechized for a happy Eternity. Whoever is not enured to this sort of Trials, must needs know but little of God and his Word. In this Exercise, all the natural Powers of Soul and Life consume and pine away to nothing, that God alone may become her Strength and Support: Likewise, that by such inward Trials as these, the carnal Life be more and more weakened, and the quickening Power of God, and of his Word, perceived with the greater Gust and Experience. And truly all

Why the Saints are exercis'd with Tentations.

our Efforts ought to center in this, that the external Hearing and *Reading of the divine Word be practically applied to the Mind, and improved into Christian Experience.*

To know and hear the Word of God not sufficient, and why.

§. 6. This Doctrine therefore, I would have firmly rooted in thy Mind; namely, that not the Reading or Hearing, but the Doing and Practising of the Word, demonstrates a true Christian. Without this practical Improvement of the Word, the Hearing and Reading will be of no great Advantage. For the Word was not committed to Writing, that it might be read and known only, but that it might be reduc'd into Life and Practice. For as a Medicine giveth no Relief to the Patient, whilst he only hears of, or looks upon it, but at the same Time refuses to take it: So the Word is indeed a Remedy for our diseased Nature; but then can no Man be cured by it, or restored from Death to Life, whilst he refuses to take what the Word prescribeth. Therefore, in order to this, a fervent and constant *Prayer* (according to the Example set us by *David*:) will be required, to enable us for conforming our Life and Actions to the divine Word. What Advantage is it to an Artist to know an Art, and yet never to practise it? Will not his supine and careless Neglect reduce him at length to Straits and Poverty? And what will it avail to know the Word of God, and not to do it? *That Servant*, says our Saviour, *which knew his Lord's Will, and prepared not himself, neither did according to his Will, shall be beaten with many Stripes.* And St. *Peter* makes no scruple to affirm, that *it had been better for such not to have known the Way of Righteousness, than after they have known it, to turn from the holy Commandment delivered unto them.*

Luk. xii. 47.

2 Pet. ii. 21.

§. 7.

§. 7. As a Father doth not own him for his Son, who acts in every Thing contrary to the Father's Will; so not Words, but the Life and Actions, are Marks and Indications of a Son of God, according to that of our Saviour: *If ye were Abraham's Children, ye would do the Works of Abraham. But now ye seek to kill me, —— this did not Abraham. —— Ye are of your Father the Devil.* Whence it plainly appears, that according to the Sense of Scripture, we partake of *his* Nature, and are his Sons whose Works we do. Why should a barren and fruitless Tree take up any Room in the Garden, when it doth nothing but incumber the Ground where it stands? 'Tis surely fit for nothing, but to be cast into the Fire, as it is represented in the Parable of the *barren Fig-Tree.* *The Children of God do the Works of God.* Joh. viii. 39, 40, 44. Luk. xiii. 6, 7.

§. 8. As it would be counted ridiculous, and a sort of Doating, to give unto a *Raven* the Name of a *Swan*, to which it has no manner of Likeness: So if one should call the Men of this Age by the Name of *True Christians*, whilst in their Life and Manners so little appears of a Christian Temper; I think it would be justly counted an egregious Piece of Folly. For it is not by Words or Confessions, but by Deeds and Actions, we are to judge of a Christian's State, according to that of St. *Paul*: *The Kingdom of God is not in Word, but in Power.* For such is the Condition of most Men at this Day, that those who make the strongest Pretences to the Christian Name, act nothing but what is contrary to the Christian Spirit. They are like those at *Rome*, concerning whom *Laurentius Valla*, reading these Words of our Lord: *Blessed are the Merciful, Blessed are the Peacemakers*, &c. exclaimed: *Where Christian Works are not, there is no Christianity.* 1 Cor. iv. 20. Mat. v. 7, 9.

claimed: *Surely either theſe Words are not true, or we are no Chriſtians.*

Some brute Creatures excel Men in Virtue.

§. 9. Man is corrupted to ſuch a Degree, that even brute Creatures, not a few, do viſibly ſurpaſs him in Virtue and Goodneſs. Thus the *Dove* excels him in Harmleſneſs; the *Ant* in a painful Induſtry; the *Stork* in a careful Proviſion for the Old; the *Crane* in Vigilance; the *Dog* in Love and Fidelity; the *Ox* and *Aſs* in Knowledge of their Maſter; the *Sheep* in Meekneſs; the *Lion* in Generoſity and Clemency towards the weaker Animals; the *Cock* in Watchfulneſs; the *Serpent* in Wiſdom. On the contrary; *Man* in his *natural State* exceeds all the Beaſts in doing of Miſchief. He is more fierce than a *Wolf*; more crafty than a *Fox*; more ſtately than a *Peacock*; more voracious than a *Swine*; more peſtilent than a *Viper*; more cruel than a *Bear*. For this Reaſon the *Phariſees* are by *John Baptiſt* call'd *a Generation of Vipers*: *Herod*, by our Saviour, *a Fox*; and St. *Paul* terms *Nero a LION*.

Matt. x. 16. Prov. vi. 6. Iſai. i. 3. Liii. 7.

Matt. iii. 7. Luk. xiii. 32. 2 Tim. iv. 17.

No Evil in Beaſts, but what is in Man by Nature.

§. 10. Yea, theſe Vices and Miſchiefs, which go ſingle and unaccompanied in Brutes, (each Species having its peculiar bad Quality:) are oftentimes crouded together in one natural Man. So that the humane Body is very ſignificantly called by the Apoſtle, *the Body of Sin*, as if it were full of Sins every where, and infected with all manner of Defilements. Not to mention, that there is no Creature ſo bad and pernicious, but that it is ſtill of ſome Uſe or other for the Support of Men. Thus do the very *Foxes* and *Wolves*, with their Skins and Furs, ſecure Men from the Injuries of a rigorous Seaſon. But, alas! what Good is there to be found in a Man abandon'd to the Conduct of an unregenerate Nature? *Every Imagination of the Thoughts of his Heart is only evil continually*;

Rom. vi. 6.

Gen. vi. 5. viii. 21.

ally; as 'tis more than once expreſſed in Scripture. He exerciſeth his *Reaſon* to practiſe Fraud: He waſts his *Body* with Pride and Lewdneſs, and is both inwardly and outwardly ſo deeply corrupted, that all his Members are juſtly called the *Inſtruments* or *Weapons of Unrighteouſneſs*. Hence it is, that the ſacred Scriptures do repreſent our Nature in ſo black and odious Colours, as may ſtrike Terror into every Man that reads it. *There is none righteous, no not one: There is none that underſtandeth, there is none that ſeeketh after God. They are all gone out of the Way, they are altogether become unprofitable; there is none that doth Good, no not one. Their Throat is an open Sepulchre; with their Tongues they have uſed Deceit, the Poiſon of Aſps is under their Lips. Whoſe Mouth is full of Curſing and Bitterneſs. Their Feet are ſwift to ſhed Blood. Deſtruction and Miſery are in their Ways: And the Way of Peace have they not known. There is no Fear of God before their Eyes.*

Rom. vi. 13.

Rom. iii. 10, 18.

§. 11. Behold here the deplorable Image of the *animal* Man! Behold here the Abomination that is natural to us all! Tell me now, whether a Man can ſee the Kingdom of God, unleſs he be born again from above, or according to that of St. *Paul, unleſs he be renewed in the Spirit of his Mind: Putting on the new Man, which after God is created in Righteouſneſs, and true Holineſs?* And the ſame Apoſtle ſays: *But ye have not ſo learned Chriſt, if ſo be that ye have heard him, and have been taught by him, as the Truth is in Jeſus.* Yea, further, when he ſays: *They that are Chriſt's, have crucified the Fleſh with the Affections and Luſts thereof.* Good God! If thoſe do not belong to Chriſt, who mortifie not the Members of Unrighteouſneſs, but live in the

The Character or Image of the natural Man.

Eph. iv. 23. Col. iii. 10.

Eph. iv. 20, 21.

Gal. v. 24.

Pollutions of Sin, then they must needs belong to the Devil, and be without all Hopes of the Kingdom of Heaven, who do not crucifie their Flesh. For whosoever desireth to please God, must become a *new Creature* in
2 Cor. v. 17. Christ, *in whom neither Circumcision availeth*
Gal. vi. 15. *any thing, nor Uncircumcision, but a new Creature.* And since these are the Terms whereon our eternal Welfare depends, let this be our main Care and Concern, that we may more and more vanquish Sin in our mortal Bodies, and that we be Members, not of Satan, but of Jesus Christ. Let us earnestly endeavour, that the divine Word may gain Ground, and fructifie in our Soul. Let us strive to render our Life acceptable unto God, and that by persevering in his Grace to the End, we may for ever con-
Rom. ix. 23. tinue *Vessels of Mercy, and not of Wrath.*

Whence Conversion is derived.

§. 12. And for this Reason doth *David* so heartily wish to lead a holy Life conformably to the Word of God: *I cried*, says he, *with*
Ps. cxix. 145. *my whole Heart, hear me, O Lord: I will keep thy Statutes.* For since our Conversion is entirely from above, it follows, that an holy Life must be obtained by continual Prayer
Jer. xvii. 14. and Supplication. *Heal me, O Lord*, (says a-
xxxi. 18. nother Prophet:) *and I shall be healed; save me, and I shall be saved: For thou art my*
Ps. cxix. 146. *Praise.* And *David* again: *I cried unto thee, assist me, that I may keep thy Testimonies.* For certainly Sin and the Kingdom of Satan are so strong and powerful in Man, that it is in vain to attempt their Conquest without the divine Aid and Assistance.

Christian Vigilance.

§. 13. Let us therefore shake off all Remisness and Negligence, and let us acquit our selves not slothfully, but diligently, in a Matter of so great an Importance. *David*

vid himſelf doth further add: *I prevented the Dawning of the Morning, and cried: I hoped in thy Word. Mine Eyes prevented the Night-Watches, that I might meditate in thy Word.* And remarkable are the Words of the Prophet on this Account: *He wakeneth me Morning by Morning: He wakeneth mine Ear to hear as the Learned.* Wherewith that of *Solomon* doth agree: *I ſleep, but my Heart waketh: It is the Voice of my Beloved that knocketh.* Pſal. cxix. 147, 148. Iſai. L. 4. Song v. 2.

§. 14. In theſe and the like Sentences of Scripture is inſinuated the Fatherly Care, and condeſcending Love of our merciful God; ſeeing his chief Delight is to be converſant with the Sons of Men, to ſpeak with them, and to inſtruct and teach them. For which Cauſe he alſo appointed his Son to be our heavenly Teacher and Maſter; whereof the Lord Jeſus himſelf gave a viſible Proof in the very Dawn and Infancy of his Age, when he was found in the Temple in the Midſt of the Doctors, and aſtoniſhed the Hearers *with his Underſtanding and Anſwers.* Truly, this was performed by our Saviour, not barely on account of the *Jewiſh* Temple, which is now deſtroyed; but rather on account of the Chriſtian Church itſelf, which is the true and heavenly *Jeruſalem* taught and inſtructed by his Word and Spirit. It was alſo done with regard to our Hearts, in which he will teach, comfort, enlighten and ſanctifie us. Here he will pray, ask Queſtions, and anſwer them, and ſpeak by holy Thoughts, devout Meditations, and heavenly Inſpirations. And in this the *Doctrinal* or *Prophetical* Office of Chriſt doth conſiſt. Whence alſo he returneth his Mother theſe comfortable Words: *The divine Care to have us inſtructed.* Luk. ii. 46.

How

Luk. ii. 49. *How is it that ye ſought me? Wiſt ye not that I muſt be about my Father's Buſineſs?* Meaning by his *Father's Buſineſs*, that Vocation and Office which was conferr'd upon him by his Father. This Office he ſtill performeth at the Right Hand of God, as our true and only High-Prieſt. But upon Earth he diſchargeth it by his Word; by which he alſo doth *inwardly* preach in our Hearts, as well as by his Holy Spirit and gracious Illumination. Without this inward Preaching of the Word, the outward muſt needs prove barren and ineffectual, according to that of the Apoſtle: *I have plant-*

1 Cor. iii. 6, 7. *ed, Apollo watered, but God giveth the Increaſe. So then, neither is he that planteth any thing, neither he that watereth, but God that giveth the Increaſe.*

CHAP.

CHAP. VI.

In our Union with Chriſt by Faith conſiſts the Happineſs and Perfection of Man. To this, Man is ſo far from contributing any thing, that by the Perverſeneſs of his Will, he rather hindereth the Grace of God. Chriſt alone worketh all in us.

Joh. XV. 5.

Without me ye can do nothing.

Man's Perfection is in his Union with God.

AS Man by his Defection from God, through Ambition and *Self-Love*, was ſeparated from him, and fell from the Perfection in which he was created; ſo he muſt of Neceſſity return to that original Tranquillity and Happineſs, by an *Union* with God: For herein doth the Whole of humane Perfection conſiſt. Therefore it was alſo neceſſary, that the Son of God ſhould become Man, that the humane Nature being again united to God, might thereby be reſtored to its primitive Integrity and Perfection. For as the divine and humane Natures are perſonally united in Chriſt; ſo ſhould we all, through Grace, be united to him by *Faith*, as to our eternal and ſovereign Good. In this manner it pleaſed God to rectifie the exceeding Corruption of our Nature by the abounding Goodneſs of his Grace. This Union is declared by the Son of God himſelf: *I will betroth thee*, ſays he, *unto me for ever, in loving Kindneſs and in Mercies.* For Hoſ. ii. 19.

ſince

ſince our Nature is infected and corrupted by *Sin*, the greateſt of Evils; ſo it could not be reſtored and healed but by GOD himſelf, the greateſt of Goods.

The Union of Chriſt with his faithful Members.

§. 2. But as the Union of the divine and humane Nature in Chriſt is eternal, and never to be diſſolved, inſomuch that even Death it ſelf could not break aſunder ſo ſacred a Bond: So Chriſt our Head is to be ſo firmly united with his faithful Members, that neither Life nor Death may ever be able to divorce them from him. Which is alſo declared by the Prophet *Hoſea*, in the Perſon of Chriſt: *I will*, ſays he, *betroth thee unto me for ever.* This Union by Faith, is of the higheſt Neceſſity, becauſe *our Iniquities have ſeparated between us and our God.* And this deplorable State will be our Lot to all Eternity, except Chriſt doth dwell in us here by Faith. Moreover: We are not able to do any the leaſt Good, unleſs Chriſt himſelf doth work it in us. Hence, ſays the Apoſtle: *Not I, but the Grace of God which is with me.* And the Lord himſelf: *Without me ye can do nothing:* The Truth whereof he doth illuſtrate by an elegant Compariſon taken from the Vine and the Branches. Whence it naturally follows, that if we are, or do any Good at all, 'tis altogether to be aſcribed to God alone; according to what is ſaid by the Prophet: *Thou haſt wrought all our Works in us*; and by another: *I am like a green Firr-Tree; from me is thy Fruit found.*

Iſai. Lix. 2.

1 Cor. xv. 10.

Joh. xv. 5.

Iſai. xxvi. 12.

Hoſ. xiv. 8.

A Man's own Strength more hinders, than furthers his Salvation.

§. 3. Here now, O Man! Conſider what thou art, and what thou canſt do: What haſt thou been able to contribute to thy Reſtoration and the Renovation of thy depraved Nature? Surely, as thou couldſt not afford any Help towards the Generation, or Nativity of thy Body,

Body, nor create thy self; so neither canst thou bring any Assistance towards thy *new Birth*, or Regeneration in the Spirit. Thou canst indeed lose, corrupt, and destroy thy self; but to renew, to restore, to heal, to justifie, and to enliven thy self, is a Work entirely beyond thy Strength. Could'st thou contribute any thing that God became Man? Nothing, verily. There is nothing therefore that thou canst arrogate to thy self, or ascribe to thy own Ability. The more a Man attributes to his own Will, Strength, and Ability, the more effectually doth he obstruct the divine Grace, and the Repairing of his corrupted Nature. Let us therefore wholly renounce our own Strength, our own Wisdom, our own Will, and Self-Love, that being thus resigned to God alone, we may *suffer* his Power freely to work in us, so that nothing in the least may oppose the Will and Operations of the Lord.

Resignation to God.

§. 4. For till thou art brought to this pass, O Christian, that thy *Mind be merely passive*, and that thou *purely sufferest* the Operation and Will of God, 'tis evident, that God is hindered by thee, so that he cannot unite himself with thy Soul, or by true Renovation of thy corrupt Nature establish therein his Image. For our own Will, Self-Love, Ambition, the Opinion of our own Wisdom, and whatever we arrogantly claim to our selves, are so many *Impediments*, that God cannot freely operate in us, and effect his good Will. And as Man's own Will doth more and more corrupt and deprave him; so doth the Will of God more and more perfect and restore him.

§. 5.

Self-Will and Self-Love pernicious to Man.

§. 5. Hence it is ſaid by a good Man, (k) that *The higheſt Perfection of Religion, conſiſts in forſaking our own Will.* And by St. *Auguſtin:* (l) *If to love God is the greateſt Good of a Man; to love himſelf, muſt needs be his greateſt Evil.* And: (m) *If ſuch is the Nature of Good, that it diffuſeth and communicateth it ſelf; of neceſſity Self-Love muſt be a great Evil, ſince it draweth unto it ſelf both its own and the Goods of others, and will not part with any of them.* Of this even *Seneca* himſelf was not ignorant, when he ſays: (n) *That only is an Acceſſion to Virtue, which is a Subſtraction from thy own Will.* And again: (o) *Unleſs thou departeſt from thy ſelf, thou canſt not approach God, who is above thee.*

What Self-Will is,

§. 6. Indeed our *own Will* is nothing elſe but a Defection from God. Defection verily is eaſie, ſmooth, and pleaſant: But the Recovery from it, is bitter, troubleſome, and of extream Difficulty, yea, even beyond all the Power of the Creature. For Man, by his own Strength, can neither return nor help himſelf in any wiſe, whether in Will or in Deed. Man's Will is captive, and his Works are dead. Chriſt alone is able to ſupport

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(k) *Tota Religionis perfectio in voluntatis propriæ abdicatione conſiſtit.* Bonavent.

(l) *Si totum hominis bonum eſt,* amare DEUM; *totum hominis malum ſit, neceſſe eſt,* amare ſeipſum.

(m) *Si ea eſt conditio boni, ut ſeſe effundat & propaget: Non poteſt non eſſe magnum malum Amor proprius, qui bona ſua & aliorum ad ſe totum trahit, nec quicquam de eis communicat.*

(n) *Hoc ſolum virtuti adjeceris, quod propriæ voluntati ſubtraxeris.*

(o) *Niſi a teipſo defeceris, ad* DEUM. *qui ſupra te eſt, non appropinquabis*

ſupport the Soul, let it be in the Beginning, Progreſs, or End of her Warfare. And here he lays before us Two *Means*, the *Law* and the *Goſpel*, or *Repentance* and *Remiſſion* of Sin. Through the *Law*, in the firſt Place, thou muſt die with Chriſt, and by true Sorrow and Brokenneſs of Heart ſacrifice thy own Will. Thou muſt become vile in thine own Eyes, and reſign up thy ſelf wholly to Chriſt. This being done, Grace and Forgiveneſs of Sin is conferred through the *Goſpel*, and Man that was dead before, is now raiſed up again by Faith. Whence verily it appears, that no Man can by his own Strength convert and quicken himſelf. For 'tis of abſolute Neceſſity that he hate, deny, and loſe himſelf, that he be diſpleas'd with, and die unto himſelf, and that his Hope be plac'd entirely in God alone, by whoſe Grace he expects to live.

§. 7. But even this *Self-Hatred*, *Denial*, and *Mortification*, is not an Effect of our own Will and Ability. *It is not*, ſays St. *Paul*, *of him that willeth, nor of him that runneth, but of God that ſheweth Mercy.* It is God therefore alone who operates all this in us by his Grace, and by the Power of his good Spirit. So that our Juſtification is not derived from any Creature whatſoever, but from God alone, whoſe Work and Gift it is. As to our ſelves, 'tis certain, that the moſt dangerous Enemy any Man hath, is *Himſelf*; inſomuch, that we have great Reaſon to implore the Lord to deliver us from our ſelves, and all that we have by Nature, and then to reſtore to us what comes from his Grace. For by our own Strength, we are not able to perform the leaſt Good, if God himſelf, even after Converſion, doth not graciouſly ſup-

Self Will is to be denied.

Rom. ix. 16.

ſupport us. Who is it that can endue us with Love and Mercy, but God only, who is *LOVE* it ſelf, and from whom all other Graces do likewiſe proceed? It is certain therefore, that CHRIST alone is our Help and Support in that Day, when the Endeavours of Men cannot ſave us. But after all, let the Condition be never ſo low to which Man hath been brought by the Fall of *Adam*, he is now raiſed again by Chriſt, and even exalted to a higher Degree of Goodneſs and Dignity than he poſſeſſed before. But of this more, *Chap.* XI.

CHAP. VII.

To underſtand right the Nature of Repentance, the Difference betwixt the old Man and the new muſt be known. The old Man is to die in us, that CHRIST, the new Man, may live in us again.

Rom. VI. 6.

Knowing this, that our Old Man is crucified with him; that the Body of Sin might be deſtroyed, that henceforth we ſhould not ſerve Sin.

The Twofold Man in every Chriſtian.

EVERY Chriſtian is *Twofold*, and there is found in him a *Twofold* Man, oppoſite to one another, with the Operations proceeding from both. This will more fully appear from the following Table:

ADAM,

ADAM,	*CHRIST.*
Old Man,	New Man.
Outward Man,	Inward Man.
Old Birth,	New Birth.
Fleſh,	Spirit.
Nature,	Grace.
Reaſon,	Faith.
Darkneſs,	Light.
Tree of Death,	Tree of Life.
Evil Fruit,	Good Fruit.
Sin,	Righteouſneſs.
Damnation,	Salvation.
Death,	Life.
Old *Jeruſalem*,	New *Jeruſalem*.
Kingdom of the Devil,	Kingdom of God.
Seed of the Serpent,	Seed of God.
Natural Man,	Spiritual Man.
Image of the Earthly,	Image of the Heavenly.

§. 2. The Truth of this Table, the Scripture, as well as Experience, doth abundantly confirm. The former ſpeaks largely of the *Old* and the *New*, of the *Inward* and *Outward* Man. See (*Eph.* iv. 24. *Col.* iii. 9. 2 *Cor.* iv. 16. It teacheth alſo, that *The Spirit of God is in us*: Rom. viii. 11. 1 *Cor.* iii. 16. vi. 19. 2 *Cor.* v. 5. *Eph.* i. 13. And likewiſe *Chriſt*, *Gal.* ii. 20. 2 *Cor.* xiii. 5.) *Experience* moreover demonſtrates the ſame. Hither may be alſo referred that ſtriving and ſtruggling of the *Fleſh* and *Spirit*, from which even the Saints are not altogether free. Likewiſe the different Fruits of the *Fleſh* and *Spirit* reckoned up by St. *Paul*. Inſomuch that this Doctrine is firmly ſtated in Scripture, and too certain than to be called in Queſtion by any Chriſtian. For this

The Truth of this Diviſion confirmed from Scripture.

Rom. vii. 23.

Gal. v. 19.

is the Hinge, as it were, whereon all the Scripture doth move, and the Foundation whereon the true Knowledge of Man depends.

Wherein the true Knowledge of Man and Foundation of Repentance consists.

§. 3. Out of the same Fountain issues true Repentance, or the *Death of Adam*, and *the Life of Christ in us*. For no sooner doth *Adam* die in us, but there perisheth with him all what is originally derived from him; the old outward Man, the old Birth, the Flesh, Nature, corrupt Reason, Darkness, the Tree of Death, evil Fruits, Sin, Death, Damnation, the Seed of the Serpent, the natural Man, the earthly Image, the old *Jerusalem*, and the whole Kingdom of Satan. But as long as *Adam* liveth, there also liveth and reigneth with him the old Man, and the carnal Birth, with Flesh, Nature, corrupt Reason, Darkness, and the whole Train of Evils beforementioned, as being all comprised under the Kingdom of Satan, and subject to Damnation, and to the Curse everlasting.

The Life of Christ in its various Emanations.

§. 4. But if, on the other hand, Christ liveth in any one, then verily there liveth and reigneth with him the new and inward Man, the new Birth, the Spirit, Grace, Faith, Light, the Tree of Life, good Fruits, Righteousness, Life, Happiness, the Seed of God, the spiritual Man, the heavenly Image, the new *Jerusalem*, and the Kingdom of God. All which are Emanations of the divine Blessing, and tend to eternal Salvation. Here is matter of Difficulty and Importance, namely, so to order one's Life and Conduct, that Christ the new *Adam* only, and not the old *Adam*, may live and reign in a Man.

§. 5.

§. 5. Therefore it is neceſſary for a Man to watch and to faſt, to pray and to fight, to ſtrive, and, as St. *Paul* expreſſes it, *to examine himſelf if Chriſt be in him.* He is *to work out his Salvation with Fear and Trembling: He is to enter through the ſtrait Gate and the narrow Way* in Chriſt. That is, Man muſt now *hate and deny himſelf, forſake all, and die unto Sin.* This ſurely is not to be done, as the delicate Chriſtians of this Age do imagine, by any careleſs and ſlight Application of Mind, but by an inward and profound Sorrow, Contrition, and Brokenneſs of Heart, together with Groans and Tears not to be expreſſed by Words. Theſe inward Exerciſes, and Acts of Devotion, are moſt feelingly ſet forth by *David* in his *penitential Pſalms*, which abound with Expreſſions of this Nature. The Apoſtle calls it a *Crucifying of the Fleſh with the Affections and Luſts thereof.* Whoever attaineth to this State, in him verily Chriſt liveth, and he reciprocally in Chriſt by Faith. 'Tis now that Chriſt conquereth and reigneth in Man, whoſe Faith is become *the Victory that overcometh the World.*

How the Life of Chriſt is preſerved in Man.
2 Cor. xiii. 5.
Phil. ii. 12.
Matt. vii. 13.
Luk. xiv. 26.
Rom. vi. 2.
Pſal. vi, xxxviii, &c.
Gal. v. 24.
1 Joh. v. 4.

§. 6. But ſince the World, which thou art to ſtrive againſt, is not *without thee*, but *within thee*, it follows, that it is alſo to be conquer'd not without, but within thee. For what is the World, but *the Luſt of the Fleſh, the Luſt of the Eyes, and the Pride of Life?* Which as they are in thee, ſo in thee they are to be ſubdu'd, that hence thou may'ſt worthily bear the Name and Character of a true Child of God. *For whatſoever is born of God, overcometh the World:* And if thou doſt overcome, and gain the Victory over thy great Enemy the World, thou art then in-

How the World is to be overcome in Man.
1 Joh. ii. 16.
1 Joh. v. 4.

titled to the greateſt of Dignities, being *a Child of Light, a Member and Sheep of Chriſt, and the Temple of the Holy Ghoſt.* Thou art now a *good Tree*, that freely and without Law, without Conſtraint and Compulſion, yea, with Joy, Love, and Pleaſure, bringeth forth Fruit to the Glory of God.

Eph. v. 30. 1 Cor. vi. 19. Joh. x. 27. Matt. xii 33.

A Repreſentation of the Adamical Heart.

§. 7. But if thou liveſt in *Adam*, and *Adam* reigns in thee, then art thou not a Son of God, nor begotten of him. For ſince thou art overcome by the World, and ſince the Prince thereof doth rule in thee by his Pride, Ambition, and Self-Love, thou art on this very account to be numbered amongſt *the Children of the Devil. For as many as are led by the Spirit of God, they are the Sons of God.* And, on the contrary, as many as are led by Satan, they likewiſe are his Children; yea, they are the very Members of Satan, Sons of Darkneſs, *an Habitation of unclean Spirits, a curſed Babylon, full of impure and of abominable Beaſts and Vermine*, as it is repreſented by the ancient Prophets; but particularly by the Prophet *Ezekiel*, who, being brought in Spirit into the Temple at *Jeruſalem*, beheld Two remarkable Things: one whereof was, *Every Form of creeping Things, and abominable Beaſts, as alſo all the Idols of the Houſe of Iſrael, pourtrayed upon the Wall round about.* And *Secondly*, which was ſtill more deteſtable, *Seventy Men of the Ancients of the Houſe of Iſrael, worſhipping theſe Beaſts and Images, and paying them Incenſe.*

Joh. viii. 44. Rom. viii. 14. Iſai. xiii. 21. Ezek. viii. 10, 11. Rev. xviii. 2.

A View of the Abominations in the inward Temple.

§. 8. Behold, O Man, a lively Repreſentation of thy old adamical, brutiſh, and beaſtly Heart! If thou wilt but enter into this Temple of thy Heart, thou ſhalt ſurely find therein vaſt Numbers of foul, deteſtable Creatures, Images, and Idols, faſhion-

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ed and repreſented by all manner of corrupt and impure Thoughts in the carnal Mind, Imagination and Memory. Moreover, (and which is the greateſt Evil of all,) whereas theſe Idols and horrid Abominations ſhould be utterly baniſhed from the Heart, and this deteſtable Evil, whereby Man is made the Habitation of unclean and peſtilential Vermine, ſhould be deſtroy'd by Repentance, by Mortification of the Fleſh, by penitential Tears and Humiliation; thou, inſtead of that, doſt love theſe Serpents, thou adoreſt theſe vile Monſters and ſerveſt them, thou careſſeſt and huggeſt them. Alas! thou doſt but little regard, that Chriſt is thrown out of thy Soul by thoſe Abominations, and utterly baniſhed from thy Heart: And that by this Means thou depriveſt thy ſelf of the ſupreme and eternal Good, loſing the Holy Spirit with all his excellent Gifts and Graces.

The Concern we ought hence to have.

§. 9. Miſerable Man! Thou doſt exceedingly grieve when any outward Trouble befals thee, or when thou loſeſt any Thing in the World that is dear unto thee: What Stupidity is it then, that thou art not at all concerned at the Loſs even of *CHRIST* himſelf, and at the deplorable State of thy Soul and Body, which both are become an Habitation of malignant Spirits? If theſe Things be ſeriouſly pondered and laid to Heart, we ſhall ſoon underſtand what *Adam* and *Chriſt* is; likewiſe the manner how they do live and act in Men. To this Head we may alſo refer the following Obſervations:

The Equality of all in Adam.

§. 10. *First:* In *Adam* we are *ALL* naturally equal, nor is one better than another; ſeeing we are all, both as to Body and Soul, equally polluted and corrupted; inſomuch that not only of *Jews* and *Gentiles*, but even of all Men in general, *there is no Difference*. Hence it is alſo true, that in the Sight of God, no Man is better than the moſt profligate Criminal. For though that perverſe Temper which is natural to all, does not equally in all put forth and break out into Works; yet God judgeth all Men by the inward State of the Heart, that poiſon'd Fountain of all Sin. Neither is there any Sin ſo horrid and vile, which Man by Nature would not freely commit, were he not ſtrongly reſtrain'd by divine Grace. For by the Bent of our Nature we are but too much inclined to pollute our ſelves with all manner of Wickedneſs: Which Inclination, if it be not always attended with the external Effect it ſelf, then it is wholly to be attributed to the Grace of God, and not to any Strength of our own, or to any humane Precaution whatſoever. This Conſideration ſhould excite us to the Practice of true *Humility*, and to an unfeigned Fear of God, and at the ſame time reſtrain us from raſhly deſpiſing our Fellow-Creatures, leſt, by reflecting on others, we ſplit our ſelves upon the dangerous Rock of a *Carnal Preſumption*.

Rom. iii. 23.

Jer. xiii. 23.

Gen. xx. 6.

The Equality of all in Chriſt.

§. 11. *Secondly:* It is convenient to obſerve, that as *in Adam* we are all equally bad, as to the Corruption of Nature; ſo by Chriſt we are all made equally Juſt and holy, no Man receiving for himſelf any Prerogative of a peculiar Righteouſneſs in the Sight of God. For ſince Chriſt is our Perfection, our

Wiſdom,

Wiſdom, Righteouſneſs, Sanctification, and Redemption, we, who in *Adam* are alike, are alſo alike *in Chriſt*. For as in *Adam* by Nature we all are one Man and one Body, infected with the higheſt Contagion of Diſobedience and Sin: So all true Chriſtians are as one Man *in Chriſt*, and make up *one* Body compleatly purified and ſanctified by Faith, and the Blood of Chriſt. 1 Cor. i. 30. VI. 11.

§. 12. Which Doctrine, as I have already ſaid, is a Remedy againſt *Spiritual Pride*, that none may account himſelf better before God than others, though perhaps he may be adorned with greater Gifts and Endowments. But even theſe are no leſs of pure Grace beſtow'd on him, than Righteouſneſs and Salvation it ſelf. Upon this Principle of pure Grace, be careful to keep thy Mind conſtantly fixed. Which if thou doſt, then this ſame Grace ſhall protect thee againſt the dangerous Snares of *Pride* and Arrogance: And as on the one Hand, 'twill convince thee of thy own Miſery and *Poverty in Spirit*; ſo on the other, it will give thee a moſt lively Inſight into Chriſt, and into the exceeding *Riches of Grace*, thro' him deriv'd on Mankind. *A Preſervative againſt Spiritual Pride.*

CHAP. VIII.

God most affectionately invites to Repentance; which is by no Means to be neglected or delayed.

Luke XV. 10.

Likewiſe I ſay unto you, there is Joy in the Preſence of the Angels of God, over one Sinner that repenteth.

God's earneſt Invitation to Repentance. Act. xxvi. 18.

GOD, who is of infinite Mercy, that he might the better ſoften our hard and ſtony Hearts, and from the World, our ſelves, and the Devil, turn them unto himſelf; hath in his Word variouſly repreſented and ſet before our Eyes Man's *Converſion* and *Repentance*.

The Three different Hearts. Luk. xv. 12, &c.

§. 2. Amongſt other Ways of ſetting it home on our Mind, theſe Two *Parables* of the *loſt Sheep*, and of the *loſt Son*, are exceedingly remarkable, and ſo abounding in divine Conſolation, that without Tears it is ſcarce poſſible ſeriouſly to think upon them. For therein our Saviour lays down a moſt lively Deſcription of *Three* different Hearts. Of which the *Firſt* is, the impenitent Heart of a *Sinner*. The *Second*, the contrite Heart of a *Penitent*. The *Third*, the Heart of *God* yearning with *paternal* Affection.

The Firſt Heart deſcribed.

§. 3. The *Firſt* he deſcribes under the Similitude of a *degenerate Son*, waſtefully ſpending his Subſtance and Inheritance, and at laſt reduced to ſuch a Neceſſity, as to wiſh

to

to feed at the Hogs Trough, and to fill his Belly with the Husks the Swine do eat. By this Figure all Mankind in their *natural* State are ſhadowed forth; who as ſo many degenerate Sons, have ſquandered away the heavenly Inheritance by a continual Riot and Wickedneſs. That is: They have made Shipwrack of Righteouſneſs, Holineſs, Innocency, and of the moſt beautiful Image of God, in which they were at firſt created, and are now by their own Fault become the Bondſlaves of the vileſt Affections, of the Devil, and Death: And to compleat their Ruine, finding no Relief, Reſt, or Comfort, in any *humane* Performances and Laws, (which anſwer to the *Husks* in the Parable) muſt of neceſſity periſh with endleſs Famine and Miſery, unleſs they have Recourſe unto the Grace of their heavenly Father betimes.

§. 4. The *Second* Heart, which is that of a *repenting Sinner*, is ſet forth in theſe Words: *How many hired Servants of my Father, have Bread enough, and to ſpare, and I periſh with Hunger? I will ariſe, and go to my Father, and will ſay unto him, Father, I have ſinned againſt Heaven, and before thee; and am no more worthy to be called thy Son.* In which Account we have a very moving Deſcription of true Repentance. For by the Prodigal's *Coming to himſelf*, is ſignified *Contrition* of Spirit; that is: When a Man, on one Hand, reflects upon his own Miſery, and conſiders, how of a Son of God, he is become a brute *Beaſt*, an unclean *Swine*, a Man void of Reaſon, earthly and ſenſual: And on the other, mindful of his divine Original, turns his Thoughts entirely upon his Father, repents, acknowledges his Offences,

The Second Heart deſcribed and applied. Luk. xv. 17, 19.

2 Pet. ii. 12. Matt. vii. 6.

ces, and ſays: *Father, I have ſinned againſt Heaven, and before Thee*; and have offended both God and Man. This he confirms ſtraitway by a holy Diſdain and Contempt of himſelf, expreſſed in theſe Words: *And am no more worthy to be called thy Son.* Moreover: *Faith*, the other Part of Repentance, is exhibited to us in his Reſolution to *ariſe* and to return to his Father's Houſe. He took a Confidence to repair home, and firmly perſwaded himſelf that his Father would receive him, if not as a Son, yet at leaſt as one of his hired Servants: For, ſays he, *I am no more worthy to be called thy Son, make me as one of thy hired Servants.* Which plainly ſhews the ſtrong Hope he entertain'd, that his Father would yield to his Intreaties, and receive him into his Favour at laſt.

God's Fatherly *Heart ſet forth.*

§. 5. And now I come to draw the Character of the *Paternal Heart of God*, ſet forth in the Parable:

Pſ. lxxix. 8. Iſai. xxx. 18. Pſ. xxxii. 8.

(1.) *When the degenerate Son was yet a great Way off, his Father ſaw him.* (p) Behold the *preventing Mercy* of our heavenly Father, looking upon a profligate Son with an endearing Glance of his Eye.

Iſai. xxx. 18. Rom. x. 21.

(2.) *And was moved with Compaſſion*: Hereby is repreſented his Mercy *waiting to be gracious to us.*

(3.)

(p) (1.) *Præveniens* miſericordia. (2.) *Expectans* miſericordia. (3.) *Suſcipiens* miſericordia. (4.) *Conſolans* miſericordia. (5) *Juſtificans* miſericordia. (6) Annulus Filialitatis, vel υἱοθεσίας; *Deſpondens* miſericordia. (7.) *Confirmans* miſericordia. (8.) Convivio & gaudio Angelorum ſignificatur *vivificans, lætificans* & *coronans* miſericordia.

(3.) *And ran, and fell on his Neck*: Here is Mercy *receiving* into Favour.

(4.) *And kiſs'd him:* This exhibits Mercy ready to adminiſter *Conſolation* to the returning Sinner. Micah vii. 19 Iſai. lxvi. 13.

(5.) *Bring forth*, ſays he, *the beſt Robe, and put it on him:* This hath relation to Chriſt, and points out his gratuitous Righteouſneſs, and *juſtifying* Mercy. Iſai. lxi. 10. Rom. viii. 33.

(6.) *And put a Ring on his Hand*: Hereby is ſignified the Holy Spirit, the Earneſt of the Inheritance, the Pledge of Sonſhip, the Seal of his intimate Favour and Union, and repreſents to us the *eſpouſing* Mercy of the Lord. Eph. i. 14. Gal. iv. 6.

(7.) *And Shoes on his Feet*: This doth denote a new and holy Life in Chriſt, reſulting from the divine Power and the Grace of the Holy Spirit: Which are the peculiar Effects of *confirming* Mercy. 1 Pet. i. 5. Pſ. lxxxiv. 11

(8.) *Bring hither the fatted Calf*: By this Feaſt is repreſented the Joy of Angels, or *enlivening*, *rejoicing*, and *crowning* Mercy, deſcribed by the holy Pſalmiſt, and the Prophet *Iſaiah*. Pſ. lxiii. 3. ciii. 4. Iſai. lxiii. 15. lxvi. 13.

§. 6. Now, what ſtrong and endearing Arguments are here offered by the Goodneſs of God inviting us to a ſincere Repentance? Go then now, and let us ſeriouſly conſider ſome of the main *Inducements* to true Repentance, of which *ſeven* ſhall be propoſed at preſent. *A general Enumeration of Motives to Repentance.*

(1.) The boundleſs Mercy of God.

(2.) The Kindneſs of Chriſt, and his ineſtimable Merit.

(3.) The dreadful Threatnings and Puniſhments that are laid before us.

(4.) Death.

(5.) The laſt Judgment.

(6.)

(6.) Hell-Torments. And,
(7.) Everlasting Joy.

I. I. THE MERCY OF GOD.

The Consideration of divine Mercy in particular.

§. 7. *But if thou shalt seek the Lord thy God, thou shalt find him, if thou seek him with all thine Heart, and with all thy Soul: When thou art in Tribulation, and all these Things are come upon thee; even in the latter Days, if thou turn to the Lord thy God, and shalt be obedient unto his Voice, (for the Lord thy God is a mereiful God) he will not forsake thee, neither destroy thee, nor forget the Covenant of thy Fathers, which he sware unto them.* What a tender Affection of the Heart of a Father have we here presented to us! And how just is it, and reasonable, that it should move us to Repentance! For how numerous and *great* soever our Sins be, the Mercy of God is still *greater* to forgive them, according to

Deut. iv. 29.

Psal. cxxx. 7. that of the Psalmist: *With the Lord there is Mercy; and with him is plenteous Redemption.*

Psal. Li. 1. And again: *According unto the Multitude of thy tender Mercies, blot out my Transgressions.*

And of its purifying Virtue.

§. 8. Nor are our Sins so *filthy* and abominable, but God can make them whiter than Snow. *Though your Sins,* says the Prophet, *be as Scarlet, they shall be as white as Snow.* And the Psalm: *Purge me with Hyssop, and I shall be clean: Wash me, and I shall be whiter than Snow.* Neither are they so various and *manifold,* but that they are surpass'd by the Riches of the divine Grace, according to the Apostle: *In whom we have Redemption through his Blood, the Forgiveness of Sins; according to the Riches of his Grace.* And what we read in *Exodus* confirms the same:

Isai. i. 18.

Psal. Li. 7.

Eph. i. 7.

ſame: *The Lord, the Lord God, is merciful and gracious, long-ſuffering, and abundant in Goodneſs and Truth; forgiving Iniquity, and Tranſgreſſion, and Sin.* Nor are they ſo *ſtrong* and powerful, but God can extinguiſh them, and throw them into the Depth of the Sea, as he did *Pharaoh* with all his Hoſt. Nor finally, are they ſo *mortal* and peſtilential, but God can heal them, as the Prophet aſſures: *The Wicked ſhall not fall by his Wickedneſs in the Day that he turneth from it.* Exod. xxxiv. 6, 7. Micah. vii. 19 Ezek. xxxiii. 12.

II. *THE KINDNESS OF CHRIST.*

II. *The Conſideration of the Love of Jeſus Chriſt.*

§. 9. How kindly and lovingly Chriſt Jeſus uſes to receive Sinners, he doth himſelf abundantly declare in the Goſpel: *They that be whole,* ſays he, *need no Phyſician, but they that are ſick. For I am not come to call the Righteous, but Sinners to Repentance. The Son of Man is come to ſeek and to ſave that which was loſt.* Of this gracious Bounty of Chriſt towards returning Sinners, the Prophets have left us many endearing Predictions: *Wo be to the Shepherds of Iſrael,* ſaith *Ezekiel, who have not ſought that which was loſt: But with Force and with Cruelty have ye rul'd over them. And they were ſcattered, becauſe there was no Shepherd. Behold, I, even I will both ſearch my Sheep, and ſeek them out. As a Shepherd ſeeketh out his Flock, in the Day that he is among his Sheep that are ſcattered. I will ſeek that which was loſt, and bring again that which was driven away, and will bind up that which was broken, and will ſtrengthen that which was ſick.* And the Prophet *Iſaiah* ſays: *He ſhall feed his Flock like a Shepherd: He ſhall gather the Lambs with his Arm, and carry them in his Boſom.* Matt. ix. 12, 13. Luk. xix. 10. Ezek. xxxiv. 2, 4, 11, 14, 16. Iſai. xl. 11.

§. 10.

And of the precious Merit of his Sufferings.

§. 10. Nor ſhould only the gracious *Nature* of Chriſt move thee to Repentance, but more eſpecially his extreme *Sorrow*, and moſt innocent Blood ſhed on thine account. Do but conſider within thy ſelf:

(1.) That he laid down his Life, not for Heaven or Earth, but for thy own Soul: And wilt thou not ceaſe by Sin and Impenitency ſhamefully to ſquander away ſo great and valuable a Treaſure?

(2.) Remember, that thou couldſt not have been redeemed by any other or leſs Price but the precious Blood of Chriſt: And why then ſhouldſt thou deprive thy ſelf of a Ranſom of ſo ineſtimable a Value as the Redeemer hath paid for thee?

(3.) Call to Mind, that Chriſt hath Redeemed thee *from* the World, *from* Sin and the Devil; and doſt thou ſtill deſire to continue longer in the Service of ſo hard and cruel a Maſter?

(4.) Aſſure thy ſelf, that without unfeigned Repentance, the Merit of Chriſt will avail thee nothing, and that thou *trampleſt under Foot his Blood, and doſt deſpite unto the Spirit of Grace.*

Heb. x. 29.

(5) At laſt conſider, how ſharp and cruel Sufferings thy Saviour underwent on thy account! How he wept and ſorrow'd, trembl'd, and fear'd: How grievouſly *he was wounded for our Tranſgreſſions*, and, at laſt, that he, as a *Worm* and *Curſe*, did hang upon a Tree. *O woful Sight, and moſt deplorable Mirror of true Repentance!* (q)

Iſai. Liii. 5. Pſ. xxii. 6. Gal. iii. 13.

III.

(q) O triſtiſſimum *ſpectaculum*, & miſerandum pœnitentiæ *ſpeculum*!

III. *THREATS OF TEMPORAL PUNISHMENT.*

III. *Divine Threatnings.*

§. 11. *God judgeth the Righteous*, ſaith the Pſalmiſt, *and God is angry with the Wicked every Day. If he turn not, he will whet his Sword: He hath bent his Bow, and made it ready: He hath alſo prepared for him the Inſtruments of Death: He ordaineth his Arrows againſt the Perſecutors.* This Wrath and Revenge, no Man certainly will ever be able to eſcape, as the Prophet *Amos* affirms: *He that fleeth of them ſhall not be delivered. Tho' they climb up to Heaven, thence will I bring them down. And tho' they be hid from my Sight in the Bottom of the Sea, thence will I command the Serpent, and he ſhall bite them. Behold the Eyes of the Lord God are upon the ſinful Kingdom, and I will deſtroy it from off the Face of the Earth. Their Blood ſhall be poured out as Duſt,* (ſaith *Zephaniah*,) *and their Fleſh as the Dung. Neither their Silver, nor their Gold, ſhall be able to deliver them in the Day of the Lord's Wrath; but the whole Land ſhall be devoured by the Fire of his Jealouſie.* Such terrible Threatnings as theſe ſhould awaken us into an unfeigned Senſe of Repentance; this being the only *Means* to prevent the impending Deſolation of the Earth, and the total Deſtruction of Nations and Cities, as it doth evidently appear from the Example of *Nineveh. At what Inſtant I ſhall ſpeak concerning a Nation, and concerning a Kingdom, to pluck up, and to pull down, and to deſtroy it: If that Nation againſt whom I have pronounced, turn from their Evil, I will repent of the Evil that I thought to do unto them.*

Pſal. vii. 11, 12, 13.

Amos ix. 1, 2, 3, 8.

Zeph i. 17, 18

Jon. iii. 5, 10. Jer. xviii. 7.

IV.

IV. IV. *DEATH.*

Certainty of Death.

§. 12. For this Reason, hath God the Time of our Death *concealed* from us, that thereby we may be kept in a daily and uninterrupted Practice of true Repentance, as not knowing but every Day may be our last. *The whole Life of a Man is given him for Repentance*, saith St. *Bernard*. And this Repentance is a Christian's daily Cross and Tribulation. Thus it is said in the Psalm: *I am ready to halt, and my Sorrow is continually before me.* God, who hath promised Grace to the Penitent, hath not promised to Sinners another Day to repent in. *It is appointed unto Men once to die; but after this the Judgment. Whatever thou takest in Hand*, says the Son of *Sirach*, *remember the End, and thou shalt never do amiss.* For such as God shall find thee, as such will he judge thee. Wherefore live in such a manner as thou wouldest wish to have done when thou now comest to be confined to thy *Death-Bed.* Revolve seriously in thy Mind, where they now are, who but a few Years agoe wasted their Life with Lust and Vanity, and freely enjoy'd the *good Things* of this World? They are all *gone to their own Place*, where they wait for the Publication of their last Sentence. Wherefore, *Come out of Babylon, my People, that ye be not Partakers of her Sins, and that ye receive none of her Plagues.*

Psal. xxxviii. 17.

Heb. ix. 27.

Eccl. us vii. 36

Luk. xvi. 25.

Acts i. 25.

Rev. xviii. 4.

V. V. *THE LAST JUDGMENT.*

The last Judgment another Motive to Repentance.

§. 13. After Death there is neither Place nor Time for Repentance. 'Tis here in this World, where eternal Life is either lost or obtained. Those that repent betimes, shall not be condemned in Judgment: But those that will not be argued out of the confident

dent Dream they have of their good State, shall be Thunderstruck at last with that dreadful Sentence: *Depart from me, ye cursed, into everlasting Fire: Behold therefore, now is the accepted Time: Behold, now is the Day of Salvation!* Which will be followed by the Day of Judgment in the other World. *To Day therefore, if ye will hear his Voice, harden not your Heart, as in the Provocation, lest I swear in my Wrath, that you shall not enter into my Rest. For we must all appear before the Judgment-Seat of Christ, that every one may receive the Things done in his Body, whether it be good or bad.* Those therefore who make here a great Progress in the Change of their Souls, *their Sins shall be covered, and they shall no more be mentioned unto them,* as the Prophet declares. Lay hold therefore on the Tender of Mercy betimes, and confess thy Sins, O Man, that they may be remitted and blotted out.

Mat. xxv. 41. 2 Cor. vi. 2. Psal. xcv. 7, 8, 11. Heb. iii. 7, 8, 11. 2 Cor. v. 10 Psal. xxxii. 1. Ezek. xxxiii. 16.

VI. *HELL-TORMENTS.*

VI. *Likewise the Torments of Hell.*

§. 14. With this present Life, the Time of the gracious Visitation of God doth expire. It will then be said: *Son, remember that thou in thy Life-time receivedst thy good Things.* Thy Life is now past, gone, and expired: Thou art now dead! Dead unto God for ever, to whom thou didst refuse to live in Time. A sad and unhappy Change indeed! For how should the Damned enjoy the Goodness of God, to which they were dead whilst they were alive, and will now continue to be so to all Eternity! Remember therefore, that here is the only Time for Mercy, and the Hour of Visitation to repent; whereas there the Damned shall so die, as notwithstanding always to live; and

Luk. xvi. 25.

they ſhall ſo live, as yet to die eternally. All the *Senſes* that have been pampered here, and proſtituted to Sin and *Senſuality*, ſhall there undergo moſt exquiſite Pains and Torments. The *Sight* ſhall be puniſhed with moſt horrible Darkneſs: The *Ears* ſhall be filled with Howling and Gnaſhing of Teeth: The *Smelling*, with Stench of Fire and Brimſtone: The *Taſte*, with the Bitterneſs of Gall, and of a conſtant Death; and finally, the *Touch*, with a Senſe of endleſs Tortures and Miſeries.

VII. *And the Conſideration of eternal Happineſs.*

VII. *EVERLASTING HAPPINESS.*

§. 15. Is it not a very high Degree of Madneſs, to prefer a ſhort periſhing Pleaſure, before an eternal Joy; and a worthleſs Trifle, before the glorious Preſence of God? Now none ſhall enter into this, but he who has throughly waſhed himſelf in the Tears of a penitent Faith, and *made white his Robes*
Rev. vii. 14. *in the Blood of the Lamb: For without are*
Rev. xxii. 15. *Dogs, and Sorcerers, and Whoremongers, and Murtherers, and Idolaters, and whoſoever loveth and maketh a Lie.* None of thoſe, who having been here invited to the Feaſt of Chriſt,
Luk. xiv. 24. but refuſed to come, *ſhall taſte of his Supper.* The higheſt Joy, and the whole Reward of
1 Joh. iii. 2. eternal Life, will conſiſt in *Seeing God as he*
Joh. xvi. 19, 22. *is. You ſhall ſee me*, ſays our Lord, *and your Heart ſhall rejoice; and your Joy no Man taketh from you.* And this Sight of the Face of God, is the Joy of the Angels themſelves: It is their Life, their Bread, and their inviſible Food, by which they are ſuſtained. Hence *Raphael* the Angel ſpeaking to *Tobit*; *I eat*, ſays he, *inviſible Meat, that*
Tob. xii. 19. *can't be ſeen by Men.* But as this Viſion of the glorious Countenance of God, gives the moſt

moſt tranſcendent Satisfaction that can be conceived; ſo to be baniſhed from it, is to ſuffer the greateſt, the moſt terrible, and the moſt exquiſite Torment that can be.

CHAP. IX.

What Repentance is: How it is to be performed, and how the divine Goodneſs invites us thereto.

Joel II. 12, 13.

Turn ye even to me with all your Heart, and with Faſting, and with Weeping, and with Mourning. And rent your Heart, and not your Garments, and turn unto the Lord your God: For he is gracious and merciful, ſlow to Anger, and of great Kindneſs, and repenteth him of the Evil.

God ſaves us by Repentance

THE LORD, whoſe Mercy is infinite, doth by no means ſeek our Deſtruction, but our Life and Happineſs. He beſt knoweth the wretched and deplorable Condition into which we are fallen by Sin; and he is deſirous withal to reclaim us from that dangerous State, and to preſerve us from everlaſting Ruine. 'Tis for this Reaſon, he ſo earneſtly invites the Soul to *Repentance*, and engages her in the ſame by many ſtrong and powerful Motives.

God threatens that we may repent.

§. 2. Sometimes God is pleas'd to ſtir us up by terrible Threatnings and Comminations: *Behold*, ſays he, *I will bring Evil upon* Jer. vi. 19.

this People; becauſe they have not hearkened unto my Words, nor to my Law, but rejected it. Again: *And now becauſe ye have done all theſe Works, ſaith the Lord, and I ſpoke unto you, riſing up early and ſpeaking, but ye heard not. Therefore will I caſt you out of my Sight.* Which dreadful Denunciation of both temporal and eternal Calamities, ſhould ſtrike Fear and Terror into us. For the Threatning of God is not an *empty Voice*, or a Sound that vaniſhes into nothing, but it is accompanied with many terrible Effects, and a conſuming Wrath, as in its Time will fuller appear, and which even at preſent we do feel already by ſad Experience: Since Miſeries and Calamities, like a Flood, ſeem to carry all before them. Nay, they will undoubtedly multiply upon us, and exert themſelves with the utmoſt Fury and Fierceneſs, except we prevent them betimes by a ſincere Repentance. Thus the Wrath of God ſhall be poured forth in *Wars*, *Famines*, *Peſtilence*, *Fire*, and *Inundations*, till he hath deſtroy'd at length our *very Foundations*, as he did once to the City of *Jeruſalem*.

Jer. vii. 13, 15.

Lam. iv. 11.

God calls us by his Grace to Repentance.

§. 3. But if the Denunciation of Wrath and *Judgments* cannot prevail upon us, yet ought his abounding *Goodneſs*, attended with ſo many endearing Marks of Love, to melt down our Hearts, and to mollify 'em into a true and earneſt Repentance. For thus hath the Lord expreſſed himſelf by the Prophet: *Return thou backſliding Iſrael, and I will not cauſe mine Anger to fall upon you: For I am merciful, ſaith the Lord, and I will not keep Anger for ever. Only acknowledge thine Iniquity, that thou haſt tranſgreſſed againſt the Lord thy God.* In which Words God makes a moſt ready Offer of his *Grace*, intreats and adjures

Jer. iii. 12, 13.

jures us to return to him again, being willing to accept Repentance for Sins, according to that of the Wiseman: *But thou, mastering thy Power, judgest with Equity, and ordereſt us with great Favour, and haſt made thy Children to be of good Hope, that thou giveſt Repentance for Sins.* Wisd. xii 18, 19.

§. 4. This Passage, together with those that have been quoted before, is a convincing Proof that God, by his Grace, Mercy, Patience, and Clemency, doth strongly invite us to true Repentance. There are chiefly *Three* Things in those Scriptures which deserve a more particular Observation: (1.) The *Nature* of Repentance, or what it is to *Repent*; namely, to *Turn unto the Lord.* (2.) The *Manner*, how Repentance is to be work'd out, *viz. By Fasting, Weeping, and Mourning.* (3.) The *Motive* to engage us in so holy an Exercise, which is the Paternal Goodness of God: *For I am merciful.* As to the *First*, We are to know, that to *Repent*, is nothing else, but from the *Law* of God to *acknowledge* the natural Blindness of Heart, and that detestable Impurity that fosters within. Next, we ought to regard this as the very Source whence all other Sins do proceed, and whereby we depart from God, the supreme and eternal Good, deserving not only various Punishments here, but also his everlasting Wrath in the Flames of Hell hereafter. *The* Nature *of Repentance.*

§. 5. These Things seriously called to Mind, will prove as many Monitors to us to lament, and from our Heart to bewail the deplorable Crookedness of our Nature: And this not so much from any *Fear* of the Punishment we have deserved, as from an inward Sense of the Heinousness of the many *We should grieve not for Fear of Punishment, but for offending God.*

Provocations offer'd to a *merciful Father*, who in his very Nature is Love and Kindneſs. This being done, we may then raiſe again our Soul by the Virtue of the *Goſpel*, and with a well-grounded Faith, rely on the Favour of God, and on the ſure Remiſſion of Sin promiſed in Chriſt Jeſus. This will needs be attended with a ſerious *Amendment of Life*, with a conſtant Purification of the Heart by Faith, with a Mortification of all evil Deſires, and with a ſincere Abdication of our own Will, ſo oppoſite to that of God. In a Word: It will be accompanied with a *New Life* acceptable unto God in Chriſt, and which will bring forth Fruit worthy of Repentance; ſuitably to what God enjoins by the Prophet: *Waſh ye, make you clean; put away the Evil of your Doings from before mine Eyes; ceaſe to do Evil, learn to do well: Though your Sins be as Scarlet, they ſhall be as white as Snow.*

Iſai. i. 16, 18.

Self-Love and Ignorance, Hindrances to true Repentance.

§. 6. But alas! Here is the Difficulty! For theſe Things are much eaſier ſaid, than reduced into Practice. The Reaſon is, becauſe hardly any Body will go about ſo weighty a Work in good earneſt, or ſearch into the true original Cauſe of the many dreadful Diſorders that appear in his Life and Conduct. Every one flatters himſelf into a confident Opinion of the Goodneſs of his Religion, and cheriſhes the Affections of his old Man, under an empty Shew of Godlineſs. Alas! How few are there now, that care to ſee their Heart in its inward and *native* Depravity; or to be made ſenſible of that Vein of Ill-nature which runs through all, and even their beſt and moſt ſhining Actions. People are now a-Days too well pleaſed with themſelves, and don't like

to

to be over-nice and ſcrupulous about their eternal Concerns. They are not at all ſuſpicious of any falſe Step they might take in ſo important a Matter, nor will they have the inward Sore of Corruption laid open, or too narrowly look'd into. And this is the Reaſon, that even *CHRIST* himſelf, and the *Grace of God*, manifeſted by him, is ſo little regarded in theſe unhappy Days.

We muſt turn to God, that he may have Mercy.

§. 7. However, the Prophet is certainly of another Mind, when he charges us, to *turn unto God with all our Heart, with Faſting, with Weeping, and with Mourning.* Hereby intimating that we are *turned away* from God, and that we have *forſaken the Fountain of living Waters*; and are now not able to attain unto Life and Happineſs again, unleſs we *ſearch our Ways*, and *return* unto him from whom we are gone aſtray. 'Tis for this Purpoſe the Prophet chargeth *backſliding Children to return*, with the Promiſe annex'd, that the *Lord will heal their Backſlidings.* For this verily is the Will of God, that we on one Hand do freely confeſs our Miſery, that he on the other, may compaſſionately heal it.

Jer. ii. 13.

Lam. iii. 40.

Jer. iii. 22.

Means *to come to the Knowledge of our ſelves.*

§. 8. But ſince by Nature, we are blinded to ſuch a Degree, as to be utterly unable of our ſelves, ſufficiently to diſcover our own Fall and Wretchedneſs; therefore God hath been pleaſed to afford *Means* for bringing us to a ſound Knowledge of our ſelves. This is done by his *Word* and *Sacrament*, which being duly applied, will be always accompanied with his Grace and Spirit. By theſe the Father *draws*, allures, and calls us to himſelf, as ſo many loſt and wandering Sheep. For as a ſtraying Sheep cannot of it ſelf return, but muſt of neceſſity be ſought

Joh. vi. 44.

and brought back to the Fold: So ſhould we for ever go aſtray in the Wilderneſs of Sin and Error, did not God himſelf carefully ſeek us, and gather us to his Church. And this the Example of *Peter* and *Paul* doth abundantly confirm. *Turn thou me, O Lord,* ſaith the Prophet, *and I ſhall be turned: For thou art the Lord my God. Heal me, O Lord, and I ſhall be healed; ſave me, and I ſhall be ſaved: For thou art my Praiſe.* *For it is God,* ſays the Apoſtle, *which worketh in us, both to will and to do, of his good Pleaſure.*

Jer. xxxi. 18.
Jer. xvii. 14.
Phil. ii. 13.

God's Invitations to be complied with

§. 9. As ſoon therefore the Lord awakens us by the Uſe of thoſe *Means*, and invites us to Repentance, 'tis then our Part, *not to withſtand* any longer the good Motions of his Grace and *Spirit*; (as it is ſaid: *To Day if ye will hear his Voice, harden not your Hearts:*) but to confeſs the Sin which he now begins to reprove in us, and by no means make light of the Grace offered us in the Goſpel. And then God will aſſuredly have Mercy upon us, as he himſelf declares: *Let the Wicked forſake his Way, and the unrighteous Man his Thoughts; and let him return unto the Lord, and he will have Mercy upon him; and to our God, for he will abundantly pardon.*

Pſ. xcv. 7.
Iſa. Lv. 7.

How we are ſaid to convert our ſelves.

§. 10. And upon this Account the Work of *Converſion*, though it be entirely a free Gift of God, is yet in one reſpect aſcribed to us, *viz.* inaſmuch as we *give up our ſelves* to the Lord, and to his Operations, and do not reſiſt any longer his Spirit, or, as the Apoſtle expreſſes it, do not *put his Word from us*, nor *ſtop our Ears* againſt it, as the *Jews* of old did. On the contrary, whenever the *Severity* of the *Law* hath laid open our

Acts xiii. 46.
Acts vii. 57.

our spiritual Diseases, and we have felt the Smart and Bitterness thereof; let us then step over into the Dispensation of the *Gospel*, to have our Distemper cured, and such *Lenitives* applied, as our heavenly Physician shall think fit for the Recovery of such distempered Wretches.

How we may receive Instruction from the very Beasts.

§. 11. An Image of this we have in a straying Sheep. If this doth but hear at a distance the Voice of the Shepherd, it starts back immediately, and returns to the Flock. And how willingly would the lost Sinner follow the Voice of his Shepherd, if Sin had not besotted him so far, as to out-do the very Beasts in Stupidity and Dulness? Of this indeed the Prophet complaineth: *The Ox knoweth his Owner, and the Ass his Master's Crib: But Israel doth not know, my People doth not consider. Shall they fall, and not arise? Shall he turn away, and not return? The Stork in the Heaven knoweth her appointed Times, and the Turtle, and the Crane, and the Swallow, observe the Times of their coming: But my People know not the Judgment of the Lord.* Isai. i. 3. Jer. viii. 4, 7.

Assiduity in Prayer necessary.

§. 12. We ought therefore most fervently to implore the Lord, not to withdraw from us his gracious Assistance, without which we must certainly go astray. For since the old *adamical* and corrupt Nature hath so deeply infected both Soul and Body; then undoubtedly we have need of daily, yea, hourly Supplies of Grace, for repressing the Tyranny of Sin, and for nourishing up the Life of God within us. The Grace of God is the Life of our Soul, as this is the Life of our Body. And as the Life of the Body, bereft of the free Enjoyment of the Air, must soon be extinguished; so the vital Flame of the inward

Life

Life will ſpeedily languiſh, without a daily Supply of Grace to ſupport it. For this Reaſon pray'd *Solomon: The Lord our God be with us, let him not leave us, nor forſake us; that he may incline our Hearts unto him, to walk in all his Ways.*

1 King. viii. 57.

Practical, not notional Knowledge, requir'd.

§. 13. This is a Leſſon which ought not to be learnt in a light and general Manner, but by a cloſe and practical Application brought home to every one in particular. *Let therefore every one look into himſelf, and reform one Man, that ſo all may be reformed in Time.* Let us remember that comfortable Exhortation, and the Promiſe annex'd thereto: *Seek the Lord while he may be found; call ye upon him while he is near. And ye ſhall ſeek me, and find me, when ye ſhall ſearch for me with all your Heart, ſaith the Lord.*

Iſai. Lv. 6.

Jer. xxix. 13.

There muſt be a change of the Heart.

§. 14. But then to true Repentance, it is not enough to *refrain only from groſs Sins*, and foul viſible Pollutions; but the very *Heart*, from whence all thoſe Evils do proceed, is to be changed and purified, that ſo the inward Pride, Covetouſneſs, Luxury, with the whole Croud of ſinful Affections, be mortified at laſt. For whilſt the Heart is unchang'd, unreform'd, and unrenew'd; that is, whilſt our own corrupt Temper, our inward Malice, Wrath, Hatred, Enmity, Revenge, Lying and Deceit, are quietly ſuffered within us, all our Boaſts of, and Pretences to, and Formalities in Religion, are but mere Shew and Pageantry. For God requireth no leſs than a new Heart, and *a new Creature in Chriſt Jeſus.* And not one is ſo holy, ſo good, and ſo thoroughly cleanſed, but he will ſtill find ſomething in his own Heart to be thrown out, to be mended and rectified. *As a Fountain caſteth out her Waters,*

2 Cor. v. 17.

Jer. vi. 7.

ters, ſo Jeruſalem caſts out her Wickedneſs. And ſo much of the *Firſt* Head, relating to the *Nature of Repentance*, of which more hath been ſaid in the *Firſt* Book.

§. 15. Let us now conſider, in the *Second* Place, the *Manner* of our returning to God: *With all the Heart*, ſays the Prophet, *with Faſting, with Weeping, and with Mourning.* Wretched Mortals can weep Floods of Tears for empty and periſhing Goods, whilſt they ſtand unmov'd at the miſerable State of their Souls, and at the Loſs of an eternal and incorruptible Inheritance! Being therein altogether unlike to *David*, who, by his Example, ſets a moſt ſhining Pattern of a ſincere and unfeigned Repentance before us. *For the Lord looketh on the Heart*; and *trieth the Hearts and Reins.* *The Manner of Repentance.* Pſal. vi. 7. xxxviii. 10. 1 Sam. xvi. 7. Pſal. vii. 9.

§. 16. What the Prophet ſays of *Faſting*, is chiefly to be underſtood of a *general Faſt* enjoin'd by God to all the People. In ſuch a *Faſt* the whole Body of a Nation uſed to be concerned. They publickly confeſſed their Sins; they deplored and bewailed them; and thus humbling themſelves before God, faſted both *inwardly* and *outwardly*. And in this Order they begged Remiſſion of Sin, and deprecated the Judgments of God gathering over them. Such a general *Faſt* and publick Repentance as this; ſuch a ſincere Converſion, Prayer, Faith, Confeſſion, and Supplication, is the moſt effectual Means to appeaſe the Wrath of a provoked God, and to avert his Judgments from whole Kingdoms or Nations. This doth plainly appear from the Hiſtory of the Defeat of the other Tribes of *Iſrael*, by that of *Benjamin*; whereby the former having in two Battles loſt *Forty Thouſand* Men, they all went up and came before the Lord, with Weeping and *Faſting, and that publick of the whole Church.* Judg. xx. 26.

and Mourning, and there fasted the whole Day, from Morning to Night. A like illustrious Example is recorded of the Fast of the *Ninevites*: Likewise of the Children of *Israel*, who, being beaten by the *Philistines*, kept a Fast for seven Days together, after *Saul* and *Jonathan* were slain in the Battle.

Jonah iii. 5.

1 Chron. x. 12

Penitential Fasts of the primitive Church.

§. 17. Such solemn *Penitential* Fasts were also in Use in the primitive Church, when the whole Multitude of Christians met together, and upon the Approach of any publick Calamity, humbled themselves before the Lord. Not surely, to obtain Remission of Sin by such Performances, as so many *meritorious* Acts of Devotion; but by a contrite, sober, and humble Heart, to appease the Lord, and to deprecate the Judgments that were ready to break in upon them. And such *Fasts* ought to have been preserved in the Church even to this Day, and kept up according to their original Constitution.

Such Fasts the strongest Defence against outward Enemies.

§. 18. Such *Fasts* as these, accompanied with true Repentance, would prove an impregnable Wall and Fortification against all our Enemies; a sovereign Medicine in all pestilential and epidemical Diseases, and a Safeguard about all our Estates and Possessions. An Example of this, we have in holy *Job*, who, whenever his Children had spent any Day in Mirth and Jollity, *offered up unto God, Prayers, Sacrifices, and Fastings for them*; and thus as it were fortified his House against the Insults of wicked Men and Devils. 'Tis certain, that the Lord in such publick Calamities looks out for such Men as may oppose, like a Bulwark, the Torrent of his Wrath ready to make a Breach. *I sought for a Man among them, that should make up the Hedge, and stand in the Gap before me for the Land, that I*

Job i. 4, 5.

Ezek. xxii. 30, 31.

should

should not destroy it: But I found none. Therefore have I poured out mine Indignation upon them, I have consumed them with the Fire of my Wrath: Their own Way have I recompensed upon their Heads, saith the Lord God. We may also remember on this Occasion the Intercession of *Abraham.* Gen. xviii. 26

§. 19. Such a Defence was the Prophet *Daniel*, when he made Confession to God of the Sins of all the People. Likewise doth the Prophet *Joel*, in very moving Terms, describe such a penitential Fast: *Blow the Trumpet in Sion, sanctifie a Fast, call a solemn Assembly. Gather the People: Sanctifie the Congregation: Assemble the Elders: Gather the Children, and those that suck the Breasts: Let the Bridegroom go forth of his Chamber, and the Bride out of her Closet. Let the Priests, the Ministers of the Lord, say, Spare thy People, O Lord, and give not thine Heritage to Reproach.* And such Publick Fasts ought to be celebrated by the whole Multitude with ardent Zeal and Devotion, and not barely with a formal Appearance of Godliness. For 'tis the Will of God, that every one readily confess his Sins. He requires true Humility, sincere Repentance, and a Turning to him with our whole Heart. Hence the Prophet commandeth the *Heart, and not the Garments, to be rent*, according to the Custom of the *Jews*, who, at the hearing of any sad or uncommon Tydings, would rend their Cloaths, to evidence thereby the inward Sorrow wherewith they were affected. But this degenerating in Time (like other Rites,) into meer *Formality*, some being more intent upon bodily Fasting, and the outward Tearing of Garments, than upon the inward Concern of the Mind thereby expressed, the Prophet reproves them here, saying: *Description of such Fasts.* Dan. ix. 4, 5, &c. Joel ii. 15, 16, 17.

Isa. Lviii 5. ing: *Is it such a Fast that I have chosen? A Day for a Man to afflict his Soul? Is it to bow down his Head as a Bullrush, and to spread Sackcloth and Ashes under him? Wilt thou call this a Fast, and an acceptable Day to the Lord? Is not this the Fast that I have chosen? To loose the Bands of Wickedness; to undo the heavy Burdens, and to let the Oppressed go free, and that ye break every Yoak: Is it not to deal thy Bread to the Hungry, and that thou bring the Poor that are cast out to thy House! When thou seest the Naked, that thou cover him, and that thou hide not thy self from thine own Flesh.*

True Fasts require Abstinence from Sin.

§. 20. This divine Oracle explains the *Nature* of a true Fast; which is then best kept, when on one Hand we *abstain from Sin*, when we subdue the wanton Lustings of the Flesh, and keep the old Man, with all his Members, under a constant Restraint and Subjection: And on the other, when we are fervent in Works of Charity, in the Practice of Patience and Mercy, and of other Virtues springing up from a contrite, sincere, and penitent Heart. And 'tis with regard to these inward Acts of Humiliation, the Prophet bids us to *rend our Hearts.* For as the Wounds of the Heart must needs be very painful; so also should the Grief of our Sins affect us to that Degree, as if our very Heart were bruised, and wounded. And this *broken Spirit*, this *broken and contrite*

Psal Li. 17. *Heart*, is that *Sacrifice* which is so highly acceptable to God. Such a Heart as this hath, by Faith, obtained a due Fitness to receive the Influence of the Grace of God, the Consolations of the Holy Spirit, and the Merit and Blood of Jesus Christ. For as a raw and massy Stone cannot soak in, or imbibe the Oil or Water pour'd upon it, except it be first broke and dash'd to Pieces; so neither can the sove-

reign

reign Balm of God's Grace and Consolation comfort and quicken the Heart, except it be first broke and soften'd into a Sense of Humility, that so by Faith it may partake of the Merit of Christ. For not *the Whole, but the Sick, have need of a Physician.* Nor let any one think he belongs to Christ, unless he has first *crucified the Flesh, with its Affections and Lusts.* The Blood of Christ will be of no Profit to any but to those only, who with a contrite, afflicted, penitent, humble, and believing Heart, do embrace it.

Matt. ix. 12.

Gal. v. 24.

§. 21. As for the *Causes* and *Motives* to *Repentance*, (which make up the *Third* Head) they are thus expressed by the Prophet: *Turn unto the Lord, FOR he is gracious and merciful, slow to Anger, and of great Kindness, and repenteth him of the Evil.* He lays down in these Words, a gradual Display of the manifold Mercies offer'd to returning Sinners. As if he had said: 'If you think it a small Thing that I 'am gracious, then know that I am merciful also: 'If this be not enough, I am likewise patient, 'and slow to Anger: If this will not yet suffice, then I am, moreover, of GREAT 'KINDNESS: If, after all, you still re'quire something further; then understand, 'for your full Satisfaction and Encouragement, 'that I easily repent of the intended Punish'ment, yea, even when my avenging Hand 'is now lifting up, I am ready to let fall the 'Rod upon your serious Repentance.'

The Causes of Repentance.

§. 22. *First* then, the Prophet calls God *Gracious*; that is, ready to be intreated and reconciled. God is easie to be prevail'd with, forgives Offences, deals not in strict Justice, and the Rigour of the Law, according to what we have deserved. And all these endearing Marks

1. *The Grace of God.*

Psal. ciii. 8.

Marks of Mercy ſhould at length induce us to Repentance. There is Plenty of admirable Promiſes, all tending to the ſame End. Such as theſe: *If you afflict them, they will cry unto me, and I will hear: For I am gracious. Therefore will the Lord wait that he may be gracious unto you. Thou ſhalt weep no more: He will be very gracious unto thee; at the Voice of thy Cry, when he ſhall hear it, he will anſwer thee.* That is, the moſt High is ſo rich in Grace, that he waiteth for you. For in him there is (1.) *Expecting Grace*, by which he readily receiveth thoſe that do truly return. (2.) *Preventing Grace*, expreſſed by the Pſalmiſt: *Let thy tender Mercies ſpeedily prevent us.* (3.) *Protecting Grace*, hinted at by the ſame Prophet: *He that truſteth in the Lord, Mercy ſhall compaſs him about.* (4.) *Perſevering Grace: Surely*, ſays *David*, *Mercy ſhall follow me all the Days of my Life.* Of which we have Examples in the preceeding Chapter. Hereto agrees alſo that: *With the Lord there is Mercy; and with him is plenteous Redemption.* Which divine Clemency ſhould ſurely be a powerful Incitement to a ſincere and unfeigned Repentance.

Exod. xxii. 27.
Iſai. xxx. 18.
Pſal. lxxix. 8.
Pſ. xxxii. 10.
Pſ. xxiii. 6.
Pſ. cxxx. 7.

2. *The Mercy of God.*

§. 23. *Secondly*, Doth the Prophet declare that *God is merciful*: To be *merciful*, is to be eaſily mov'd by the Miſeries of another, and even from the very Bowels to compaſſionate his Caſe. This is to be ſeen in Parents, who, not only with a paſſionate Tenderneſs love their Children, but are at the ſame Time ſo livelily touch'd with their Miſery and Weakneſs, as to be willing even to die for them, if that were poſſible. This appears from *David*'s lamenting the Death of his Son *Abſalom* in this pathetical manner: *O my Son Abſalom, my Son, my Son Abſalom: Would God I had died for thee, O Abſalom, my Son, my Son!* But theſe Bowels

2 Sam. xviii. 33.

of

of Mercy, this ardent, cordial, and tender Affection, are infinitely more conspicuous in God himself, who, out of an abounding Sense of Love and Kindness, hath given up his Son to Death, and transcended thereby all the Measures of all the Affections of all earthly Parents whatsoever. This is declared by the Prophet: *Can a Woman forget her sucking Child, that she should not have Compassion on the Son of her Womb? Yea, they may, yet will not I forget thee.* And by another: *Is Ephraim my dear Son? Is he a pleasant Child? For since I spake against him, I do earnestly remember him still: Therefore my Bowels are troubled for him: I will surely have Mercy upon him, saith the Lord.* And again by another: *The Lord thy God is a merciful God: He will not forget the Covenant of thy Fathers, which he sware unto them.* And the Royal Prophet confirms it: *The Lord is merciful and gracious.* The same calling to Mind this Mercy, when he had it in his Power of Three Punishments to chuse which he pleased, answered: *Let us fall now into the Hand of the Lord, for his Mercies are great.* And would to God that these Bowels of so paternal a Goodness might also allure us to an unfeigned Repentance! St. *Paul* himself recommending this as the most powerful Inducement, when he *beseeches us by the Mercies of God*, &c.

Isai. xlix. 15.

Jer. xxxi. 20.

Deut. iv. 31.

Psal. ciii. 8.

2 Sam. xxiv. 14.

Rom. xii. 1.

§. 24. The *Third* Appellation given to God by the Prophet is, that he is patient, or *slow to Anger*. He is not easily moved to Wrath: He suffereth many Provocations offer'd him, and giveth Time for Repentance and Conversion. All which he hath abundantly made out by many real Demonstrations, strong enough to convince us, that even in God himself *Charity beareth all Things, endureth all*

3. *The Patience and Long-suffering of God.*

1 Cor. xiii. 7.

Things, as Parents uſe to bear with their tender Children, till they come to a fuller Ripeneſs of Years. To this Purpoſe ſays St.

2 Pet. iii. 9. *Peter*: *The Lord is long-ſuffering to us-ward, not willing that any ſhould periſh, but that all ſhould come to Repentance.* And again:

iii. 15. *Account that the Long-ſuffering of our Lord is Salvation.* And *Paul* wiſheth, that

Rom. ii. 4. *the Goodneſs of God may lead us to Repentance.* To this Long-ſuffering of God it was entirely due, that he granted the old World an *Hundred and Twenty Years* to repent in;

Gen. vi. 3. all this Time bearing with their enormous Provocations, and waiting for Repentance. And O! How much Time hath he given us to repent in, and to work out our Salvation? Which divine Grace is abuſed by thoſe who grow but more wanton by Mercies, and

Jude *ver.* 4. *turn even the Grace of God it ſelf into Laſciviouſneſs.* But hereby they do but haſten their juſt Ruin, and render the more grievous the Puniſhment which they deſerve. If but one of theſe many and provoking Affronts, wherewith Men do offend an Omnipotent God, were daily put upon an impotent Mortal, nothing for certain could be expected, but the utmoſt Severity of his Reſentment. How unconceivably great then muſt be the Patience of God, who not only pardons Offences ſo numerous and ſo heinous, but returns alſo all manner of Kindneſs unto the Offender himſelf. And, O! that this immenſe Patience of the Lord might inſpire us with a Hatred of Sin, and guard us for ever from attempting the like again!

4. *The great Kindneſs of God.*

§. 25. *Fourthly*, God is repreſented to be *of great Kindneſs*; and ſo great indeed, that no Sin, how great ſoever, can ſurpaſs it.

For

For as God is *essentially* and wholly good, so is he desirous to communicate himself wholly to Men, provided they be but willing to receive and to admit him. Yea, by his Nature he can do nothing but Good. He takes a Pleasure therein, and *rejoiceth over us to do us Good. His Mercy is as great as himself*, that is, infinite. It extendeth to all Mankind. *The Mercy of Man is towards his Neighbour; but the Mercy of the Lord is upon all Flesh.* The same we find most copiously described in the Psalms: *Thy Mercy, O Lord, is in the Heavens. As the Heaven is high above the Earth; so great is his Mercy toward them that fear him.* And in the *Lamentations: It is of the Lord's Mercies that we are not consumed, because his Compassions fail not: They are new every Morning: Great is thy Faithfulness.* See therefore, O Man! that so inexpressible a Goodness be no longer abused, but that it may animate thee into sincere Repentance.

Jer. xxxii. 41. Eccles xviii. 13. Psal. xxxvi. 5. ciii. 11. Lam. iii. 22.

§. 26. And, *Lastly*, the Prophet commendeth the Lord for that he *repenteth him of the Evil.* Which is as if he would say: 'It is the Nature of God to punish with 'Reluctancy; and when he is even constrained thereto, it is not for our Destruction, 'but Salvation, that we may not be con-'demned with the World.' He then doth *his strange Work* [of Punishment], *that he may bring to pass his own Work* [of Mercy]. Thus he repented of the Evil he had design'd against *Nineveh.* And therefore it is *good, that a Man should both hope, and quietly wait for the Salvation of the Lord. For the Lord will not cast off for ever. For though he cause Grief, yet will he have Compassion according*

5. *God's Unwillingness to punish.*

1 Cor. xi. 32. Isa. xxviii. 21. Jonah iii. 10. Lam. iii. 26, 31, 32, 33.

ing to the Multitude of his Mercies. For he doth not afflict willingly, nor grieve the Children of Men.

An Exhortation to Repentance.

§. 27. Do this therefore, O Men: Work out your Repentance. And then believe, that as ſoon as you repent of Sin, and ſupplicate the Lord in true Faith, God will alſo repent of the Puniſhment he intended to inflict. The Words of the Lord to *Jonah* are very memorable: *Doſt thou well to be angry for the Gourd? Thou haſt had Pity on the Gourd, for the which thou haſt not laboured, neither madeſt it grow, which came up in a Night, and periſhed in a Night: And ſhould not I ſpare Nineveh, that great City, wherein are more than Sixſcore Thouſand Perſons?* This boundleſs Mercy is ſtill the ſame even at this Day, and will continue ſo for ever to penitent and returning Sinners. Go therefore, O Man, and anſwer this overflowing Mercy of God with ſuitable Returns of Love and Repentance!

Jonah iv. 9, 10, 11.

CHAP.

CHAP. X.

Of Four Properties of true Repentance.

Pſal. CII. 9, &c.

I have eaten Aſhes like Bread; and mingled my Drink with Weeping. Becauſe of thine Indignation and thy Wrath: For thou haſt lifted me up, and caſt me down. My Days are like a Shadow that declineth; and I am withered like Graſs. But thou, O Lord, ſhalt endure for ever: And thy Remembrance unto all Generations.

Four Properties of Repentance.

IN theſe Words are enumerated *Four practical Properties* of true Converſion enjoined to a Sinner that repents. The *Firſt* is, *To account himſelf unworthy of all the Mercies of God.* This is contained in theſe Words: *I have eaten Aſhes like Bread; and mingled my Drink with Weeping.* That is, there is nothing I can take any more Delight in, and I account my ſelf unworthy of any good or delicious Fare. This, how pleaſing it may be to the Palate of others, is now no more ſavoury to me than the very Aſhes. The ſame Regard to our own *Unworthineſs* is thus inculcated by the Lord: *If any Man will come after me, let him deny himſelf, and take up his Croſs daily, and follow me.* And: *If any Man come to me, and hate not his own Life, he cannot be my Diſciple.* Expreſſing therein a Threefold Reſpect,

I. *The Senſe of Man's Unworthineſs.*

Luk. ix. 23.

Luk. xiv. 26.

ſpect, a true Chriſtian ought to have to his own Unworthineſs.

1. *Self-Denial.* §. 2. *Firſt* then, he commandeth him to *deny himſelf*: That is, to die to *Self-Will*, to *Self-Love*, and *Self-Honour*; thinking himſelf utterly unworthy of any of the Benefits derived by God on other Men; or judging himſelf not

Gen. xxxii. 10. *worthy of the leaſt of all the Mercies of God.* And in fine, reputing himſelf the moſt inconſiderable, not only of all Men, but even of all other Creatures too; after the Example of Chriſt,

Pſal. xxii. 6. who ſaid: *I am a Worm, and no Man.* In this manner, I ſay, for a Man to deſpiſe himſelf, is truly to *deny himſelf.*

2. *Self-Hatred.* §. 3. He commands him, *Secondly*, to *hate himſelf*, that is, to condemn in himſelf whatever is pleaſing and acceptable to the Fleſh: As Honour, Luxury, Revenge, Anger, Avarice, and whatever elſe ſavours of the Tenderneſs and Delicacy of the Fleſh. He is to crucifie the Fleſh with its Affections and Luſts, and to abhor in himſelf its whole Offspring, as the Work of the Devil himſelf, tending only to increaſe and to nouriſh up the perverſe Seed of original Depravity. And ſuch a *Self-Abhorrency* of a Sinner, will then needs be followed by pleading *guilty*, and by looking upon himſelf as the vileſt Caſt-away and Reprobate that ever was.

3. *Taking up the Croſs.* §. 4. The *Third* Leſſon enjoined in theſe Words, conſiſts in *taking up the Croſs, and in following the Lord.* That is, that we, not with a moroſe and diſcontented, but with a chearful and ready Mind, bear all manner of Sufferings, and deem our ſelves worthy, not only of theſe, but even of far more grievous Afflictions. Thus Chriſt himſelf, whoſe Example is ſet before us, *indured the Croſs, and deſpiſed the Shame*, thereby teaching us, that in *Quietneſs*

and

and Confidence ſhall be our Strength. And all this is comprehended in the Imitation, or *Following after Chriſt.* Upon the Whole: Theſe Things may make it appear, that a Soul truly humble and penitent, thinks herſelf unworthy of all Benefits of God, and even of the daily Food and Refreſhment by which ſhe is ſuſtained. And this after the Example of Chriſt himſelf, who, parched with Thirſt on the Croſs, and having Vinegar given him mix'd with Gall, ſaid no more, than, *It is finiſhed.* This was the Reaſon alſo, that the true Penitents under the old Law judged themſelves entirely unworthy of any good Thing. They put Sackcloth on their Skin, and ſate in the Duſt. They ſatisfied their Hunger with Bread ſpread with Aſhes, and quenched their Thirſt with Water mingled with Tears; for a Teſtimony, they did not deſerve any cleaner or better Food, but merited rather to eat and to drink with their Food, the very Tears that trickled down upon it.

Iſa. xxx. 15.

Joh. xix. 30.

§. 5. Now the *Cauſe* of ſo great a *Self-abaſement*, was that profound Senſe wherewith they were affected, not only on account of their *Sin*, but alſo of that juſt *Condemnation* which unavoidably follows a diſſolute Courſe of Life. This Conſideration lays the returning Sinner very low. He thinks himſelf utterly unworthy even of the leaſt of the Benefits of God with reſpect both to Body and Soul. An elegant Type hereof we have in *Mephiboſheth*, *Jonathan*'s Son. When *David* was rais'd to the Royal Dignity, he called to Mind the Kindneſs of his Friend *Jonathan*, who formerly had delivered him out of the Hand of his Father *Saul*; and commanding Search to be made, whether there remain'd any of *Jonathan*'s Family, to whom

By Sin Man forfeits all Pretence to God's Benefits

he might make a ſuitable Return of Thanks; he found *Mephiboſheth* at laſt, a lame and miſerable Man, who being ordered by *David* to eat Bread at the King's Table, bowed him-
2 Sam. ix. 8. ſelf, and burſt forth into theſe moving Words: *What is thy Servant, that thou ſhouldſt look upon ſuch a dead Dog as I am!* An illuſtrious Pattern indeed of a Soul truly contrite in Spirit, and penitent in Heart, and therefore ſenſible of both her own Unworthineſs, and of all the Mercies beſtowed on her by the Lord. And truly we may, with far greater Reaſon, make uſe of the ſame humble Speech, whenever God vouchſafes us, as it were, the Food of his own Table, or in the bleſſed Communion feaſts us with his own Fleſh and Blood.

True Repentance humbleth the Heart.

§. 6. In like manner doth the *Prodigal* Son, after his happy Return, expreſs his ſorrowful Mind to his Father: *Father*, ſays he, *I am now no more worthy to be called thy*
Luk. xv. 19. *Son, make me as one of thy hired Servants.* And the Woman of *Canaan* was even con-
Matt. xv. 27. tent to be call'd a *Dog*, if ſhe was but permitted to enjoy his Portion, and to *eat of the Crumbs falling from the Maſter's Table.* And *Peter* ſays to the Lord: *Depart from me,*
Luk. v. 8. *for I am a ſinful Man!* That is, unworthy with whom thou ſhouldſt have any further Converſe. And the Centurion of *Capernaum* was of the ſame Mind: *Lord*, ſays he, *I am*
Matt. viii. 8. *not worthy that thou ſhouldſt come under my Roof.* So alſo St. *Paul* profeſſes *himſelf not*
1 Cor. xv. 9. *meet to be called an Apoſtle*: And declares,
Acts xx. 24. *that he counted not his Life dear unto him, ſo that he might finiſh his Courſe with Joy.* And this inward Senſe of *Self-abaſement* doth *David* expreſs, by *eating Aſhes with Bread, and mingling his Drink with Weeping.* If the Heart of a Chriſtian be brought to a Senſe of this Vile-

Vileneſs, then 'tis truly contrite and humble, and fit to be made a living *Sacrifice* unto the Lord. Pſal. Li. 19.

§. 7. A *Second* Property of true Repentance, is, *to grieve at nothing ſo much as at the Offences offer'd to God himſelf.* This is intimated in theſe Words: *Becauſe of thine Indignation and thy Wrath. for thou haſt lifted me up, and caſt me down.* That is, of all my other Miſeries and Griefs, the greateſt and moſt inſupportable, is the Senſe I have of my having ſo heinouſly offended the infinitely good, holy, and righteous God. And truly, ſince God is nothing but Love, Grace, Righteouſneſs, Goodneſs, and Mercy, yea, the original Source of all Virtue, 'tis certain, that *God muſt needs be offended with every Sin* committed by Men; ſince the Nature of Sin is directly oppoſite to the Nature of God. Thus by Unrighteouſneſs, the *Righteouſneſs* of God is offended, he being Righteouſneſs it ſelf. By Lying, the *Truth* of God is offended, he being Truth it ſelf. By Hatred, the *Love* of God is offended, he being Love it ſelf. In a Word: Since God is the ſublimeſt Perfection of all Virtue, Goodneſs, and Love, it can be no leſs than a Piece of *diabolical* Malice to offend ſuch an infinite Goodneſs, ſuch an immenſe Love, nay, *LOVE* it ſelf. Had he at any time injured us, it would be no ſuch great Wonder, if by a reciprocal Hatred, we did offend him again in our Turn: But now, when he gives us nothing but what is good, Soul, Body, and Life it ſelf; when he feeds and cloaths us, when he cures our Body when it is ſick; yea, pardons our Sin when we pour out to him our Souls; ready to receive us into Favour, as often as we return; when he hath given us his only Son with the Holy II. *Grief for offending God.*

Holy Spirit, yea, and himſelf too, and adopted us into the Number of his Children. And now having done all this for Men, and yet to be offended, to be oppoſed, to be hated by Men, is an Impudence, a Madneſs, and a Malice altogether unaccountable and monſtrous.

Sin the greateſt Ingratitude.

§. 8. Would it not be highly horrid and impious to kill him, who gave thee Life; to beat and wound him, who kindly embraced and cheriſhed thee in his Boſom; to inſult and affront him, who heaped Honours and Dignities upon thee; and to diſown and reject him, who had choſen thee for his Son? Behold all theſe, and far greater Indignities, thou offereſt to thy heavenly Father, to the ſupreme, the righteous, the holy God, whom Angels trembling adore, and whom Seraphims worſhip with the Acclamations of *Holy, Holy, Holy is the Lord of Hoſts; the whole Earth is full of his Glory!* though thou, who art but Duſt and Aſhes, art not afraid to offend him. This monſtrous, this prodigious Injury, if a penitent Man earneſtly calls to Mind, 'tis impoſſible but he muſt be affected with an exquiſite Sorrow of Heart, and feel the Smart of his wounded Conſcience to equalize, and even to exceed that of a wounded Body. And there is all the Reaſon in the World it ſhould be ſo: For hence muſt needs ariſe a Dread and Terror, *inwardly* threatning the Conſcience with Wrath and Judgment, and *outwardly* ſetting before it the Approach of temporal and diſmal Calamities. Whence a Man, like *Job*, finds no Reſt, takes no Delight in any Thing, loathing even his Meat and Drink. Thoſe terrible Pangs of Conſcience are hinted at by *David*: *Thine Arrows*, ſays he, *ſtick faſt in me: And thy Hand preſſeth me ſore.* For as a Wound

Iſai. vi. 3.

Pſ. xxxviii. 2.

doth

doth grievouſly ſmart, and wax worſe whilſt the Arrow remains fix'd in it; ſo doth alſo the Conſcience, whilſt the *Sting* of Sin and Judgment is untaken away. And theſe Laſhes and Clamours hurrying about a penitent Soul, proceed from nothing elſe but the Sentence of *Divine Juſtice* proclaimed in the Conſcience, and the Terrors of Hell and Death attending it. Therefore did *David* exclaim: *Thou haſt lifted me up, and caſt me down.* Being like to one thrown down from a lofty Rock into a low Valley, whoſe Bones and Limbs muſt needs be grievouſly broken and maimed. 1 Cor. xv. 56.

§. 9. But how terrible ſoever the Fear of the Judgments of God may prove to an awakened Conſcience, yet is there ſome Ground of Comfort left too; ſince the Prophet tells us, that theſe *Arrows*, theſe *Threats*, theſe *Terrors*, are the Arrows and Terrors *of GOD himſelf*: And it is God, who having thereby wounded and broke the Heart, does now heal and reſtore it again: 'Tis HE that killeth, and 'tis He that maketh alive: He boweth down, and He raiſeth again. He bringeth down to the Gates of Hell, and He bringeth up again. Whoſoever therefore accounts and feels nothing more bitter and grievous, than to have *offended God*, the infinite Good, and Love it ſelf; he, and he only, hath experimentally learnt the *Doctrine of Contrition*, and laid a firm Foundation for a ſound and ſubſtantial Piety. This was one of *David*'s Acts of Repentance: *Againſt THEE*, ſays he, *Thee only, have I ſinned.* As if he ſhould ſay: *This is my only Trouble, this my Anguiſh and Sorrow, that I have offended THEE.* And of *Daniel* thus expreſſing himſelf: *Lord, Righteouſneſs belongeth unto THEE, but unto Us, Confuſion of Face,* becauſe we have offended ſo righteous a God. *God's Judgments are in Mercy.* Pſal. cxlvi. 8. 1 Sam. ii. 6. Pſal. Li. 4. Dan. ix. 7.

§. 10.

III. *Sense of Infirmity and Weakness.*

§. 10. The *Third* Property of Repentance is contained in these Words: *My Days are like a Shadow that declineth: And I am withered like Grass.* That is, a Heart truly penitent, is deeply sensible of its own Weakness. It entirely despairs of its own Strength and Ability, knowing it self to be as destitute of Life and Power, as the very Shadow; and as empty of Spirit and Moisture, as the Grass that fadeth away. The same is affirmed in another *Psalm:* Ps. xxxix. 5. *Behold, thou hast made my Days as an Handbreadth, and mine Age is as nothing before thee: Verily, every Man in his best State is altogether Vanity.* O how noble a Step would it be towards the Attainment of substantial *Wisdom*, were Man but sensible of his own *NOTHINGNESS*! Man is as great a *Nothing* as a Shadow it self. As a Shadow is without Substance, without Life, and without Motion of it self, and vanishes at the Departure of the Sun: So is the Condition of Man, whenever the Lord withdraws the Light of Life from him! And it is worthy of Observation, that, *the nigher the Sun is, the lesser are the Shadows* observed to be: And on the contrary, *The farther the Sun removes from us, the larger do the Shadows appear.* The same happens to Man: The more of God and his Gifts is present with a good Man, the less he esteemeth himself, the less he boasteth of himself, and of what he calls *HIS.* As, on the contrary: The farther a Man is removed from God, the greater he is in his own Eyes; the more he is puffed up with his Parts and Abilities, the more he extends the Bounds of his Pride, and the less he knows how to *keep within compass.*

§. 11.

§. 11. Again: As Shadows at the Setting of the Sun are *greateſt*, though even then juſt ready to diſappear and to vaniſh away; their Greatneſs being but a Fore-runner of their approaching End: So is it with the *Shadows* of this World, and the whole Train of vain Pomps and Pleaſures. They commonly then poſt away on a ſudden, when we are moſt confident of, and moſt lifted up by them; it being generally a certain Sign of imminent Ruine, when a Perſon comes to be noted for relying too much upon the *ſhadowy* Appearances of a periſhing Grandure. For as the Shadows vaniſh upon the withdrawing of the Sun; ſo when an empty Man becometh Great in his own Eyes, the divine Sun ſetteth upon him unawares, and he returneth to his *Nothing*, even then when he thought to be *Something*. Moreover: As the Shadow hath *no Life* of it ſelf, but entirely moveth with the Motion of the Sun, upon which it depends: So Man of his own Nature, is nothing but a Corps deſtitute of Life and Motion; and 'tis God alone who is able to put Life and Motion in it. For as the Shadow of a tall and goodly Tree moveth not, but as the Tree it ſelf is moved, or as the Light of the Sun reflects it ſelf from the Tree; ſo Man only *liveth and moveth in God*, of whom he is as a Shadow, and reflected Image. And the Hour of Death will at length fully declare, that a Man's *Days on the Earth are as a Shadow, as a vain Shew or Image:* nay, *as Graſs which grows up*, but ſoon withereth when it is mown down: So doth our Life fade away immediately, when it is cut down by the fatal Scythe of Death. Lo! thus are our Days conſumed into Smoak, and we are *gone like the Shadow when it declineth.*

Man is a Shadow.

Acts xvii. 28.

1 Chro. xxix. 15.
Job viii. 9.
Pſal. xxxix. 5.
xc. 5.
cii. 3, 11.
ciii. 15.
cix. 23.

§ 12.

His Preparation for Death.

§. 12. Of all which, if a Man by true Humility be thoroughly perſwaded, and in himſelf convinced, that he is nothing in the Sight of God but a *lifeleſs Shadow*; then, verily, is his Repentance unfeigned, and his Heart right before the Lord. And as it is appointed unto all Men *once* to undergo a natural Death, ſo ought all certainly *daily* to die unto Sin, that they may live unto God, and happily depart out of this mortal Life, when now all the Shadows muſt diſappear at laſt. Which *daily Dying* to the World, as it is undoubtedly the beſt Exerciſe, ſo it is alſo the beſt *Preparation for the Hour of Death*: And if we earneſtly practiſe the former, we ſhall then be fitted for undergoing the latter. For what we moſt frequently practiſe, in that we become moſt perfect.

IV. *Man's Re-Union with God a Property alſo of true Repentance.*

§. 13. The *Fourth* Property of true Repentance, as it worketh by Faith, is our *Union with God*, implied in theſe Words: *But thou, O Lord, ſhalt endure for ever; and thy Remembrance unto all Generations.* As if the Prophet had ſaid: 'Though I am perſwaded, that I am a periſhing Shadow, and do wither like Graſs, yet am I no leſs certain, that *in Thee* I ſhall abide for ever, as thou thy ſelf art an eternal and never-fading Subſtance.' As by Sin a Man is divorced from God; ſo by true Converſion, he is again united to him. As the Perſon of Chriſt is indiviſible, notwithſtanding his Two Natures: And as the eternal Deity united the humane Nature in Chriſt Jeſus with it ſelf in ſo firm a Bond, as is not to be diſſolved by Death it ſelf; (the Humanity of Chriſt remaining in perpetual Union with the Divinity, and with the Glory reſiding therein:) So in the Work of a true Converſion unto God, peni-

Pſal. cii. 11.

penitent and believing Souls are so closely and intimately united to God, that neither Life nor Death can separate 'em from him: For he that is joined to the Lord, is *one Spirit*, God *betrothing* us unto himself for ever. Rom. viii. 38. 1 Cor. vi. 17. Hos. ii. 19.

§. 14. In a Word: Christ himself is of this a most sufficient Witness to us, and in us; and he is that Book of Life wherein we are plainly taught, that as his humane Nature abideth eternally united with the divine; so all those that continue faithful to him, shall be eternally also united with their Lord and Head, being *one Spirit* with him. For as God is eternal, and Christ is eternal; so the Promises of God in Christ are also eternal and inviolable, having made with us a *Covenant of everlasting Grace*. Let therefore a true Christian be forsaken of the World; let him be vexed and tormented by Sin, Death, Hell, and the Devil himself; nay, let even his own Flesh and Heart fail at last, and be *wholly consumed*, yet is GOD the Rock, or *Strength* of his *Heart*, and his *Portion for ever*. *How in Christ we have an Eternity.* Ps. lxxiii. 26.

CHAP.

CHAP. XI.

The New Creature is the Effect of True *Converſion.* How a Chriſtian is by *Faith* made a Lord *over* All, and by *Love* a Servant *under* All; the Life of Chriſt being for this his Pattern and Mirror.

2 Cor. V. 17.

If any Man be in Chriſt, he is a New Creature.

What it is to be a New Creature.

ALL that are in Chriſt by Faith, are *new Creatures*; that is, they are the Children of God, they are Righteous before God, they have Forgiveneſs of Sin, have the Holy Ghoſt, are Partakers of the divine Nature, are Heirs of the everlaſting Life, are ſet free in their Conſciences from the Law, Curſe, Death, Devil, Hell, and Damnation, and are bound to no Time, Place, or Legal Ordinance. Becauſe all whatſoever appertains to their Salvation, is in them begotten of Chriſt by Grace, and is conceived by them through Faith: Whence neither Time nor Place, neither Law nor Commandment, nor Ceremonies, nor any thing whatſoever, can be any Hindrance to them. For they are made perfect in Chriſt, (who is now become a vital Principle in them,) and have in him the Accompliſhment of the Law through Faith.

§. 2.

§. 2. Whence the Name of a *CHRISTIAN* is an *higher* and more excellent Name than all the Names in the World. It is a greater Name than is to be found in Palaces and Courts; a Name above all Offices and Poſts of Greatneſs; a Name above all Time, all Place, all Law, and above the whole World, with all that is contained therein. But then again, a *true Chriſtian* is *lower* and more abaſed in himſelf, than all Things that have a Name: And from his Life it appears, how the Name of a *Chriſtian* is alſo the moſt *abject* Name of all the Names in the World, and the *undermoſt* of them all, without Exception. Thus as high as *Faith* doth exalt a Chriſtian *above all*; ſo low doth Love bring down a Chriſtian *under all*. This thou wilt then be beſt able to underſtand, when thou ſeriouſly conſidereſt the holy Life of Chriſt; which is the brighteſt Mirror both of Love, and of all other Virtues, in the moſt conſummate Degree. *The excellent Name of a* Chriſtian.

§. 3. Behold, how did Chriſt make himſelf the Servant of us all! How *humble* was he in Heart! How *meek* in Spirit! How *kind* and *friendly* in Words! How *graceful*, how obliging in his Behaviour! How *merciful* towards the Poor! How *compaſſionate* towards the Diſtreſſed! How *patient* towards his Slanderers! How *eaſie* in his Anſwers! How *gracious* towards Sinners! Whom did he ever deſpiſe! Whom did he ever revile, being reviled! How *condeſcending* was he to the very meaneſt! How ready to ſhow Acts of Grace to all, without Diſtinction! How heartily did he ſeek the Salvation of all Men, *praying for his very Enemies* and Crucifiers! How did he bear our Sickneſſes, Sorrows, Reproaches, Stripes, Wounds, and Puniſhments! And indeed, what elſe is the *Life of Chriſt*, but a moſt *The Mirror of Chriſt's Life.*

Luk. xxiii. 34

accompliſhed Pattern of Love, of Humility, of Patience, and of all other Virtues whatſoever?

Excellency of the Life of Chriſt.

§. 4 This we ought to look into, and to reflect upon in our Hearts; but eſpecially in any Retiredneſs from humane Affairs. This certainly is better than all the high Boaſts of Knowledge, and of all the Wit and Wiſdom of this World. This *Life of Chriſt* is like a Seal, to be ſtamped upon our Hearts, to leave therein the Impreſſion of his Image, of his Life, of his Love, of his Humility, of his Patience, of his Croſs, of his Reproach, of his Death. This would prove a true celeſtial Light of our Hearts, and a powerful Means both to renew us in the inner Man, and to transform us more and more into the divine Image. Upon the Whole: We ſee that as Chriſt was put *under all* Men, yea, under all Creatures, with regard to his *Humiliation* in this World; but is now, with regard to his *Exaltation*, a Lord *over all*: So a Chriſtian is, with regard to his *Faith*, a Lord *over all*, nothing excepted but God only; but with regard to his *Life* and Conduct, a Servant of Servants, being even *under all* Perſons and Things.

CHAP.

CHAP. XII.

Christ is the Way to true Godliness, and the Mark of a Christian's Life. Whoever is not led of God, is sure to go astray.

Psal. LXXXVI. 11.

Teach me, O Lord, thy Way: That I may walk in thy Truth. O knit my Heart unto thee; that I may fear thy Name.

THIS *Way* is CHRIST. *I am*, saith he, *the Way*. But thou wilt here ask, How am I to come unto him? Why, it is by *Faith*. And how is my Heart to be knit and united unto him? It is by *Faith* doubtless. For *Faith* unites us with Christ: *Love* binds us fast, and *Hope* upholds and sustains us while we walk in this Way, that is, in the Life of Christ. And yet at the same Time, both Faith, Hope, and Love, do proceed from Christ himself, and are his Work in us. All these Graces flow from him, and return to him. This Way goes out from him, and leads back to him again.

The right Way. Joh. xiv. 6.

§. 2. *Faith* apprehends the Person of Christ, and his Office; *Love* follows Christ in his Life and Conversation; *Hope* reaches out to the Glory that is hereafter to be reveal'd in Christ. *Faith* will have no other Christ, no other Redeemer, no other Saviour, no other Mediator and Way for the Conduct of Life, but JESUS CHRIST only: *Love* sets before it self the One only *Life* of Christ, as

How by Faith, Love, and Hope, we abide in Christ.

the most perfect and shining Pattern to conform it self to: *Hope* looks up stedfastly to Christ, as the glorious Captain of our Salvation, keeping its Eye fix'd upon his everlasting Kingdom above. This, this is the right *Way*; this is the unerring *Truth*, wherein we are to walk: And this is meant by *having the Heart united, to fear the Lord's Name.*

Multiplication of Christian Virtues.

§. 3. These Three *Capital* Virtues are ally'd again to *Three* other Virtues. The Alliance of Faith, is with *Humility*; of Love, with *Patience*; and of Hope, with *Prayer*. For he that believeth, *humbleth* himself; he that loveth, is disposed to Christian *Forbearance*; and he that hopeth, learneth to *pray*, and boldly to approach the Throne of Grace. O how goodly and beautiful is this Way! This is the Way of God; this is the Way of Salvation; this is the Path to Glory, even our great Master's Way! And may he himself teach us this Way of Truth, and inspire us with Courage to walk therein! Where this Frame of Mind is, there the Soul is firmly united to the *Fear of the Lord*; that *one Thing* which *David* desired. Such a one is resolved heartily to follow Christ in his Humility and Love, Meekness and Patience, mortifying, through the Lowliness of Christ, the venomous Worm of Pride that lurks within. Consider how Christ thy Lord was made for thee a despicable Worm, and trampled upon by the basest of Men! And by looking unto him, do thou learn to restrain thy haughty Temper, and to abase thy supercilious Looks.

Psal. xxvii. 4.

What Influence the Life of Christ ought to have upon us.

§. 4. In a Word: Let his Humility slay thy *Pride*: Suppress the Assaults of *Covetousness*, by meditating on the extreme Poverty of Christ. Behold, He had not so much as even *where to lay his Head*, and how greedy art

art thou to grasp in Possession whatever thy unbounded Desires do light on! Let the Spirit of *Envy* die by the Consideration of the overflowing Love of Christ. He hath given thee Life it self, and thou grudgest thy Neighbour even a Morsel of Bread. Let the Flames of *Revenge* be stifled in thy Breast, by the Meekness of Christ. Behold! He *pray'd for his Enemies*; and thou dost not pray for thy very Friends. His Face being buffetted with Fists, and spit upon by Sinners, he quietly endured it; and thou canst hardly endure a severe Look, or an unkind Word from thy Neighbour! Let the Enticements to *Lust* and Voluptuousness be beaten down, by the exquisite Pains the Lord suffer'd in his holy Body. Behold, and see, whether the Sorrows of any Man were ever *like unto his Sorrows!* And this Consideration will prove a Check to the wanton Lustings of thy Flesh, and a Curb to thy Hankering after worldly Pleasure. He wore a Crown of Thorns; And wouldst thou wear one of Gold? He wept for the Sins of others; And refusest thou to weep for thine own? He was a Man of Sorrows; And shouldst thou wish to be a Man of Pleasure?

Luk. xxiii. 34

A PRAYER for true Christianity.

O DEAR *Lord Jesus Christ! How few are there among Men that are rightly acquainted with this Way, which is the only Way of* True Godliness! *Do thou shew me, O Lord, thy* A Prayer.

Way, and ſtrengthen me by thy Grace, that I may walk in thy Truth! Give me an Heart that may fear thee, a Faith that may rely upon thee; a Love that may follow thee, an Hope that may ſee thy Glory, a Mind that may fervently love thee, Senſes that may diſcern thee, Ears that may hear thee and thy Interceſſion upon the Croſs. Give me Eyes that may view thee in thy Humility and Patience; and a Mouth that may pray for mine Enemies, according to that bleſſed Pattern thou haſt ſet me.

Except Thou, O Lord, teacheſt me this good and ſafe Way, I ſhall go aſtray like a loſt Sheep; and the very Light I follow without thee, will be Darkneſs: And then, O Lord, how great Matt. vi. 23. *muſt Darkneſs it ſelf be! O everlaſting Light, thou reſtoreſt Sight to the Blind, and giveſt Light to them that ſit in Darkneſs and in the Shadow of Death. Thou didſt enlighten* Iſaac, *when* Gen. xxvii. 1. xlviii. 1. *his bodily Eyes were dim for Age; and Jacob, when he foretold his Sons what ſhould befal them in the laſt Days. Thou didſt enlighten* Luk. ii. 30. Simeon *to ſee thy Salvation, and the Light of the Gentiles. Open alſo my Eyes, O Lord, that I may contemplate thy admirable Life ſhining with ſo divine a Luſtre, and adorned with ſo marvellous a Beauty of heavenly Virtues; that thereby* 2 Cor. iii. 18. *I may be changed into thy Image from Glory to Glory! In the firſt Creation there was Darkneſs upon the Face of the Deep: And there is Darkneſs alſo which overſpreads the Depth of my Heart. As it was then ſaid:* Let there be Light, Gen. i. 2. And there was Light: *So let the ſame powerful Word produce Light out of my Darkneſs, and* 2 Pet. i. 19. *ſhine in the dark Place of my Heart, until the Day of Salvation dawn, and the bright Morning Star of a lively Knowledge of CHRIST ariſe within me.*

As in the first Creation, the Spirit moved upon the Face of the Waters; modelling and framing that vast Creature into Order and Beauty: So let thy heavenly Spirit move also so effectually upon me, that by his Operation, no less than CHRIST himself be formed within me! As in the first Creation, the Earth was void and without Form, till it was decked with Light, as with a Garment, and adorned with Variety of Creatures by thy Word: So is also my degenerate Heart become a deformed Wilderness, and must remain so for ever, except thy Hand create it a-new, and replenish it with the Graces of thy Spirit. As in the first Creation, Light was divided from Darkness, as having no Communion with it: So let also in the new Creation, the Night of Sin and Corruption fly before the glorious Day of thy Gospel and Grace. Gal. iv. 19.

Thy WORD, O Almighty Creator, is Light it self; it is in Christ, and is Christ himself. This Light is substantial TRUTH, and without it all Men are Liars, and all their Works are Works of Darkness. Without this Light, all the Ways of Men are Ways of Error and Delusion, and the most shining Virtue is nothing but an empty Blaze, nay, Death and Darkness it self. Teach me therefore, O Lord, this Way of Truth, this Way of Life, and unite my Heart to fear thy Name. Let Christ dwell in my Heart *by Faith, and enable me by his Spirit to follow the Steps of his Love, of his Humility and Meekness, and to look unto him as the unerring Way to Life, and the* Hope *of my approaching Glory. Let this Fear of the Lord drive away Sin, and let it be unto me a Root of Wisdom, whose Branches are Life and Happiness. For he that abideth in this Fear, shall never be forsaken, when all others are set in* Eph. iii. 17. Col. i. 27. Eccles. i. 23.

ſlippery Places, and at laſt will be caſt into Deſtruction.

What will all natural Parts and Endowments, all Arts and Sciences, all Wit and Learning, all Riches and Greatneſs, all Pleaſure and Delights, avail me, without this Fear, which is the very Crown of Wiſdom, and exalteth them to Honour that hold it faſt? All good Things come together with the Fear of God. It is a Treaſure that never faileth, a Light that never goeth out, a Beauty that never fadeth, a Pleaſure that never grieveth, a Dignity that never ceaſeth, a Labour that never wearieth. There is no Bitterneſs in the Fear of God, no Grief or Anxiety, but Gladneſs and Joy, Comfort and Eaſe.

What is Wealth without this Fear, what is Wit without Grace, what is Beauty without Purity of Heart, what is Pleaſure without a good Conſcience, what is Greatneſs without God's Favour? A Man that is without the Fear of God, is a Vapour that vaniſheth, a Shadow that diſappeareth, a Tree that withereth, a Branch fit for the Fire, and in fine, he is like the Chaff the Wind toſſeth away. In a Word: Whether a Man be rich, noble, or poor, their Glory is the Fear of God: For none is greater than he that feareth the Lord.

Eccluſ. x. 22, 24.

CHAP.

CHAP. XIII.

Chriſt is the true Book of Life, teaching us by his Poverty to deſpiſe the Pomps of the World.

2 Cor. VIII. 9.

Ye know the Grace of our Lord Jeſus Chriſt, that though he was rich, yet for your ſakes he became poor, that ye through his Poverty might be Rich.

How Chriſt is the Book of Life.

ALL thoſe that believe in Jeſus Chriſt the Son of God, are *written in the Book of Life*, or *in Heaven* it ſelf, as the Lord expreſſeth it. This ſhall be made manifeſt in that great Day, wherein the Lord will *confeſs their Names before his Father, and before his Angels.* But beſides this, the Lord Jeſus himſelf is a moſt compleat Book and unſpotted Mirror of a truly Chriſtian Life: He being as the *WORD* and Wiſdom of the Father, made Man, and come into the World to teach us by his Life and Death, and by his Conduct and Converſation, to ſet a Pattern before us for our Imitation.

Phil. iv. 3. Luk. x. 20. Rev. iii. 5.

The Lord's Poverty.

§. 2. The Whole of his Life, beginning with his tender Infancy, and ending with his Death, was made up almoſt of nothing but a continual Series of Croſſes and Afflictions; inſomuch that he took hardly any Step without the inſeparable Attendance either of a preſſing *Poverty*, or of a great *Contempt*, or of moſt *exquiſite Pains* and Sufferings that can befal a Man: And into theſe *Three* Heads, the entire Ex-

Extent of the Life of Christ may be fitly resolv'd. The *Poverty* the Lord endured, may be considered again under a Threefold respect: In the *first* Place, he was *poor* in relation to *outward Things* and to the Income of this World. This he himself declared to one who offered to follow him, though with a sinister End he had in his Eye: *The Foxes*, says he, *have Holes, and the Birds of the Air have Nests; but the Son of Man has not where to lay his Head.* This Indigency of worldly Goods was attended by another, which was a *Poverty* and Penury of *Friends* and Patrons, to whose Help he might trust in Time of Distress. As soon as he entred into the World, he entred into Want and Poverty. Nothing was more visible in his Birth, than Meanness and Poverty. He chose to be born at *Bethlehem*, the least among the Cities of *Judah*, and from a Mother too that was destitute of all Wealth and worldly Greatness. Nor did he ever court the Favour and Friendship of the great and wealthy Men in this World. 'Tis true, there was a cordial Friendship betwixt him and *Lazarus* of *Bethany*, the Evangelist taking particular Notice, that the Lord *loved him*, and thought him worthy of that eminent Title of *his Friend*: But then this Friendship was not rais'd at all on any worldly Advantage the Lord expected from him; but on that Christian *Faith*, whereby he was induced to believe, that Jesus was really the true *Messiah* and Saviour of the World.

Matt. viii. 20.

Luk. ii. 7.

Joh. xi. 3, 5, 11, 36.

State of Humiliation.

§. 3. The *Third* Degree of the Lord's *Poverty*, was the State of his *Humiliation*, whereby, laying aside the *Form of God*, *he humbled himself, and made himself of no Reputation.* He thereby entred into the Depth of our Misery, partaking of all our bodily Weaknesses and Infirmities.

Phil. ii. 6, 7.

firmities. He was *wearied* in the Journies he undertook to finish the Work he was sent for. How many tiresome Paces did he go, when he went about doing Good? But particularly, when he *healed* Multitudes of Sick and Diseased, that continually crowded to him from all Parts, and surrounded him often to that Degree, that he could not so much as *eat Bread*, and his very Friends thought him to *be beside himself*. He fulfilled also what was said by the Prophet, and is repeated in the History of the Gospel: *Himself took our Infirmities, and bare our Sicknesses*; never withdrawing from any Hardship or approaching Calamity, never shrinking under the Burden of Poverty, of cruel Mockings, of unjust Reproaches, and of other Evils and Encounters, let them be never so sharp and numerous. And whereas he might have been serv'd by all the Creatures of God, and waited on by Legions of Angels; yet he dispensed with all this Glory, and did not exert that sovereign Power which was lodg'd in him. He suffer'd his Head to be torn by Thorns, his Hands to be tyed, his sacred Body to be scourged, Hands and Feet to be nailed to the Cross, his Side to be pierced with a Spear. All this he freely embraced, though it had been in his Power to prevent it, and with one Word to restrain the Fury of all the Creatures from insulting their Maker in so shameful a manner.

Joh. iv. 6. Act x. 38. Mark iii. 19, 20. Isa. Liii. 4. Mat. viii. 17.

§. 4. In a Word: For our sakes, he made himself *subject* to all the Creatures. He took upon him the Form of a Servant, that by his Lowliness, he might repair our Losses, and reinstate us into that sovereign Dominion over all the Creatures, we had forfeited in *Adam*. He rose from the Dead again, and gained a per-

The Privileges purchased by it.

perfect Conqueſt at laſt, thereby to purchaſe us an everlaſting Victory. He ſuffer'd himſelf to be tempted by the Devil, hurried about by his Malice, tormented by his Inſtruments the *Jews*, faſtned to the Croſs by their Cruelty: And all this he underwent, in order to reſcue Mankind from their ſpiritual Thraldom, from the Power of the Devil leading them captive at his Will, and of all his ſubordinate Tools and Vaſſals. Thus the Strongeſt became Weak, the Almighty, infirm; the moſt Glorious, was made moſt deſpicable; the moſt Beautiful, was moſt abhorr'd and hated; the moſt Exalted, moſt expoſed himſelf to Temptations of all Kinds, to Sufferings and Difficulties, to Pains and Hardſhips. Hereby he deſigned to check our ſinful Tenderneſs and Effeminacy, as a Thing utterly misbecoming ſpiritual Soldiers, and to inure his Followers betimes to the ſtraight, though deſpiſed Way of *Mortification.*

Matt. iv. 1.

Corupt Tendeneſs reproved.

§. 5. Alas! How tender and delicate are now generally thoſe that call themſelves *Chriſtians!* How unlike are they to the Pattern from whence they fetch their Name, and to the *original Copy* after which they pretend to write! The ſmalleſt Croſs is now complained of as of an inſufferable Burden, and a little Trouble and Toil they are perhaps to undergo for God and their Neighbour, ſeems a ſufficient Plea for them to ſtart back into the ſmooth Way, and to drop entirely the Article of the *Croſs*, ſo diſpleaſing to the old Man. Not to mention here, how uneaſie they are, how reſtleſs, how impatient even under thoſe Trials and Appointments the Lord ſends upon them, for promoting thereby the Recovery of their own Souls, and the Glory of his Name.

1 Pet. ii. 21.

§. 6.

§. 6. Thus hath the Lord laid aſide the Form of God for a while. But this was not all. He did no leſs lay aſide the Uſe of the *divine Wiſdom* which reſided in him. His Converſation with others, was plain and eaſie, and he behaved himſelf like a Man *knowing no Letters*, as the *Jews* expreſſed it. He did not aſſume to himſelf the wonted Formalities of a great *Doctor*, or of an acute Reaſoner and Diſputer. Neither did he do like Men that value themſelves on account of their Parts, Wit, polite Learning, and high Deſcent. Nothing was more obvious in his Life and Conduct, nothing more viſible than that quiet Serenity of Mind he enjoyed in the midſt of all the Storms of the World. This was attended however by a divine Power, an unaffected Holineſs of Manners, an unfeigned Charity, Meekneſs, and Humility. In his Delivery, he made uſe of plain and eaſie Terms, adapted even to the meaneſt Capacity. Thus he *taught the Way of God in Truth*, and as one *having Authority*; though at the ſame Time, thoſe that in their Manners and Diſcourſes endeavour'd to pleaſe the corrupted Taſte of the World, would cry him down for an *Idiot*, or a Man of no Wit and Learning at all. At this rate, the eternal WISDOM of God ſpeaking through the Prophets of old, was caſt off like a Piece of Folly, and the true Light of Souls rejected like Cheat and Impoſture: All which may ſerve us for Inſtruction, *viz.* not to over-value our ſelves upon our Parts and Abilities; but conſidering they are not given us for a Gratification of Pride, entirely lay them out for advancing the Glory of God, and the Good of our Fellow-Creatures.

The Lord laid aſide the Uſe of his Wiſdom

Joh. vii. 15.

Mat. xii. 16. vii. 29.

§. 7.

Likewise the Use of his Glory.

§. 7. This Simplicity of our Lord, was again accompanied by a Denial of his *Glory* and *Majesty*. So great was his Condescension, that he did freely converse with Sinners; and not only with the meanest, but with the worst of Men: He did eat and drink with them: And this for no other Reason, but to answer thereby the great Errand on which he was sent, and which was, to *seek and to save that which was lost*. It was on this Account he was so grievously defamed with a Multitude of black and odious Names thrown upon him by his Enemies; who taking Advantage from his Conduct, call'd him one time, a *gluttonous Man, a Wine-bibber, a Friend of Publicans and Sinners*: Another Time, they exclaim'd against him as a *Samaritan, that had the Devil*. Nor did their Rage and Malice stop here, but they carried it at last so far, that they executed him in the midst of Two Thieves, he himself being reputed the greatest Villain of the Three, and, as it were, the very Head of the Gang.

Luk. xx. 10.

Luk. vi. 34.

Joh vii. 48.

And wh.

§. 8. This he suffered, in order to *bear the Sin of many, and to make Intercession for the Transgressors*. How easily might he have acquired a great Name, by the eminent Holiness of his Life, by that Candor and unmix'd Innocency of Manners that carried so resplendent a Lustre with it? Nay, even might he have gain'd a greater Repute than *John* himself, who, according to the Lord's own Testimony, was a *burning and shining Light*. But he readily renounced any such Affectation of Holiness, thereby to give a Check to all our superficial Pretenders to Piety, too apt to value themselves on account of an outward Shew of Religion: Though generally those that busie themselves so much about *Form* and *Appearance*, have but little of the Life and Power of God within them.

Isai. Lii. 12.

Joh. v. 35.

§. 9.

§. 9. In short: The *Lord forsook all what is great and pompous in the Eye of the World.* He was a *King*, and yet would he be subject to Kings and Magistrates, nay, to his Father and Mother, though never so mean and indigent. *He went down with his Parents to Nazareth, and was subject unto them*, and, as some will have it, wrought at his Father's Trade. He was *Lord* over all, and yet when he came into the World, *he came not to be ministred unto, but to minister*, cloathing himself in all the Dress of Poverty and Meanness. He was the great and wise *Prophet*, nay, the substantial Wisdom of God; and chose Disciples of the lowest Rank, a plain and simple People, and not rais'd at all above the common Level of Men. And when it had been in his Power to behave himself like a *Lord* and Master, at least in the small Company of his Followers; yet did he even divest himself of *that* Right, being *among them as one that serveth.* He did not at all assume any Lord-like Air over them, but chose rather to be a *Master in Life and Doctrine*, (r) than in any other distinguishing Character of Grandure and Pre-eminence. Thus when he taught the Duty of *Obedience*, he shewed at the same Time a Pattern of Obedience in his own Life and Conduct. When he endeavoured to instil into his Disciples a sense of *Humility*, of *Patience*, of *Subjection* to their Superiors, and of other Christian Virtues; he practis'd them first himself, that so his own Example might have the greater Influence upon the Lives of others. He hath left us for this purpose, abundance of admirable Instances of Virtues: For being Head and Master, he thought it becoming his Character to be chief also in bearing

The Lord is subject to Magistrates.

Luk. ii. 51.

Matt. xx. 28.

Luk xxii. 27.

(r) *Non Magister imperio, sed vita & doctrina.*

ing Affronts, Reproaches, Injuries, Poverty, Misery, and in performing the most contemptible Services, and even that of washing his
Joh. xiii. 5. *Disciples Feet.* And thus he prov'd a Master, Head, and Teacher, not in Doctrine only; but in *Life* also, in *Example* and *Practice.*

Our Non-Conformity *to the Life of Christ reproved.*

§. 10. Alas! How are we now fallen away from so glorious, from so shining a Pattern of Virtue, into Folly and Vanity! Our Head despis'd worldly Honour, and lo! we are in Pursuit after it. He submitted to *Crosses* and Trials, and we shrink back at the very Sight thereof; unwilling to be disturbed in the Enjoyment of our Ease and Prosperity. He became *obedient* unto Death, and we, like Libertines, indulge our selves in all manner of Licentiousness, as if *Self-Will* was now become the standing Rule of our Actions, not to be control'd in any Thing at all. Alas! This doth not agree in the least with the Example the Lord hath set before us, nor with the *spiritual Maxims* contained in the *Book of Life*, which he hath left us for Imitation. Consider therefore, O Man, how near the Way wherein thou walkest comes up to that excellent Way wherein thy Lord and Master did walk himself. If thou despisest the *narrow* Way of Jesus, and followest the Way of the World now in Vogue and Fashion; then know for certain, that thy Way, though smooth and pleasing for a while, will end in utter Destruction at last!

And somuch of the *first* Head relating to the *Poor Life* of Christ.

CHAP.

CHAP. XIV.

The Lord Jesus by his patient Suffering the Reproaches and Affronts of others, as also by his *Self-denying* Life, hath taught us to despise the Honours and Pomps of the World.

Isai. LIII. 3.

He is despised and rejected of Men, a Man of Sorrows, and acquainted with Grief.

THIS Scripture contains the *Second* Head of the *Poor Life of Christ*, which is the *Contempt* he endured from the World. After thou hast read over, and seriously consider'd the Lesson of *Poverty*, in the Book of Life exhibited by the Lord; take now also a View of the deep and *unaffected Humility* which was so eminently seen in his whole Life and Conduct. Never did he catch the Applauses of Men; never was he acted by *Ambition*, or any Thirst to temporal Honour and Greatness: On the contrary, whenever Men offer'd to bestow Honours, Praises and Dignities upon him, he fled from it; he refus'd, he declin'd it, both with Words and Deeds: Never did he accept of any Honour from Men; nay, not even then when *they would take him by Force to make him a King*. *Humility consists in suffering the Contempt of the World.* Joh. vi. 15.

§. 2. On the other Hand, with what inexpressible Humility did he bear all the Insolencies, the Reproaches and Calumnies wherewith his Enemies loaded him? He himself (as was hinted before,) was cried down for the *Christ's Doctrine and Miracles. slander'd.*

vileſt *Samaritan*, and his *Miracles*, by a moſt malicious Contrivance, aſcribed to the Power of *Beelzebub*. The ſound *Doctrine* he brought down from Heaven, was moſt daringly exploded like a Piece of Blaſphemy; and he who taught it, was every where inſulted by foul and uncharitable Cenſures, and ſuch black Lies and Slanders as the Malice of Men could contrive. In the Progreſs of his Years, it ſoon appear'd, that his Life was deſign'd to be a Scene of perpetual Miſery and Contempt. He was betrayed and ſold: He was denied and buffeted: He was ſpit upon and crown'd with Thorns: He was derided and ſcourg'd: He was ſmitten, and ſentenced to Death: He was quite rejected at laſt, and condemned to
Phil. ii. 8. undergo the ignominious *Death of the Croſs*. He was forſaken by God and Men; and in fine, being ſtripp'd of all, was executed in the
Gal. iii. 13. midſt of ſcandalous Malefactors, hanging on the Tree like a *curſed* one!

And his Life was a Scene of various Sufferings.

§. 3. He was then made the common Gazing-ſtock of all his Enemies, and hiſſed at by Prieſts, Scribes and Elders. His *Prayers* were turned into Ridicule; his *Garments* were
Matt. xxvii. 35. parted by Lots, and at the Approach of the very Pangs of Death, he had nothing to refreſh
Ver. 34. himſelf but *Vinegar mingled with Gall*. At laſt, when all was finiſhed, he expired on the curſed Tree of the Croſs, full of the Reproaches, Hatred, and Indignation of the World; inſomuch, that even after his Death, he had
Joh. xix. 34. his Body *pierced with a Spear*, and *his Grave made*
Iſai. Liii. 9. *with the Wicked*. Nay, his Enemies continu'd to fume with Rage and Malice, even now when he had given up the Ghoſt; and by cal-
Matt. xxvii. 63. ling him a *Deceiver*, ſtill murdered him with their Tongues, whoſe Body they had but newly ſlain with their Hands. Being riſen at laſt from the Dead, and triumphing over his E-

nemies;

nemies; they then boldly denied the Truth of his *Resurrection*, and left no Stone unturned to blacken his divine Character, and to run down all the Transactions of his Life for Cheat and Imposture. Thus was the Lord, both in the Beginning, Progress, and Exit of his ever-blessed Life, *despised and rejected, a Man of Sorrows, and acquainted with Grief.*

The practical Application of Christ's Sufferings.

§. 4. In this Course of our Lord's Life, is not only display'd to us the abounding *Treasure* of *Redemption* gain'd by Christ, and of which he himself is the very Source and Basis; but it is also most clearly demonstrated, that in this Scene of Sufferings, HE is our great Doctor and Master, our Prophet and Shepherd, our Instructor, Light, and constant Monitor; that also we, by looking unto him, may learn to despise earthly Pomp and Greatness, and by closely adhering to him, like true Members to their *Head, grow up into him in all Things,* being rendred conformable unto his Life, *and rooted and grounded in his Love.*

Eph. iv. 15. iii. 17.

Our Conformity to the Life of Christ.

§. 5. But alas! How is it possible we should be fit for so eminent a Character of being *Members of Christ*, whilst our Life is so contrary to the Life of him who is design'd to be our Head? Certainly, whilst in our Actions, Words, and Endeavours, we do not entirely aim at God's Glory, but our own; 'tis then more than evident, that Christ doth not live in us, but the Prince of this World: 'Tis then plain, that we are not yet got loose from the various Ties of this World: For *whatsoever is born of God*, and loves the Lord, *overcomes the World*, and so of a certain, is not overcome by it. Nor doth such a one any more love the World; for if any Man *love the World, the Love of the Father*

1 Joh. v. 4.

1 Joh. ii. 15.

Father is not in him; and conſequently, nor that of Chriſt neither.

Particularly to his Humility.

§. 6. Upon the Whole: Let the *Life of Chriſt* be unto us a conſtant and awakening Monitor, to preſs after him, who is the Captain of our Salvation, and to die unto the World as he did. Conſider the Beginning, together with the Progreſs and final Concluſion of his happy Life, and nothing, you'll ſay, ſpeaks more loud, nothing is more evident, nothing more obvious to every one's Eye, than his profound *HUMILITY*, wherewith he bore the Contempt and Reproaches of all thoſe that love the World.

CHAP. XV.

How a Chriſtian by *CHRIST* ought to bear, and to overcome the Adverſity and Contempt of this World.

Heb. XII. 3.

Conſider him that endured ſuch Contradiction of Sinners againſt himſelf, leſt ye be wearied and faint in your Minds.

The Life of Chriſt under the Croſs.

'TIS a moſt moving Complaint pour'd forth by the Meſſiah in theſe Words: *I became a Reproach unto them; when they looked upon me, they ſhaked their Heads. Help me, O Lord my God; O ſave me according to thy Mercy; that they may know that it is thy Hand, that thou Lord haſt done it. Let them curſe, but bleſs Thou: When they ariſe, let them be aſhamed,*

Pſal. cix. 25.

ſhamed, but let thy Servant rejoice. Let mine Adverſaries be cloathed with Shame, and let them cover themſelves with their own Confuſion as with a Mantle. I will greatly praiſe the LORD *with my Mouth; yea, I will praiſe him among the Multitude. For he ſhall ſtand at the Right-Hand of the Poor, to ſave him from thoſe that condemn his Soul.*

§. 2 With this pathetick Complaint of our Redeemer, every Chriſtian ought to be livelily affected, and he ought to repreſent it to himſelf like a Mirror, therein to behold the *Life of Chriſt under the Croſs*, together with that of all the Saints in general. This *Way of the Croſs* hath been copiouſly ſet forth in the Book of *Pſalms*, in order to render it the more familiar to us, and to teach us betimes, *that we muſt through much Tribulation enter into the Kingdom of God.* Such a Conſideration gives preſent Eaſe and Comfort under Contempt and Reproaches incident to the true Followers of Chriſt, and uſes them to a *Conformity* to the *Image* of Chriſt: Which as it is one of the greateſt Honours our Maſter beſtows on his Diſciples; ſo 'tis by the World abhorred and loathed, as a healing Medicine is by a diſtemper'd and delicate Palate. However this *Conformity* is the grand Duty of a Chriſtian, inuring him to *bear* his Maſter's *Reproach* and *abject* Image in Time, that he may alſo hereafter bear his *glorious* Image in Eternity. But as the aforeſaid *cixth Pſalm* contains a Prayer of Chriſt poured out in the midſt of his Sufferings; ſo it mentions in the latter Part, *Three* Sorts of Troubles more particularly, wherewith the Lord (whoſe Type *David* was,) found himſelf oppreſs'd.

It's carefully to be conſidered.

Acts xiv. 22.

Rom. viii. 29.

Heb. xiii. 13.

Phil. iii. 21.

And to be expreſſed in our Life.

§. 3. In the *firſt* Place, the Lord complaineth of a *vehement Anxiety of Heart*, declared in this manner: *I am poor and needy, and my Heart is wounded within me.* Behold, what Complaints this holy, this eminent Perſon is reduc'd to! And what is the Reaſon thereof? Surely, to acquaint us in moſt affectionate Terms, what he hath ſuffered for our ſake. He ſays: *I am poor*! And lo! thou ſweateſt and toileſt to get Eſtates, to hoard up Riches, and yet when thou haſt them, thou art ſtill poor and diſcontented in the Poſſeſſion of them. He ſays: *I am needy*: And thou, O Man, art entirely bent upon thy Eaſe, Proſperity, and Fulneſs of Bread! He complains: *My Heart is wounded within me.* How unreaſonable is it then, O Man! that thou ſhouldſt be humour'd and gratified in all thy vain and carnal Propenſions! Nothing muſt run counter to thy extravagant Doings! Nothing will kindly go down with thee but what is ſeaſoned with Mirth and Alacrity; Sorrow and Melancholy being far baniſh'd from thy Heart; nay, not permitted at all to give thee any Diſturbance amidſt thy Enjoyments. But alas! How is it poſſible for a Chriſtian, never to reflect back upon the ſad and ſorrowful Life of that Lord and Maſter, whoſe Servant and Diſciple he pretends to be, and who hath left him ſo fair and bright a Pattern for Imitation? He complains, that *his Heart was wounded within him*; it was bruiſed, and as it were ſmitten with Rods, and exceeding heavy.

A Chriſtian's Comfort under Afflictions.

§. 4. Surely if nothing will compoſe thee to a liking the *Croſs of Chriſt*, let at leaſt the Conſideration of the Sacredneſs of the afflicted Perſon, infinitely exalted above thee, work thee into a ready Compliance with his Life. Such a Conſideration will give thee Eaſe and Pati-

Patience under any Grief that may attend thee, and make thee reliſh the better thoſe pure and untainted Pleaſures which will certainly ſucceed the Croſs. Therefore think with thy ſelf in this or the like manner: 'I am now put to Trouble and Anxiety of 'Heart; but the ſame did befal alſo my 'Lord and Maſter; whoſe very Soul was 'ſurrounded with Sorrows ſo heavy and a-'cute, with Pains ſo fierce and dreadful, 'that nothing of whatever I ſhall undergo 'can equal them.' However, the Lord, after the Sufferings, entered into *everlaſting Joy*; after the Contempt, into never-fading Glory; through Death into Life, and through Hell into Heaven: The Scene was now alter'd, and a happy Exchange followed, being no leſs than an exceeding Weight of Glory after a ſhort Weight of Miſery: And thus it will be with all the ſincere Followers of the Lord, to whom their Croſſes will prove but as many Advances to a more excellent Glory, and their Affliction will be the very Inlet into everlaſting Bliſs and Happineſs.

§. 5. After the Lord hath ſpoken of *inward* Sorrow that preſs'd upon him, he now goes on to give us, *ſecondly*, a View of the Infirmities of his Body alſo: *I am gone*, ſays he, *like the Shadow when it declineth: I am toſſed up and down as the Locuſt. My Knees are weak through Faſting, and my Fleſh faileth of Fatneſs.* A moſt expreſſive Deſcription of the common Frailty of humane Nature! What is a Shadow, but a meer Nothing, an empty lifeleſs Appearance? To ſuch an abject Lowlineſs, to ſuch an inconceivable Degree of *Humiliation*, the Lord ſuffered himſelf to be reduced whilſt he

The bodily Infirmities of the Lord. Pſal. cix. 23, 24.

dwelt among us! He who is *LIFE* and *LIGHT* it ſelf, and the bottomleſs Fountain of Life and Happineſs, is expoſed to Labour and Infirmities. And ſhould not Men hereby learn ſo much Humility at leaſt, as to think themſelves far greater *Nothings*, and more periſhing *Shadows*, than the Lord of Life himſelf!

Chriſt a Pilgrim in this World.

§. 6. But he goes on: *I am toſſed up and down as the Locuſt.* The Lord had no ſettled Habitation upon Earth, as Men of the World have, whoſe Delight is in ample Buildings, fix'd Entertainments, and ſtately Palaces. He was in a conſtant *Pilgrimage* towards that Kingdom which cannot be moved. For this Reaſon he is ſaid to have only *tabernacled* among us, and is here compared to a *Locuſt*, which having no Neſt or abiding Place, is fearful, and toſſed to and fro with every Wind. And even in this hath our bleſſed Saviour left us a Pattern, to walk as he walked; and ſeeing we have no continuing City here, ſeek one to come, which *hath Foundations, whoſe Builder and Maker is God.*

Joh. i. 14.
Nahum iii. 17.
Exod. x. 19.
Heb. xi. 10.

How his bodily Weakneſs is to be improved.

§. 7. What is farther added of the *Weakneſs of his Knees, and the Failing of his Fleſh*, did abundantly appear about the Time of his Paſſion, when his *Strength was dried up like a Potſherd*; and it may be a Monitor to us under bodily Diſeaſes and Infirmities. Should we complain (as many are apt to do) of a Fit of Sickneſs, when the Lord of Life pined away into Weakneſs, and languiſh'd in Miſery? Should we pamper our Bodies, when the Lord endured Faintneſs and Faſtings? And what matters it, how languid, weak, and neglected our Body be, if our Soul and ſpiritual Life be but in a vigorous Habit? 'Tis this on which we ought to lay out our Time and Diligence:

Pſ. xxii. 15.

gence: 'Tis this we ought to look after moſt carefully: 'Tis this which ought to *eat that which is Good, and delight it ſelf in ſpiritual Fatneſs*, that ſo it may grow *ſtrong in the Lord, and in the Power of his Might*. Iſai. Lv. 2. Eph vi. 10.

§. 8. *Thirdly*, explaineth the Lord the great *Contempt* he underwent in this World, thereby to ſtop us in our Purſuit after vain Honour, Pride, and *Self-Eſteem*. *I am*, ſays he, *a Reproach unto them, when they look upon me, they ſhake their Heads*. The Enemies of Chriſt inſulted him in the vileſt and moſt licentious manner, expreſſing, even by Signs and Geſtures, the ſcornful and ſcoffing Temper they harbour'd within. What Indignity like to this! All which the Anointed of the Lord endured for no other End, than to reſcue Mankind from eternal Scorn and Infamy: For Man being become a Scorner and *Hater* of God, defying him and the Offers of his Grace; Chriſt was now deſigned to make Atonement for ſo heinous a Sin, by the extream *Contempt* he willingly embrac'd. However, as the Lord by his humble Submiſſion to the Contempt of the World, hath laid a mighty Obligation on all Chriſtians to be his Followers therein; ſo the *Conſiderations* here annex'd, may be of great Uſe for ſupporting a Man under Sufferings of that Nature: *The Contempt the Lord ſuffer'd.* Rom. i. 30.

§. 9. *Firſt* conſider, that in bearing the Contempt of the World, thou beareſt no leſs than the very *Image of Chriſt*, and followeſt him who is the Head, Maſter, and Captain of thy Salvation. *A Chriſtian's Comfort when contemned by the World.* Rom. viii. 17.

(2.) To be contemned and diſreſpectfully uſed by the World, is of great Efficacy for improving thy ſelf in *true Humility*; a Vir-

tue

tue of ſo high and heavenly a Nature, as to be only fit to receive the Influence of divine Grace. *For God reſiſteth the Proud, but giveth*
1 Pet. v. 5. *Grace to the Humble.*

(3.) Thy ſuffering Reproaches for the ſake of Truth, is an Evidence thou art ranked to that Cloud of Witneſſes, who in all Ages have
1 Cor. iv. 13. been made as *the Filth of the World, and the Off-ſcouring of all Things*, and ſo continue to be eſteemed *unto this Day.*

(4.) Remember that thoſe that are come out
Rev. vii. 14. *of great Tribulation, ſhall be before the Throne of*
Luke xii. 8. *God* at laſt, and be there *confeſſed before the Angels of God.*

(5.) What matters it how contemptibly the World uſes thee, ſince thou art not to riſe in the laſt Day (as many ſhall,) *to Shame and*
Dan. xii. 2. *everlaſting Contempt*, (the Lord having redeemed thee from that) but to Honour and Glory; this being the Reward of all thoſe that have here endur'd the Affronts and Revilings of a perverſe World.

God's Grace is preferable to that of the World.

§. 10. (6.) The World, like an imperious Miſtreſs, frowns on all thoſe that get looſe from her Tyranny. But when the World frowns, then God favours. When Men withdraw their Kindneſs, then God confers his Mercy. For this purpoſe prays the Pſalmiſt: *Help me, O LORD my God: O ſave me ac-*
Pſal. cix. 26. *cording to thy Mercy: That they may know, that this is THY Hand, and that THOU LORD haſt done it.* As the Lord removed at laſt his Son from the Croſs, from all the Labours of his Soul, from all the Inſults of his Enemies, and crowned him with Glory in Heaven: So he will deal with thee alſo, if thou continueſt faithful in bearing the Croſs, and all the Injuries of a prophane World. On that Day ſhall the World ſtand amazed at the Dignity

of

of a glorified Saint, and *at the Strangeneſs of his Salvation, ſo far beyond all that they look'd for.* But they ſhall ſee the Scene is now altered, and ſhall know, 'tis the *Lord's Hand* that hath done it. Wiſd. v. 2.

(7.) 'Twas *GOD* himſelf who ſuffered his beloved Son to be thus contemned, reproached, and reviled, according to that of *David*, who was a Type of Chriſt both in his Troubles and Triumphs: *Becauſe for thy ſake I have born Reproach; Shame hath covered my Face.* Remember therefore, that the ſame God, who ordered a bitter Cup to be drunk off by his dear Son, hath alſo allotted thee thy Set of Trials, *to humble thee, and to know what is in thy Heart.* Pſ. Lxix. 7. Deut. viii. 2.

(8.) Be ſure that the Lord, all the undeſerved Reproaches thrown upon thee, will change into ſo many *Bleſſings*, and in his own Time pour Shame and Confuſion upon the Scoffers. This is expreſſed in the following Verſe: *Let them curſe, but bleſs Thou: When they ariſe, let them be aſhamed; but let thy Servants rejoice.* Nay, if the Wicked curſe never ſo much, yet *ſhall the Curſe cauſleſs never come*, as plainly appears from *Balaam*'s Attempt, who could *not curſe, whom God had not curſed*: Whereas, on the contrary, *whoſoever feareth the Lord, it ſhall go well with him at the laſt, and he ſhall find Favour in the Day of his Death.* The ſame Bleſſing is beſtowed on *Abraham*, and on all thoſe that walk in the Steps of his Faith: *I will bleſs them that bleſs thee, and curſe him that curſeth thee.* And in another Place, we have this Encouragement: *Fear ye not the Reproach of Men, neither be ye afraid of their Revilings.* And our Redeemer himſelf hath declared: *Bleſſed are ye, when Men ſhall revile you.* And his Apoſtle: *If ye be reproached* Prov. xxvi. 2. Numb. xxiii 8. Eccluſ. i. 13 Gen. xii. 3. Iſai. Li. 7. Matt. v. 11. 1 Pet. iv. 14.

reproached for the Name of Christ, happy are ye; for the Spirit of Glory and of God resteth upon you.

Gratitude in the midst of Crosses is the Character of a Christian.

§. 11. (9.) The Lord goes on in the aforesaid Psalm: *I will greatly praise the Lord with my Mouth; yea, I will praise him among the Multitude.* Christ triumphs at last over his Sufferings, and returns now Thanks to his heavenly Father for the very Crosses and Reproaches that were alotted him. This is the Temper of every sincere Christian. He hath that heroick Nobleness that Elevation of Mind in him, as to be thankful in the midst of Afflictions and Reproaches, particularly when he looks on the Hand of that kind Father which intails all this upon him. And truly, the Lord never inflicts a Judgment on a Soul, but he affords her at the same time a sufficient Reason for thanking and blessing him for that Affliction. Thus is *Gratitude* the happy Product of Crosses and Trials. And this Consideration is fit to sweeten the *Duty of Resignation* to the Will of God. For he that for the Love of Christ readily submits to the Contempt of a vain World, shall be honour'd by God again, both in this World and in the other. For there is a Time, wherein the Lord *raises up the Poor out of the Dust, and lifts the Needy out of the Dunghil; that he may set him with Princes, even with the Princes of his People.* Surely, it argueth an excellent Spirit and a good Constitution of Soul, whenever a Man for Christ's sake bears the Insults of the Wicked, and maintains an unshaken Calmness of Mind in the midst of all the Calumnies of the World. This is the *Ornament of a meek and quiet Spirit, being in the Sight of God of great Price.*

Psal. cix. 30.

Psal. cxiii. 7.

1 Pet. iii. 4.

§. 12.

§. 12. At last our *Psalm* concludeth: *For he shall stand at the Right-Hand of the Poor, to save him from those that condemn his Soul.* Here is Comfort enough to make a Christian bear up against the Hardships, Reproaches, and Straits, he is like to meet with in his Warfare. There is never a Word, the Lord will stand at the Right of the violent and great Ones, of the Oppressors and Persecutors; but he will stand at the *Right Hand of the Poor*, who being destitute of the Arm or Support of Men, flee to the Lord alone for Help and Refuge, as to the sole Object of their Faith and Dependance. Those are *remembred, when he maketh Inquisition for Blood*; and those are the Afflicted, or the *Humble, whose Cry the Lord doth not forget.* And *Tertullian* tells us: (s) *We are then absolved by God, when the World condemns us:* Who also usually frustrates the Machinations of the Wicked. For though these *watch the Righteous, and seek to slay him; yet will the Lord not leave him in their Hand, nor condemn him when he is judged.* Behold, O Man! Thus will the Lord attend thee with a wonderful Deliverance, and afford thee Reason enough to extol his Name among many, for his marvellous Kindness. Certainly *David* himself *had fainted, unless he had believed to see the Goodness of the* LORD *in the Land of the Living. Wait* therefore *on the Lord; be of good Courage, and he shall strengthen thine Heart: Wait, I say, on the* LORD. Therefore *judge nothing before the Time, until the Lord come, who both will bring to Light the hidden Things of Darkness, and will make manifest the Councils of the Hearts: And then shall every Man have Praise of God.*

Psal. cix. 31. *The happy End of Sufferings.*

Psal. ix. 12.

Ps. xxxvii. 32

Psal. xxvii. 13, 14.

1 Cor. iv. 5.

CHAP.

(s) *Cum damnamur a mundo, absolvimur a* DEO.

CHAP. XVI.

How Christians are to seek their Honour and Glory in Christ: and how they may obtain the same.

Psal. CIX. 1.

Hold not thy Peace, O God, my Praise.

The Prayer of Christ

THIS is a *Prayer* of the Son of God spoken in a Prophetical Spirit, (as indeed the whole *Psalm* is,) and foretelling both the *Sufferings of Christ*, and of his afflicted Members; and the *Triumph of Faith*, or of an entire Dependance upon God, attended with an utter Extirpation of all his Enemies. The Purport or Substance of the first Words of this Prayer may be fuller expressed in this manner:

Paraphrased

'O my heavenly Father, Thou knowest, 'how in this World I have not sought my 'own Glory, but the Glory of thy holy Name, 'and the Salvation of all Men: And there'fore was I so bitterly persecuted, blasphemed, 'contemned, and vilified. Nevertheless this 'is my Comfort, that thou art my Father, and 'that I am thy only begotten Son: For, lo! 'This is my Glory, and this is my Praise in 'Heaven with thee: And this my Glory 'wilt thou in due Time manifest and bring to
Joh. xii. 28. 'Light; that by thy *Glorifying* me, the 'World may see who it is they have blas-
'phemed

'phemed and perſecuted. Father, glorifie thy 'Name; and hold not thy Peace, O my 'Glory, and my God!'

§. 2. Now hence we are to learn, that ſuch have the greateſt Glory and Praiſe in Heaven, as here in this World are the moſt perſecuted for Righteouſneſs ſake: This we may gather from the Example of our Lord himſelf, encouraging us to endure the Croſs, without being wearied in our Minds. For from him, and out of him, as out of the true *Book of Life*, we may learn this Wiſdom, and thereby obtain a ſound Knowledge of God, and of heavenly Matters. But that we may the better tranſcribe the Life of Chriſt into our own, let us carefully obſerve the following Conſiderations: *What we may hence learn.*

§. 3. (1.) Chriſt never ſought upon Earth his own Glory in any Thing that he did; but accounted it ſufficient for him, that *GOD alone was his Glory*. So let us in like manner reject the empty Glory and Praiſes of this World in whatever we do; endeavouring only that GOD may be glorified in us, ſaying: 'Ah Lord God! Give us alſo ſuch an 'Heart, even the Heart of Chriſt thy Son, 'that we may have our Glory in *Thee* a-'lone, and not in *our ſelves*: That we 'may have our Glory in Heaven, and not 'upon Earth.' *God alone muſt be our Glory.*

(2.) It was the higheſt Glory of the Lord Chriſt, that he was the *only Begotten Son of God*. And for this Reaſon did the World perſecute, vilifie, and blaſpheme him: So ſhould a Chriſtian look for no other Honour than what he enjoys in the *Paternal Love* of God, by the Witneſs of the Spirit reſiding within him. *The Glory of* Chriſt *muſt be the Glory of all* Chriſtians.

'Grant

'Grant us alſo, dear Father, that we 'may count it our greateſt Glory and Joy, 'that we are thy Children; that ſo we 'may alſo obtain the eternal Fruition of 'thy Love and Promiſe, and may, by 'virtue of our Adoption, come to poſſeſs in 'thee an everlaſting Inheritance: Remem- 'ber us alſo, that if the World do hate, 'envy, reproach, and perſecute us, it hath 'done the ſame to thy dear and holy 'Child Jeſus.

To do Good purely out of Love, without ſeeking to be thank'd for it, is a Chriſtian's Glory.

§. 4. (3.) It is the Glory of the Lord Jeſus, that he wrought ſo many divine Works, that he went about continually doing the moſt wondrous Acts of Grace and Beneficence to Mankind, and that *from pure Love* only, and from the higheſt Compaſſion to the Miſeries of fallen Nature. However, for all this, he received nothing but Hatred, and a moſt heinous Ingratitude. Hence alſo our Hearts ought to break forth in ſome ſuch manner as this:

'Ah! Loving God! Give us then 'ſuch generous, ſuch grateful, ſuch faithful 'Hearts, as we may be always ready to do 'Good to ~~that~~ many as poſſibly we can: 'And that we may be never deterred from 'Acts of Charity, either by the ſtupid Un- 'thankfulneſs of a hardned World, or by 'the Unworthineſs of the Objects we be- 'ſtow them on; aſcribing not to our ſelves, 'but to thy Name only, the Glory of all 'whatever we do.'

The Glory of Chriſt, and of a Chriſtian, conſiſts in Love and Obedience, Patience and Humility.

(4.) It is the higheſt Glory of our Lord Jeſus Chriſt, that he hath, out of *pure Love*, laid down his Life for us, that he hath purchaſed us with his own Blood, that he hath been obedient to the Father, even unto Death, that with the greateſt Meekneſs he hath endured

endured the vileſt Reproach, and with the utmoſt Patience, born the exquiſite Pains of the Croſs. Let therefore the Fire of Devotion kindled within, break forth into theſe, or the like Expreſſions:

'O God, our Glory, help us, that we 'may alſo overcome our Enemy with Love, 'that we may ſubdue our Fleſh with godly 'Obedience, bear the Reproach of the World 'with the Meekneſs and Long-ſuffering of 'Chriſt, obtain the Victory through Pati-'ence; and being thus made ſtrong in the 'Lord, be more than Conquerors through 'him that loved us!

The Humanity of Chriſt exalted, is the Glory of a Chriſtian.

(5.) The Sovereign Glory of the Bleſſed Jeſus, our deareſt Lord, is his Exaltation to the Right-Hand of God: He hath a *Name* given him, which is a Name *above every Name, that every Knee both in Heaven and in Earth muſt bow to his Name, and all Tongues be obliged to confeſs him to be their Lord.* Phil. ii. 9.

§. 5. 'Help, O gracious God! that we 'may ever eſteem it our higheſt Glory to 'be made conformable to our ever-bleſſed 'Head and Saviour; that ſo when he ſhall 'hereafter appear in Power and Ma-'jeſty, we alſo may appear with him in 'Glory and Dignity, after we have here 'endured the Croſs, and continued faithful to 'the End! For then *ſhall every Man have* '*Praiſe of God.* 1 Cor. iv. 5.

The Membership in Chriſt our Glory.

(6.) The Glory of Chriſt the Lord, is, that he is the only HEAD of his Church in general, and of every Member thereof in particular; a glorious *King* of his People; and an everlaſting *High-Prieſt*, making Interceſſion for us.

'Help us with thy Grace, O God moſt 'gracious, that we may evermore account it 'our greateſt Glory, that we are the Mem-'bers of thy Son, and Subjects of his King-'dom, and that we may enjoy all the Pri-'vileges and Benefits purchaſed by his High-'Prieſtly Interceſſion, Sacrifice, and Bene-'diction.

What is to be underſtood by God's not holding his Peace.

§. 6. (7.) Another Branch of the Glory of Chriſt, is, that God hath moſt wonderfully diſplay'd and *magnified his Name throughout the whole World*: And hath, in Oppoſition to all his Enemies, Blaſphemers, and Perſecutors, who would not own him to be the Son of God, in the moſt publick and ſolemn manner atteſted his Cauſe, declared him to be his Son by mighty Signs and Wonders, and eſtabliſhed Faith in his Name, amongſt many Nations and Languages, in ſpight of all the Malice and Policy of Hell and Satan. For notwithſtanding that God did *hold his Peace* for a while, and vailed the Glory of his Son with the *Myſtery of the Croſs*; yet was this only deſigned, that it might break forth the more glorioufly hereafter, and like the Sun, hid a while under a Cloud, ſhine with the greater Luſtre, when now the Cloud is withdrawn, and the whole Earth call'd upon to behold the bright Glory of the Son of Righteouſneſs. For *out of Sion* now God appears in *perfect Beauty:* Yea, *Our God* comes, who *is Immanuel*; and he *ſhall not keep Silence* always. For though God may ſeem now and then to be ſilent, and to *hold his Peace* at that Time when his Church is inſulted and perſecuted; yet is there nothing more certain, than that after the ſhort Hour of

Iſa. L. 2, 3.

Pro-

Probation, he will no longer keep Silence, but with a high Hand deliver us from the Reproach which we ſuffer'd, and *remove his Stroak away from us*, that we may rejoice in his Salvation. However, *it doth not yet appear what we ſhall then be.* Pſ. xxxix. 10. 1 Joh. iii. 2.

§. 7. The Concluſion now of the Whole is this: 'Tis *God* who is to be *our Glory alone*; 'tis not the World, nor Wealth, nor Honour, nor Greatneſs, nor the Arm of Fleſh, nor the Wit and Prudence of Men, that I may call *my Glory*; but *God*, and only *God*, *is my Glory*! Wherefore, *let not the wiſe Man glory in his Wiſdom*, as it is written, *neither let the mighty Man glory in his Might, nor let the rich Man glory in his Riches: But let him that glorieth, glory in this, that he underſtandeth and knoweth me, that I am the LORD.* Jer. ix. 23, 24. 1 Cor. i. 31. *The Application of this whole Conſideration.*

CHAP. XVII.

How by Christ, and after the Example of all other Saints, we may overcome Calumny.

Psal. CII. 8.

Mine Enemies reproach me all the Day: And they that are mad against me, are sworn against me.

A false and ungodly Tongue, an heavy Cross to a Christian.

AMONG the many Crosses and Troubles of a Christian, a *false and slanderous Tongue* is none of the least, as from the Example of Christ himself we may evidently see; whom Pharisaical Serpents and Vipers, with their envenom'd Tongues, both in his Life, and at his Death, did most maliciously sting. Herein the Lord left a Pattern of heroick Patience to every Christian, who must not think to escape, when the great Master himself was wounded with the Blows of malicious Tongues. For the more conformable any one is to Christ, and the more zealous a Follower he is of his Steps, the more is he also insulted by false and deceitful Tongues. This appears plainly from the Example of holy *David*, who was most miserably plagu'd by Slanderers, as he himself complains in these following *Psalms: III, IV, X, XII, XV, XXXI, L, LII, LV, LVIII, LXIV, LXIX, CII, CXX,* and *CXL.*

§. 2.

§. 2. Nay, there is hardly one of all the Prophets of old, who did not feel these deadly Arrows ſhot againſt them by murdering Tongues; of which *Jeremiah* makes mention, ſaying: *Their Tongue is an Arrow ſhot out: They ſpeak peaceably to their Neighbour with the Mouth, but in their Heart they lie in wait.* Wherefore all honeſt Hearts ought to take heed not to be defiled by Backbiters, but to be warded againſt them. For as he that handleth a Man ſeized with a Leproſie, or a high infectious Diſtemper, muſt expect to be alſo infected; ſo he that gives Ear to lying Tongues, too often catches the ſame Diſtemper; the Poiſon of Slandering inſenſibly working it ſelf into all thoſe that don't betimes fly from it. Now ſince a Chriſtian is forbidden to retort Evil for Evil, (this agreeing in no wiſe with the Chriſtian Faith;) there is no other Counſel left, but that by a Conſcience void of Offence, he fetch his Comfort from thoſe divine Oracles the Lord hath furniſh'd him with for that purpoſe.

It is a univerſal Evil.

Jer. ix. 3.

Rom. xii. 17. Matt. v. 39.

§. 3. Let thy firſt Comfort be *the Example of Chriſt and of all the Saints.* For it fareth no worſe with us herein, than with Chriſt our HEAD, and with all that have ever been moſt dear to him. Nothing of this kind hath befallen us, which hath not been before in all Ages undergone by them. And ſince the Examples of others have generally a ſtrong Influence on our Lives, and readily offer themſelves to our Remembrance in Time of Trouble; we ought therefore to improve all thoſe Inſtances for an Encouragement to bear our Treatment with Patience, for the ſake of the Joy that uſually ſprings up from the Reproach of the Croſs. Look then upon the Prince of

The Example of Chriſt a Comfort under it.

thy Salvation, look upon the Lives of all the Saints of old, such as have been the greatest Lights in their Generation.

And of Moses. §. 4. Consider particularly, the Example of *Moses*, who more esteemed the *Reproach of Christ* than the *Crown of Egypt*; and who by reason of the continual Contradictions he underwent, is said to have been *a Man the most afflicted* (t) *above all the Men which were upon the Face of the Earth.* And what shall we say of *David*? He was truly in his Time, the very Mark, as it were, at which all the false Tongues in the Land shot their murtherous Arrows. Wherefore *mine Enemies*, said he, *revile me all the Day long: And they that are mad against me, are sworn together against me.* That is, they affronted him daily with the Reproach of his Misery, turning him as it were into a Proverb, and offering him the most heinous Indignity that can be offered to a Man. And what shall we say of *Job*? How was he upbraided by his Friends, and grieved with their Tongues! And how fell *Daniel*, that holy Prophet, into the Mouth of the Ungodly, as into an open Sepulchre, yea, as into a Den of Lions! But how powerfully did the Lord rescue both *Moses*, and *Job*, and *Daniel*! All these are gone before thee, and their Examples being duly considered, will stir up in thee a Spirit of holy Emulation, and draw thee into the same *Way of the Cross* by which they *entred*

Numb. xii. 3.

Of David.

Psal. cii. 8.

Of Job.

Of Daniel.

(t) *Our Version renders it*, now the Man Moses was very Meek: *But in many other Places, the same Word which here occurs, is render'd by* Afflicted; *the Original bearing both Significations. The Practice of* Meekness *is furthered by* Affliction. *Conf.* Ainsworth, *in h. l.*

entred into the Kingdom of God. See and behold, there goeth thy Lord JESUS before thee, purſued with the Curſes and Revilings of the *Phariſee*! See! there goeth *Moſes* before, and the Faction of *Corah*, *Dathan*, and *Abiram*, following behind with Execrations in their Mouths, and Stones in their Hands, to rid themſelves of him! See, there goeth *David* before in ſore Trials, and *Shimei* behind, curſing his King! See, there goes the Society of the *Apoſtles* of our Lord, and a faithleſs Multitude behind ſtopping their Ears, and running madly upon them! Acts xiv. 22. Numb. xvi. 2 Sam. xvi. 5.

§. 5. But then it is not enough, *ſlightly only, and ſuperficially, to reflect on the Example of the Saints*; but we muſt learn alſo to *be Followers of them*, when we are tried, as they were, and copy in every Tribulation after their Meekneſs and Patience. For, tell me, How ſhall *Meekneſs* appear, or how ſhall *Patience* be exerciſed, if thou be not contradicted; or if there be none to deride, ſlander, or vilifie thee? Wherefore thou muſt now patiently take up thy Croſs with them, and meekly follow the Lord Chriſt in the Steps he hath left thee. This argueth a Chriſtian Generoſity, and a Temper that becometh a Diſciple of the bleſſed Jeſus. This is alſo agreeable to thy Calling; being indeed called to ſuffer with thy Saviour, not to avenge thy ſelf, not to return Evil for Evil; not to *revile again being reviled, not to threaten being ſlandered*, but quietly to commit thy Cauſe to *him that judgeth righteouſly*. In this manner thou muſt, out of the *good Treaſure of thy Heart*, bring forth good Words for the bad which thou haſt received; becauſe the evil Tongues muſt give an Account in the Day of Judgment of every *idle Word* they have ſpoken. *The Suffering of the Saints to be conſidered.* 1 Pet. ii. 23. Matt. xii. 35, 36.

And this, certainly, will at the laſt Day prove a Burden heavy enough. Leave all therefore to the Lord, to do as he pleaſeth, who will not fail to do right. Recompence
Deut. xxxii. 35. and *Vengeance belongs to him alone.* The Ungodly may boaſt never ſo much, and be never ſo confident in their own Inventions, yet ſhall their Foot ſlide in time. But as for thee, O Chriſtian, do thou fix thine Eye on the Lord JESUS, and the Lamb-
Iſai. Liii. 7. like Frame of his Mind. *He was oppreſſed, and he was afflicted, yet he opened not his Mouth: He was brought as a Lamb to the Slaughter; and as a Sheep before his Shearers is dumb, ſo opened he not his Mouth.*

Prayer a Remedy againſt Calumnies.

§. 6. From the Examples of the Saints, we are in the next Place to learn a *ſovereign Remedy*, which they did make uſe of againſt the Venom of evil Tongues. This is *Prayer*. They *prayed*; and ſo they were healed, and were comforted. When they were bitterly *curſed* by their Adverſaries, they ſent up only their Cry to
Pſal. cix. 28. God, ſaying: *Let them curſe; but bleſs Thou.* See, and ponder the whole Book of *Pſalms* throughout. How did *David* defend himſelf with *Prayer*, as with a Wall of Iron, againſt the Blows of falſe Tongues! They are all fooliſh Markſmen, who bend their Bow againſt the Innocent; and draw the Sword to ſlay ſuch as are of a right Converſation. For their Lies and Slanders ſhall return at laſt upon their own Heads, and ſhall enter into their own Bowels, as it is
Pſ. xxxvii. 15. written: *Their Sword ſhall enter into their own Heart, and their Bows ſhall be broken.* All this muſt be obtained by Prayer: And the Steps of a good Man ſhall be eſtabliſhed. For whenever any one prays earneſtly againſt an Evil-Speaker, or a Liar, it is as much

much as if he wreſtled and fought with him; juſt as *David* wreſtled with *Goliah*, or as the Rod of *Moſes* with the *Egyptian* Sorcerers. For here Two Spirits do fight with each other; (which renders it the more fierce and violent) that is, the *Prayer* of Faith proceeding from the Holy Spirit, the Spirit of *Truth*; and the Spirit of Lies, proceeding from the Devil, the Spirit of *Falſhood*, and the Father of Lies. However, all theſe *deviliſh Serpents* of the *Egyptians* ſhall be ſubdued in fine, and, as it were, ſwallow'd up by the *divine Rod* of *Moſes*; that is, by *Prayer*.

1 Sam. xvii. 48, 49. Exod. vii. 12.

§. 7. Another *Remedy* againſt the Poiſon of a wicked Tongue, which was uſed by the Saints of old, is the frequent Reading *and Meditating upon the Word of God*. This is an excellent Means of Conſolation and Refreſhment, whenever a Soul is inſulted and purſued by Enemies. For an upright Heart hunted by the Devil's Hounds, I mean by Men of Falſhood and Malice, is like an *Hart*, whoſe Thirſt increaſeth by being hunted: And as this brayes and pants after the *Water-Brooks*; ſo muſt needs a Soul in Affliction long after the cooling Streams of the divine Word, and thirſt for the living Waters of Grace, thereby to be quickned in her ſpiritual Drought. 'Tis by this Word of Grace the Lord reviveth a drooping Soul, ſpeaking to her in a kind and condeſcending manner: *Bleſſed are ye*, ſays our great Maſter, *when Men ſhall revile you, and perſecute you, and ſhall ſay all manner of Evil againſt you falſly. Rejoice and be exceeding glad: For great is your Reward in Heaven; for ſo perſecuted they the Prophets which were before you.* In which moſt comfortable Saying of our Lord, is

Another Remedy is the Meditation on the divine Word.

Pſal. xlii. 1.

Matt. v. 11, 12.

is laid down a *Threefold* Ground of Comfort, worthy to be remark'd: 1*ſt*, *Bleſſed are ye.* 2*dly*, *Rejoice.* And 3*dly*, *Great is your Reward.* Who therefore would not be willing, for the ſake of ſo great and endleſs a Good, to endure here a little while Reproach and Perſecution? Yea, who would not even *rejoice*, ſince he is made by this means a Partaker of *Chriſt's Sufferings*, in order, that when the Glory of *Chriſt* ſhall be revealed, he may alſo partake with his Lord in that Joy? *Bleſſed are ye, if ye be reproached for the Name of Chriſt, for the Spirit of Glory reſteth upon you.* Remember alſo, that it is *good for a Man that he bear the Yoak in his Youth*; that he *ſit alone and keep Silence*, when he hath any thing laid upon him to bear: Yea, that he *put his Mouth in the Duſt*, and wait in Hope; and that he *give his Cheek to him that ſmiteth him*, when he is *filled full with Reproach. For the Lord will not caſt off for ever.*

1 Pet. iv. 14.

Lam. iii. 27, &c.

§. 8. Thou art further to learn, that the Perſecution of the Tongue is an *helliſh Storm, which ſoon riſeth, and ſoon blows over.* Now as a Traveller is not diſheartned at any tempeſtuous Weather he is like to meet with upon the Road, but provideth himſelf the more for it: So let our ſpiritual *Pilgrim*, in his weary Steps towards the holy Land, or the new *Jeruſalem*, be never caſt down by Storms and Tempeſts, by Sweat and Toil incident to Travellers; but let him go on in Hope, and continue faithful to the End of his Journey. This hath been all along the State of the true Church: *O thou afflicted*, ſays the Prophet, *toſſed with Tempeſt, and not comforted!* Is it a *ſtrange Thing* that has happened unto thee? What is more common to a Traveller, than to be overtaken

A Chriſtian likened to a Traveller.

Iſai. Liv. 11.

1 Pet. iv. 12.

taken by foul and ſhowry Weather? A plodding Diligence will for all that bring him home at laſt.

§. 9. The World is apt to ſpend their Time in Mirth and Alacrity. They make every one a Gazing-ſtock, that looks with an earneſt Aſpect upon the Frolicks of vain Men, and drops a ſerious Word in Favour of Virtue. What is this Day the Fate of one good Chriſtian, may be to Morrow the Fate of another, according as the Humour of the World works, who lets none paſs uncenſured that is not for their Turn. After a true Chriſtian is once expoſed to publick Contempt, every one flings Dirt at him, till the Spirit of Lying and Slandering hath wearied them out at laſt; and then they turn the Edge of their Tongue upon the next that comes in their Way. 'Well, ſay 'they, let our Hearts chear us in the Day of 'our Youth, and let all Care be drowned in 'Laughter, and let any ſerious Speech be 'baniſhed from our Company. And becauſe 'the Righteous upbraideth us with *offend-* '*ing the Law by* our Doings, we will *exa-* '*mine him with Deſpitefulneſs and Torture,* '*that we may know his Meekneſs, and prove his* 'Patience.' Wiſd. ii. 12, 19. *The Temper of the World.*

§. 10. The beſt *Method* a Chriſtian can take in all theſe Storms, is *to be quiet under them*, and to keep the Mind free from Anger and Bitterneſs. He that thinks every hard Word to be a Stain to his Character, which ought to be wiped off, will by ſo doing render but Things the worſe. Hence it remains, that the moſt effectual Way to ſtop the Fury of ſlanderous Tongues, is to *yield to it* for the preſent, and patiently wait *A Chriſtian's Carriage under Slanders.*

wait till Time it ſelf ſets Things into a better Light. He that will diſpute every Thing at the Sword's Point, as it were, is like unto him that is ſtung by a Bee, and being thereby put in a Paſſion, runs himſelf headlong upon the whole Hive to be revenged, by turning it upſide down. Had not he better not to have done it, than to feel the Smart afterwards which muſt needs attend ſo raſh an Attempt? The Fire of malicious Tongues burns the fiercer when we ſeek to quench it by too haſty Efforts.

He Triumphs by Patience.

§. 11. A Tongue that is ſet on Fire of Hell, is like that Serpent, which, as ſome tell us, brings forth ſeven other Heads when you cut off one in order to deſtroy it. Thus a wicked Tongue is ſo far from being reſtrained by Contradiction, that it will ſpread the farther by it, and broach now ſeven Lies inſtead of one. Whereas, he that is deaf to popular Rumours, and is not eaſily alarmed at every little Noiſe, will not only the better repel the Darts of wicked Tongues, but enjoy alſo an *unſhaken Tranquillity* both of Soul and Body, as the ſweet Reward, which uſually attends a ſubmiſſive and patient Frame of Mind. This is a truly noble and magnanimous *Method* to overcome the worſt of Enemies, and to get a full Conqueſt at laſt over the moſt ſtubborn and untractable Temper. He that rejects this heroick Meekneſs of Soul, ſets himſelf entirely out of God's Guard, and whilſt he endeavours eagerly to ſave his Name and Reputation, muſt needs be but more harraſed by the perpetual Alarms of malignant Tongues.

§. 12.

§. 12. Beſides this, there are ſome other particular *Reaſons*, why the Lord permitteth his Children to be inſulted by virulent Tongues. When *David* in his ſore Troubles was curſed by *Shimei*, one of the baſeſt of Men, he ſaid no more then, *Let him curſe, FOR the Lord hath bidden him.* And what other Reaſon can be aſſigned for this, but that the Lord hereby ſeeketh to preſerve his Children from exalting themſelves above meaſure, on account of ſuch eminent Gifts as have been conferred upon them; and that at the ſame time they may improve themſelves in the Practice of mutual Love, Mildneſs, and Humility, as the Goſpel requireth? What is ſaid by *David* of *Shimei*, that he was bidden to curſe his King, is expreſſed by *Job* in more general Terms: *He poureth Contempt upon Princes.* And who is able to fathom here, all the myſterious Depths of divine Judgments? The carnal Mind doth not like at all to be reviled, to be inſulted, to be under-valued. *Pride* and *Self-Love* doth ſo naturally adhere to us, that it taints all our Works and Actions. Every one aſpireth now after Greatneſs and Dignities, Titles and Preferments. Every one loveth now to be extolled, and to be much made of, to be eſteemed and admired. Alas! 'Tis this *Self-Conceit*, this natural *Self-Love*, which having once beſotted Mankind, propagateth now nothing but Error and Folly in the whole World: 'Twas this *Self-Love* that ruin'd both *Lucifer* and *Adam*, and ſtript them of the divine *Love* and *Life* wherewith once they were adorned.

Reaſons why the Lord permits his Children to be ſlandered.

2 Sam. xvi. 11.

Chap. xii. 21.

§. 13. Now to get the Victory over this Spirit of *Self-Love*, which continually alarms the Soul, and to facilitate this Conqueſt, the Lord thinks as it were with himſelf: 'I'll 'permit a virulent lying Tongue to inſult o-

The Power of Self-Love.

'ver

'ver ſuch an one, as I formerly permitted 'Satan to infeſt my Servants *Job* and *Paul*, for 'their greater Humiliation. This ſlandering 'Tongue ſhall be his Devil, his Scourge, his
2 Cor. xii. 7. 'Plague, to *buffet* him, and help to beat down 'that proud Heart, that haughty Look, that 'aſpiring Temper, which, without this Curb, 'would at laſt carry all before it.' Thus the Lord leaves nothing untried to uſe the Soul to that excellent Spirit of *Humility*, and to reſtrain the Spirit of *Self-Love*, whereby Men become Allies to *Lucifer*, who endeavouring
Jude *ver.* 6. to *have a Will of his own*, oppoſite to that of his Maker, loſt entirely his *Principality*, and that original State wherein he was created at firſt.

A Help to overcome Self-Love.

§. 14. Therefore, as the Lord is faithful on his ſide, and hath no Pleaſure in the Deſtruction of his Creatures; ſo he ſeeketh alſo to convert the Venom of impious Tongues thrown on his Children, into a precious Medicine, thereby to heal that Sore of *Self-Love* that feſters within, and breeds abundance of other ſpiritual Diſeaſes in the Mind. When the World thinks Evil againſt them, then God brings Good out of the Evil, which is an Art only known by God. For as out of the moſt poiſonous Serpent an *Antidote* is prepared againſt Poiſon it ſelf; ſo doth God over-rule the worſt of Counſels, and makes them turn to the greateſt Good of his Children. Thus *out of the Eater comes forth Meat*, and out of the Bitter, Sweetneſs; all Things being made to
Rom. viii. 28. *work together for Good to them that love God.* They are taught thereby to practiſe one of the nobleſt of the Works of Charity, which is, to
Matt. v. 44. *bleſs their Enemies, and to pray for them who deſpitefully uſe them.*

§. 15

§. 15. He that hath got thus far the Conqueſt over corrupt Nature, as to *pray heartily for his Enemies*, is, methinks, almoſt arriv'd to the ſublimeſt Degree of true Evangelical Charity, which alone is able to ſoften our ſtubborn Hearts into the mild and compaſſionate Heart of Chriſt, who hath alſo ſet us a bleſſed Pattern to follow: *Father*, ſaid he, *forgive them; for they know not what they do.* And with this tender and ſympathizing Heart a Chriſtian muſt needs be endued, if ever he wiſhes to be in a Condition to pray for his Enemies. True Love, wherever it is rooted in a Soul, there it will moſt certainly produce a tender Commiſeration towards Enemies; who at the ſame time, whilſt they hate Men, render themſelves intirely unfit for any Communion with God and Chriſt, and give up their Heart to the Devil, that great Hater of Souls. And this ſhould move every Chriſtian to commiſerate the Fate of ſuch profligate Wretches, who are not of God, but of their Father the Devil: And leſt they ſhould for ever ſink into the Jaws of Satan, who inſpireth them here with Hatred and Malice, the Lord commands his Children to *pray for them*, with this Motive annexed to the Command: *That ye may be the Children of your Father who is in Heaven.*

A Chriſtian's Duty is, to pray for his Enemies.

Luk. xxiii. 34

Matt. v. 45.

§. 16. What hath been ſaid of the overruling Power of God, whereby he converts the Venom of lying Tongues into a healing Medicine, will fuller appear from the following Inſtances: *Joſeph* had never been exalted to the Dignity of being Ruler over the Land of *Egypt*, had he not fallen under the malicious Laſhes of a wanton Tongue, and thereby been condemn'd to Priſon.

Examples of what has been ſaid.

Joſeph.

Gen. xxxix. Wiſd. x. 14.

Moſes. ſon. Had *Moſes* not been perſecuted by vi-
Exod. ii. 15. olent Accuſations of his Enemies, and ob-
Chap. iii. liged to *flee from the Face of Pharaoh*, he had not ſeen the *LORD in the Buſh*, after having led *Jethro*'s Flock to the *Backſide of the Deſert*. Thus did the ſpiteful Tongue
David. of *Doeg* the *Edomite*, and of other Enemies
1 Sam. xxii. 9 of *David*, force many a comfortable *Pſalm*
Pſal. Lii. 1. from the latter, now left upon Record for a Support of the Church in Troubles and Trials. The ſame over-ruling Wiſdom of
Daniel. God appeared for *Daniel*, when, by the Vi-
Dan. vi. rulency of his Accuſers, he was *caſt into the Den of Lions*, but moſt triumphantly exalted again by divine Providence, for many good and noble Ends; the Enemies themſelves being made to lay the Foundation for his Riſe and Greatneſs. *Mordecai*
Mordecai. had almoſt the ſame Providence. His Ru-
Eſth. iii. 6. ine was deviſed by the murdering Tongue
Chap. vii. 10. of proud *Haman*; but the Lord returned his Wickedneſs upon his own Head, and the bloody Machinations did but haſten the Deſtruction of the Contriver.

Pſal. xxxvii. §. 17. Therefore *commit thy Way unto the*
5, 6. *LORD: Truſt in him, and he ſhall bring it to paſs. He ſhall bring forth thy Righteouſneſs as the Light, and thy Judgment as the Noon-Day.* Only endeavour to be in conſtant Amity with the Lord thy God, and to love him with all thy Heart, and then he will direct thy Steps: For
Prov. xvi. 7. *when a Man's Ways pleaſe the Lord, he makes even his Enemies to be at Peace with him.* If the World be permitted to ſtain thy Reputation here, and to detract from thy Honour; what matters it, if the Lord dignifieth thee with a Crown of
Pſal. xci. 15. Glory hereafter? 'Tis he that will *deliver* and
Pſal. lxxxiv. *honour thee* at laſt; and 'tis he that will give thee
11. both *Grace* here, and *Glory* hereafter.

The practical Application of thoſe Examples of Providence.

§. 18.

§. 18. Another *Comfort* in Trials of this Nature, may be drawn from the *powerful Influence the Lord hath upon the Hearts of all Men.* 'Tis he that *looks upon all the Inhabitants of the Earth, from the firm Place of his Habitation.* He *alone faſhioneth*, or frameth *their Hearts, and conſidereth all their Works*; and he *will not deliver thee into the Will of thine Enemies.* A Man fumeth often with Rage and Malice, and is tranſported to that Degree, as if he would bear down all that comes in his Way: But a little while after, you ſhall find, that by an unexpected Turn of Providence, the Man is altogether cooled; his Heat is allayed, and he is now reduced to ſuch a Moderation of Temper, as if he was become quite another Man. Nay, how often do we ſee, that the moſt profligate Wretch, deſigning nothing but Spite and Malice againſt a good Soul, is ſtopt in the midſt of his paſſionate Purſuit, and with a ſweet Force and holy Violence, as it were, obliged not only to drop his wicked Deſign, but to beſtow alſo Tokens of Favour upon the Perſon whom he was to affront. Which certainly, is an Operation peculiar to the Wiſdom of God, who, by his ſecret Power, often renders abortive the moſt malicious Project conceived againſt his Children. Thus the Lord came to *Laban*, when incenſed againſt *Jacob*, and ordered him to *ſpeak not to him, either good or bad*: And *Eſau*, who bore his Brother no good Will at all; yet when he came within Sight of him, muſt needs run to *meet* him, to *embrace* him, to *fall on his Neck*, to *kiſs* him, to *weep* over him, and to receive him with the moſt endearing Expreſſions of Love and Kindneſs.

Conſideration of the overruling Power of God.

Pſal. xxxiii. 14, 15.

Pſal. xli. 2.

Gen. xxxi. 24.

Gen. xxxiii. 4

The Nature of a virulent Tongue.

§. 19. 'Tis the Nature of a malignant Tongue, to ſwell *high* on a ſudden, and by Rage and Fury to gain Applauſe and Admiration every where: But then its *Downfal* is as often again, as the Riſe was before. Calumny is like a Fire, whoſe Flame mounts up to the very Sky; but then the Want of Fewel will ſoon make it go down again. The Reaſon is, becauſe *GOD*, who is the everlaſting *TRUTH*, hateth a Spirit of Lies beyond any Thing: And this is alſo the Reaſon, why thoſe that have rais'd their Greatneſs, on no other Foundation than *Lying* and *Self-Conceit*, may indeed dazle the Eyes of others for a while; but when they now think themſelves to be fixed in an unſhaken Condition, then generally their Ruine is ready at hand, and the Lord's Judgment deſtroys all. Then *the lying Lips are put to ſilence, which ſpoke grievous Things proudly and contemptuouſly againſt the Righteous.* Which Text plainly ſhows, that *Pride* and *Diſdain* of others is wont to accompany a ſlandering and lying Tongue. But *wo unto thee that dealeſt treacherouſly; when thou ſhalt make an End to deal treacherouſly, they ſhall deal treacherouſly with thee. For the Rod of the Wicked ſhall not reſt upon the Lot of the Righteous; leſt the Righteous put forth their Hands unto Iniquity.* Though a treacherous Man may go on a while in queſt after more Honour and Greatneſs; yet ſhall *Evil hunt the violent Man* at laſt, and *overthrow him.*

Pſal. xxxi. 18. Iſai. xxxiii. 1. Pſal. cxxv. 3. Pſal. cxl. 11.

Comfortable Sentences drawn from Scripture.

§. 20. For a fuller Explanation of what hath been ſaid on this Head, conſider the following Texts, drawn from the *Pſalms* of *David*:

Pſa

Pſal. III. *Thou, Lord, art a Shield for me; my Glory, and the Lifter up of my Head. Up, [illegible] and help me, O my God; for thou ſmiteſt all mi[illegible]nemies on the Cheek-Bone; Thou haſt broken the Teeth of the Ungodly.*

Pſal. IV. *O Lord, how long ſhall mine Honour be turned into Shame? How long ſhall Men have ſuch Pleaſure in Vanity, and be ſo prone to Lying? But know that the Lord hath ſet apart him that is Godly for himſelf, and wonderfully conducteth him. The Lord heareth when I call unto him.*

Pſal. V. *Thou, Lord, ſhalt deſtroy them that ſpeak deceitfully; for both the Blood-thirſty and the Deceitful are an Abomination unto thee. In their Mouths there is no Conſcience at all; in their inward Parts, there is the Heart-Sickneſs: Their Throat is an open Sepulchre; and with their Tongues they play the Hypocrite. Wherefore, thou ſhalt cauſe them to periſh through their own Imaginations, and in the Multitude of their Ungodlineſs, to fall by their own Inventions. But all them that truſt in thee, O Lord, ſhall rejoice: And they that love thy Name, ſhall be joyful in thee; and becauſe thou defendeſt them, ſhall they be ever giving of Thanks. For thou, Lord, giveſt thy Bleſſing to the Righteous, and crowneſt him with thy Grace; defending him therewith as with a Shield.*

§. 21. Pſal. VI. *All mine Enemies therefore, ſhall be confounded, and ſore vexed: They ſhall be turned back, and put to Shame ſuddenly.*

Pſal. VII. *O Lord, my God! in thee have I put my Truſt: Save me therefore from all them that perſecute me; and deliver thou me, leſt they devour my Soul like Lions, and tear it in Pieces, while there is none to help. O let the Wickedneſs of the Ungodly come to an End! Behold, he travaileth with Iniquity, and hath conceived Miſ-*

chief, and brought forth Falſhood. He hath graven and digged up a Pit; and is fallen himſelf into the Deſtruction that he made for another. His Miſchief ſhall return upon his own Head, and his Raſhneſs ſhall fall on his own Pate.

Pſal. XVII. *Keep me as the Apple of an Eye, hide me under the Shadow of thy Wings, from the Ungodly that trouble me; from mine Enemies that compaſs me round about to take away my Soul.*

§. 22. Pſal. XVIII. *I will call upon the Lord, who is worthy to be praiſed: So ſhall I be ſafe from mine Enemies. In my Trouble, I will call upon the Lord, and will complain unto my God: So ſhall he hear my Voice out of his holy Temple, and my Complaint ſhall come before him, who ſhall take me out of many Waters: Yea, it ſhall enter even into his Ears; who is my Saviour, my God, and my Might, in whom I will for ever truſt. What if the Sorrows of Death compaſs me about? Or, what if the Overflowings of Ungodlineſs make me afraid? I will call upon thee, O Lord, my Strength and my Buckler! the Horn alſo of my Salvation, and my Refuge! For who is God but the LORD? Or who hath any Strength except our God? It is thou, Lord, that girdeſt me with Strength, and makeſt my Way perfect. Thou haſt given me the Defence of thy Salvation: Thy Right-Hand alſo ſhall hold me up; and thy loving Correction ſhall make me Great. Since it is thou that delivereſt me from my cruel Enemies; and ſetteſt me up above mine Adverſaries. Thou ſhalt deliver me from the Strivings of the People: Thou ſhalt rid me from the wicked Man. For this Cauſe will I give Thanks unto thee, O Lord.*

§. 23. Pſal. XXVII. *The Lord is my Light and my Salvation; whom then ſhall I fear? The Lord* Jehovah *is the Strength of my Life; of whom then ſhall I be afraid? Wherefore when the*

Wick-

Wicked, mine Enemies and my Foes, come upon me, as if they meant to eat up my Fleſh; they ſhall ſtumble and fall. Yea, though a whole Hoſt of Men were laid againſt me, yet ſhall not my Heart in the leaſt be afraid. And though there ſhould riſe up War againſt me on every ſide, yet will I ſtill put my Truſt in him. Who in the Time of Trouble ſhall hide me in his Tabernacle, and ſave me from the Lion's Mouth, and from the Power of the Dog. Yea, in the ſecret Place of his Dwelling ſhall he hide me, and ſet me up as upon a Rock of Stone, which never ſhall be moved. For the Lord ſhall lift up mine Head above mine Enemies that are round about me, and that are too mighty for me. Teach me then thy Way, O Lord, and lead me in the right Path, becauſe of mine Enemies. Give me not over into the Will of mine Adverſaries: O deliver me not over unto them. For lo! there are falſe Witneſſes riſen up againſt me, and ſuch as ſpeak Deceit, and breath out Cruelty. Nevertheleſs, I believe that I ſhall yet ſee the Goodneſs of the Lord in the Land of the Living. Wait then therefore on the Lord, O my Soul: Be of good Courage, and he ſhall ſtrengthen thee: Wait, I ſay, on the Lord.

§. 24. Pſal. XXXI. *I ſaid, Thou art my God, and my Times are in thy Hand. Deliver me from the Hand of mine Enemies, and from them that perſecute my Soul. Let the lying Lips be put to Silence, which cruelly, diſdainfully, and deſpitefully ſpeak againſt the Righteous. O how plentiful is thy Goodneſs which thou haſt laid up for them that fear thee: And that thou haſt prepared for them that put their Truſt in thee, even before the Sons of Men! Thou ſhalt hide them privily by thine own Preſence, from the Provoking of all Men: Thou ſhalt keep them ſecretly in thy Tabernacle from the Strife of Tongues. Thanks be to the Lord.*

§. 25. Pſal. XXXV. *Plead thou my Cauſe, O Lord, with them that ſtrive with me: And ſtop the Way againſt them that perſecute me. Let them be confounded and put to Shame, that ſeek after my Soul; for they have privily laid a Net to deſtroy me without a Cauſe. O deliver my Soul from the Calamities which they bring on me: Stand up to help me, and ſay unto my Soul,* I am thy Salvation. *O Lord, keep not Silence: O Lord, be not far from me. Let them not ſay in their Hearts,* Ah! ſo would we have it: *O let them not ſay,* We have ſwallowed him up. *But let them be turned back, and brought to Confuſion, that deviſe my Hurt, and that rejoice at my Trouble. Let them be cloathed with Shame and Diſhonour, that magnifie themſelves againſt me. But let them ſhout for Joy that favour my righteous Cauſe. Bleſſed be the Lord, who hath Pleaſure in the Proſperity of his Servant. They that deviſe Miſchief, ſhall be as the Duſt before the Wind; and the Angel of the Lord ſcattering them. Their Way ſhall be Darkneſs and Slipperineſs; and the Angel of the Lord perſecuting them. Their own Net that they have hid, ſhall catch themſelves; and into that very Deſtruction ſhall they fall, which they have digged for others. Then ſhall my Soul rejoice in the Lord, and my Tongue ſhall ſpeak of his Righteouſneſs, and of his Praiſe, all the Day long.*

§. 26. Pſal. XXXVII. *Fret not thy ſelf becauſe of the Ungodly: Neither be thou envious againſt the Evil-doers. For they ſhall ſoon be cut down as the Graſs, and be withered even as the green Herb. Fret not thy ſelf in any wiſe: For Evil-doers ſhall be cut off; but thoſe that wait upon the Lord, they ſhall inherit the Earth. Yet a little while and the Wicked ſhall not be: Thou ſhalt diligently conſider his Place, and it ſhall not appear more. The Ungodly ſeeketh Counſel againſt the Juſt, and gnaſheth againſt him with his Teeth:*

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He hath drawn out the Sword; and hath bent his Bow. But his Sword ſhall go through his own Heart, and his Bow ſhall be broken. For his Day is coming; yea, the Lord hath ſeen, that his Day is coming. *The Arms of the Ungodly are broken: But the Righteous Lord upholdeth the Righteous, and knoweth the Days of the Godly; therefore ſhall their Inheritance endure for ever. The Ungodly watcheth the Righteous, and ſeeketh to ſlay him: But the Lord will not leave him in his Hand; nor will he condemn him when he is judged of him. I have ſeen the Wicked in great Power, and ſpreading himſelf like a green Bay-Tree. Yet he paſſed away; and, lo! he was not: I went by, and behold he was gone; yea, I ſought him, but he could not be found. For the End of the Ungodly is, that they ſhall be rooted out at the laſt: But the Salvation of the Righteous cometh of the Lord; and he will be their Strength in the Time of Trouble, and ſave them becauſe they truſt in him.* Amen.

§. 37. Pſal. XXXVIII. *I am as a deaf Man, and hear them not; and as one that is dumb, who doth not open his Mouth. For I am become even as a Man that heareth not, and in whoſe Mouth are no Reproofs. For in thee, O Lord, have I put my Truſt. Thou ſhalt anſwer for me, O Lord, my God. —— I am truly ſet in the Plague, and my Heavineſs is ever in my Sight.*

Pſal. XXXIX. *I became dumb, and opened not my Mouth, for it was thy doing. —— I am both a Stranger with thee, and a Sojourner, as all my Fathers were.*

Pſal. LV. *Caſt thy Burden upon the Lord, and he ſhall nouriſh thee, and ſhall not ſuffer the Righteous to fall for ever. And as for them, thou, O God, ſhalt bring them into the Pit of Deſtruction. The Blood thirſty and deceitful Men ſhall not live out half their Days: Nevertheleſs, my Truſt ſhall be in thee, O Lord.*

Pſal. LVII. *Be merciful unto me, O God, for my Soul truſteth in thee; and under the Shadow of thy Wings ſhall be my Refuge, until this Tyranny be over-paſt. I will call unto the moſt High, even unto the God that ſhall perform the Cauſe which I have in Hand. He ſhall ſend from Heaven, and ſave me from the Reproof of him that would eat me up. God ſhall ſend forth his Mercy and Truth: My Soul is among Lions. I lie among the Children of Men that are ſet on Fire, whoſe Teeth are Spears and Arrows, and their Tongue a ſharp Sword. Set up thy ſelf, O God, above the Heavens, and thy Glory above all the Earth. They have laid a Net for my Feet, and preſſed down my Soul: They have digged a Pit before me, and are fallen into the midſt of it themſelves. — I will give Thanks unto thee, O Lord, among the People; and I will ſing unto Thee among the Nations. For the Greatneſs of thy Mercy reacheth unto the Heavens, and thy Truth unto the Clouds.*

§. 28. Pſal. LXIV. *Hide me from the Inſurrection of wicked Doers, who have whet their Tongue like a Sword, and ſhoot out their Arrows, even bitter Words. That they may privily ſhoot at the Perfect, ſuddenly do they hit him, and fear not. —— Yet their own Tongues ſhall make them fall, inſomuch that who ſeeth them, ſhall laugh them to Scorn.*

Pſal. LXXI. *Mine Enemies ſpeak againſt me, and they that lay wait for my Soul, take their Counſel together, ſaying, God hath forſaken him, perſecute him and take him, for there is none to deliver him. ——— I will go forth in the Strength of the Lord God, and will make mention of thy Righteouſneſs only. Thou, O God, haſt taught me from my Youth up until now; therefore will I tell of thy wondrous Works. —— O what great Troubles and Adverſities haſt thou ſhewed me! And yet didſt*

thou

thou turn and refresh me, yea, and bring me from the Deep of the Earth. Thou hast brought me to great Honour, and comforted me on every side.

§. 29. Psal. CXXI. *I will lift up my Eyes unto the Hills, from whence comes my Help. My Help comes even from the Lord, who hath made Heaven and Earth. He will not suffer thy Foot to be moved.* ——— *The Lord himself is thy Keeper; the Lord is thy Defence upon thy Right-Hand: So that the Sun shall not burn thee by Day, neither the Moon by Night.*

Psal. CXL. *Deliver me, O Lord, from the evil Man, and preserve me from the wicked Man, who imagine Mischief in their Hearts, and stir up Strife all the Day long. They have sharpened their Tongues like a Serpent; Adders Poison is under their Lips.* —— *Sure I am that the Lord will avenge the Poor, and maintain the Cause of the Helpless. The Righteous also shall give Thanks unto thy Name, and the Just shall continue in thy Sight.*

Psal. CXLII. *I cried unto the Lord with my Voice.* ——*O deliver me from my Persecuters; for they are too strong for me.*

CHAP.

CHAP. XVIII.

The Conſideration of the Sufferings and Sorrows of Chriſt is the moſt effectual Method for ſubduing in us all carnal Delights.

Matt. XXVI. 38.

My Soul is exceeding ſorrowful, even unto Death.

The great Sorrows of Chriſt.

THE *Third* Branch of the *Croſſes* and Afflictions of Chriſt, conſiſts in that *unſpeakable Grief* and Sorrow he underwent, even from his very Infancy. For ſeeing his moſt holy Soul, by virtue of the hypoſtatical Union, was repleniſhed with the Light of divine Knowledge and Wiſdom, whereby he perpetually beheld what once ſhould befal him, as if it were already preſent; he muſt needs have, even from his firſt Breath, endured the greateſt Grief and Anxiety of Mind. For the Torments of Soul and Body which he foreſaw, proved beyond any Expreſſion aſtoniſhing and grievous. The more delicate, the more pure and innocent the humane Nature in Chriſt was, the greater muſt needs have been the Pain and Anguiſh that affected him: Of which theſe Sorrows and ſpiritual Torments, that are wont to work upon the inmoſt Centre of the Soul, are a ſufficient Proof. For in as much as the Conſtitution of the Soul, by reaſon of its Immortality, exceeds that of the Body in Worth and Fineneſs; in as much do alſo her Pains exceed thoſe of the Body in Depth and Acute-

Acuteneſs. For this Reaſon the Lord never rejoiced upon his own account, and with regard only to himſelf; but when he ſaw that his heavenly Father was known and worſhipped, and his divine Works manifeſted unto the World. Hence we read, that *he rejoiced in Spirit* at the Return of the ſeventy Diſciples. Luk. x. 21.

§. 2. Since none of all theſe Things were unknown to him which he was to ſuffer, and that even from his own People and Country-Men; he could not but be highly afflicted with the Remembrance thereof: Which alſo was ſtill more and more aggravated, the nigher he approached to the Time appointed for his Paſſion. This himſelf teſtifies, ſaying: *I have a Baptiſm to be baptized with, and how am I ſtraitned till it be accompliſhed!* Luk. xii. 50. And the Time of this Baptiſm being now come, he ſays: *My Soul is exceeding ſorrowful even unto Death:* Mat. xxvi. 38. Intimating thereby the exceſſive and inutterable Grief and Anguiſh of *Spirit* that forc'd from him that *Sweat*, which, like Drops of Blood, fell *down to the Ground in his Agony.* Luk. xxii. 44. And what Pains he ſuffered beſides in his moſt tender and ſenſible *Body*, no Tongue, no Eloquence of Men, is able ſufficiently to declare. And this Greatneſs of Torment, was cauſed *firſt* by the *Greatneſs of Sin*; which being an infinite and unexpreſſible Evil, its full Puniſhment and Atonement could not but cauſe ſuch an exquiſite Torment, as to a mere Man had been altogether inſupportable.

And theſe continually increaſing.

The Cauſes of them.

(1.) *The heinous Nature of Sin.*

§. 3. The *Second* Reaſon of this exquiſite Grief was, becauſe he bore *the Sins of the World*: Not theſe only, which hitherto from the Beginning of the World had been committed; but thoſe alſo, which Men ſhould become guilty of through all Ages down to the very End of the World. And therefore ſuch as is the

(2.) *The Multitude and Greatneſs of Sins.*

the Number and Height of *all* Sins, of *all* Men, through *all* Generations; such must needs have been also the Pain and Sorrow endured by the Lord. For which Cause he prayed on the Mount of *Olives*: *O my Father, if it be possible, let this Cup pass from me.*

Mat.xxvi.39

(3) *Christ's most perfect Love to his Father.*

§. 4. *Thirdly:* The Torments of Christ were not a little heightned by *that most perfect Love he bore to his heavenly Father.* The greater one's Love is, the greater is also the Grief occasioned by what interferes with it. As on the contrary, the less it is, the less are we troubled by what thwarts it. Since therefore Christ loved his heavenly Father with a most *exalted* and consummate Love; his Affliction must needs have been exceeding grievous on account of the Heinousness of Sin, wherewith now fallen Men did so shamefully insult so dear and beloved a Father: Insomuch that the Sins of the whole World, with the Pains he endured for them, did not affect him so much, as the Sorrow he felt on account of the Indignity offer'd to a God, who in his very Nature is Love and Kindness. And surely it was upon account of this Love to the Father, (which deserved all the Returns of Love which the Creature was able to make,) that Christ sustained most exquisite Pains, and a most ignominious Death; *viz.* that by a Satisfaction proportionable to the Offence, he might regain unto wretched Mortals, that Love and Favour of God, which they by a heinous Apostacy had forfeited in *Adam.*

(4.) *His great Love to Mankind.*

§. 5. In the *Fourth* Place, was the Suffering of Christ increased by his *perfect Love to Mankind.* For as he died for all, and bore the Sins of all, so also was he exceedingly desirous to see the happy Effect of his Blood, which is the

the *Salvation of all Men.* Hence the *Unbelief* and *Wickedness* of Men every where overflowing the World, and hindring this Love from taking its Effect upon Sinners, caused him most grievous and bitter Torments: But especially was he affected with such as by their profligate Life and lasting Impenitency did throw away their Souls for a handful of Lust and Vanity. Not to speak here any Thing of that cruel Hatred and Envy, Wrath and Blasphemy, whereby some were hurried on even to trample on that Blood which was designed to save them: Of which he himself says, that *Reproach hath broken his Heart*; lamenting not so much his own, as their Condition, who reproached him in so heinous a manner. Psal lxix. 20.

§. 6. *Fifthly*: Another Circumstance which pierced the very Heart of our Lord, was his *being forsaken of God*, notwithstanding he was the Son of God himself. For though it be true, God could not forsake him, who himself was God, and who did not cease to be God even then when he hang'd on the Cross, when he expired, and when he was buried; yet does he complain of being *forsaken* by him: And this lamentable Complaint the Lord poured out, to shew thereby, that God did withdraw from him, as from a *Man*, the Support of his Comfort, hiding himself for a while in this dark Hour of Temptation. He manifests also by this Exclamation, the extreme Misery in which he then was. (5.) *His being forsaken of God.* Psal. xxii. 1.

§. 7. The *Sixth* Aggravation of the Anguish of Christ, was the Consideration of *the Dignity of his Person.* He was true God. From whence 'tis plain, that all the Reproaches and Blasphemies uttered against him, were an infinite Evil, as being directed against the entire (6.) *The Reproaches of Christ against his whole Person.*

entire Perſon of Chriſt, who was true God and Man, and ſo endured, both as *God* and *Man*, the Revilings of his Enemies in his whole Perſon. All which left undoubtedly a moſt exquiſite Impreſſion of Sorrow upon his Soul.

(7.) *The Bodily Pains of Chriſt.*

§. 8. And who is, in the *Seventh* Place, able to explain ſufficiently, what Pains the Lord ſuffered in his moſt innocent, moſt holy, moſt tender, and delicate *Body*? Or who can doubt, that a Body moſt innocent, moſt delicate, moſt noble, moſt pure, conceived by the Holy Ghoſt, perſonally united with the divine Nature, filled with the Spirit of God, and with all the Fulneſs of the Godhead; I ſay, that ſuch a Body ſhould not feel moſt grievous and bitter Pains, if it be ſmitten, ſcourged, wounded, pierced, crucified, and put to Death at laſt? No Words are expreſſive enough to ſet forth the Pain and Acuteneſs thereof. And what is all our Affliction, if it be compared with this Suffering of the Lord? For we, being Sinners, have juſtly deſerved eternal Death and Damnation: And yet we find, that even the ſmalleſt Croſs is too heavy a Burden for our tender Chriſtians, who do what they can to ſhift it off, though it be deſigned as wholſome Phyſick, to procure the Health of their Souls. Surely a Soul, who is a ſincere Lover of Chriſt, can wiſh no other Condition of Life, but ſuch as comes up neareſt to the *Original* of the bleſſed Life of Chriſt. Which Conformity of our Life to the Life of Chriſt, we ought to account for our greateſt Gain and Dignity in this World. In this, let the true Lover of Chriſt rejoice, that he hath been thought worthy to ſuffer with Chriſt, his Head and Saviour.

1 Pet. ii. 21.

§. 9.

§. 9. Seeing then that *Affliction* is like to be the constant Companion of a Christian in his Way to Heaven, or to use the Apostle's Phrase, since he must *through much Tribulation enter into the Kingdom of God*; what Cause can we pretend, why we should not most willingly step over into this *Path of the holy Cross*? Especially since we know that the Son of God himself hath travelled this Way before us, and by his holy Example sanctified it, not having *entred into his Glory but by Sufferings*? And since he hath, in spight of all the Insults of the Enemy, entered nevertheless into Glory at last; we may also assure our selves, that our Affliction, which is but *for a Moment*, shall be followed in the End, by an everlasting Weight of Glory and Happiness. In fine: As the Lord did not spare himself, but laid himself entirely out for the Service of others, undergoing all this by no other Impulse but that of fervent *Love* and *Charity*; so should this Love of our Redeemer raise reciprocal Flames of Love in our Souls, and never suffer us to grow faint and weary under any Affliction whatever.

The practical Application of this Doctrine.

Acts xiv. 22.

Luk. xxiv. 26

2 Cor. iv. 17.

CHAP.

CHAP. XIX.

How in Christ crucified, as in a Book of Life, we may read our own Sins, together with the Wrath, Righteousness, Love, and Wisdom of God.

Rev. V. 1.

And I saw, in the Right-Hand of him that sate on the Throne, a Book written within and without.

In Christ is all the Scripture fulfilled.

CHRIST CRUCIFIED is set before our Eyes as *a Book of Life*, that thence we may learn the sacred Wisdom of God, which is eminently display'd therein. For in him the whole Scripture, the Law, and all the Prophets, are compleatly fulfilled, *viz.* by his most perfect *Obedience*, wherein he was faithful even unto Death, and suffered the most cruel Torments for the Sins of the World. And *this perfect internal and external Obedience and Suffering, is that Book of Life written within and without.*

In Him, as in a Mirror, we may see our Sins.

§. 2. Wherefore, in the *first* Place, the crucified Jesus presents us with a deplorable Sight of our *Sins*, both of their Number and Heinousness. By the lamentable Complaint into which he burst forth, he manifested the inward Anguish of his *Soul*, which he suffered for the *hidden* and more secret Sins of our Heart. In his wounded and mangled *Body*, dy'd in Crimson-Gore, and bleeding on the Cross,

Cross, he makes us to behold, and read, as in a Book, the Malignity of those Sins we have committed by all our Members, in having yeilded them up to the Government of Lust and carnal Concupiscence.

§. 3. Besides this, may the devout Soul behold in Christ crucified, the *Justice of God in Trying Sinners.* There was no other *Means* to remove both our Sin and the Punishment attending it, than this high Atonement made by the Lord himself. And from hence we may infer for certain, that God is so far from letting go any Sin unpunished, that he will rather *deliver* up his most beloved *Son unto Death*, than connive at the Transgression of a Sinner. *And the Justice of God.* Rom. iv. 25.

§. 4. From hence the Soul may go on to contemplate the *infinite Love* and condescending *Mercy* of the heavenly Father, most wonderfully display'd in our *Crucified Saviour.* Rather than we should for ever perish in our wretched State, and be bound over to eternal Death and Damnation, he would have his own Son make Satisfaction for us; which we our selves, yea, and all the other Creatures besides, had never been able to perform. *And his Love.*

§. 5. The Contemplation of *Christ Crucified* will, in the next Place, lead us to a Sight of the *most gracious Will*, Providence, and Fatherly Care of God, designed for the Recovery of lost Mankind. No Opposition was so great, no Difficulty so stubborn and obstinate, which he did not conquer by his beloved Son, the Restorer of our Salvation. That we might inherit an everlasting Joy, he left nothing untried for that purpose, nor did he spare even his own Son. *And fatherly Care.*

And Wisdom. §. 6. Moreover: In the same Book of Life, *viz.* the *Crucified Jesus*, appears most plainly the *infinite Wisdom of God* in finding out a *Means of Salvation*, such as could never have entred into the Thoughts of any Creature whatever. It was not only consistent with, but even highly conducive to illustrate both the *Justice* and *Mercy* of God. For the Work of our Salvation was so wisely ordered, that by manifesting the infinite *Mercy* of God, his *Justice* was not infringed at all. As on the other Hand, Christ by his Death hath so atoned for Sin, that in satisfying the Rigour of divine *Justice*, his infinite *Mercy* is render'd but more bright and conspicuous. And as by eating of the for-
Gen. iii. 1. bidden-Tree, the first *Adam* brought us *under the Curse*; so God in his marvellous Wisdom hath, by the Tree of the Cross, taken away the Curse, and revived his *Blessing*. Yea, by the unsearchable Counsel of the divine Wisdom, 'tis brought about, that through the Death of Christ, all Things detained under the Power of Death, are restored to Life again, Death it self being destroyed at last. By his Pains and Torments is purchased for us eternal Pleasure in Heaven: By his Griefs and Sorrows are gained Joys celestial without End. And by this wonderful Work of God, though foolish in the Eye of the World, hath he confounded the Wisdom of the Wise; and
1 Cor. i. 25. by the *Foolishness of God*, hath he manifested a Wisdom altogether unfathomable to Men.

With Patience and Humility. §. 7. In *Christ Crucified* appeareth farther the brightest and fairest Pattern of *Patience* and *Meekness* that ever was seen. So far was he from revenging the Injuries done him, that he made Intercession to his Father for his Revilers, yea, even laid down his Life for the

Sins

Sins of those who were the Contrivers of taking it away. Not to insist here upon his most astonishing *Humility*, wherein he was so eminent, that he readily underwent the most ignominious Death of the Cross. Thus is the Death and Passion of Christ become to a faithful Soul, a Redemption from Hell, an Inlet into Paradise, a compleat Reconciliation with God, a Victory over the Devil, that great Enemy of Souls, a full Satisfaction for Sins, and in one Word, an entire Reparation of that original Righteousness which was lost in the Fall.

Christ a true Book of Life.

§. 8. By all which, it doth sufficiently appear to a Christian Soul, that Christ crucified is *a Book of Life* indeed, teaching nothing but eternal and infallible Truths of God. Let us then silently sit down at the Feet of our *crucified LORD*, who, as the great Teacher of Souls, and Book of Life, will not neglect to instil into an humble Heart, the Lesson of a *living Faith*, and of an *holy Life* attending it; if else we desire to be not dead, but living Members of his spiritual Body, which being planted in his *Life* and *Death*, ought to bring forth suitable Fruits of Righteousness.

CHAP. XX.

Of the Power and Neceſſity of Prayer in theſe divine Contemplations.

Solom. Song. III. 2.

I ſought him whom my Soul loveth.

Neceſſity of Prayer. SEEING the living Knowledge of God, and of Chriſt crucified, is not to be attained, unleſs we keep our Eye conſtantly fix'd upon the *Book of the innocent and holy Life of Jeſus Chriſt* our Lord: And ſince we cannot arrive to this Elevation of Mind, but by a devout, humble, fervent, and earneſt Prayer; 'tis therefore highly neceſſary to make ſome fuller Enquiry into the *Nature* of *Prayer*, which doth not ſo much conſiſt in an *Utterance of fine Words*, as in a *Me-*
Pſal. xix. 14. xxv. 1. *ditation* or ſweet Intercourſe of the *Heart* with God, and in a *lifting up of the Soul*, and of all her Faculties and Powers to the ſame. As it is impoſſible to find God without Prayer; ſo Prayer is the ordinary Means
Matt. vii. 7. appointed for *ſeeking* and finding him. And as it falls under a *Threefold* Denomination, it being either *Oral*, *Internal*, or *Supernatural*;
1 Cor. xiv. 15. (according to that of St. *Paul*: *I will pray with the Spirit, and I will pray with the Underſtanding alſo*;) ſo we are now to conſider every one in particular:

Oral Prayer. §. 2. *Oral Prayer* is an humble Addreſs to God, and an external Exerciſe, uſing the Soul gradually to the *internal* Duty of Prayer, and lead-

leading a Man into the more interior Receſſes of his own Heart; eſpecially if the Words outwardly uttered be digeſted in Faith, and by an attentive Application well pondered, muſed, and meditated upon. This proves often a Means to elevate Spirit and Soul ſo nigh unto God, as to entertain a ſweet and filial Conference with him our heavenly Father.

§. 3. *Internal* Prayer is offered up without Intermiſſion, in Faith, Spirit, and Mind, according to that of our Saviour: *The true Worſhippers ſhall worſhip the Father in Spirit and in Truth.* And that of *David: Let the Meditation of my Heart,* ſays he, *be ever before thee.* And again: *I commune with mine own Heart, and my Spirit made diligent Search. Hereby,* ſays St. *Paul,* (ſpeaking of the Spirit of Adoption,) *we cry, Abba, Father.* By this internal Prayer, we are led on gradually to that which is *ſupernatural*; and, according to *Taulerus,* 'conſiſts in a true Union with God by Faith; 'when our created Spirit diſſolves, as it were, 'and ſinks away in the uncreated Spirit of 'God. 'Tis then that all is tranſacted in a 'Moment, whatever in Words or Deeds hath 'been done and declared by all the Saints 'from the Beginning of the World.' And for that Reaſon is this *ſupernatural* Prayer unſpeakably more excellent than that which is chiefly external. For therein the Soul is by true Faith ſo repleniſh'd with the divine Love, that it can think of nothing elſe but of God only. Or if perhaps another Thought ſhould ſlide unawares into the Heart, it proves but an Occaſion of Trouble and Sorrow, and the Soul can't be at Eaſe, till that intruding Thought be turn'd out again.

Mental and ſupernatural Prayer.

Joh. iv. 23.

Pſal. xix. 14.

Pſal. lxxvii. 6.

Rom. viii. 15.

Its Nature and Dignity.

§. 4. A Soul once arriv'd at this happy State, gives but little or no Employment to the Tongue: *It is ſilent to the Lord:* It *panteth after, and thirſteth for God:* It *longeth, yea, even fainteth for him:* It loves him only, it reſts in him alone, not minding the World at all, nor any worldly Affairs. Whence it is ſtill more and more filled with an experimental ſavoury Knowledge of God, with Love and Joy to ſuch a degree, as no Tongue is able to utter. For whatever the Soul doth then perceive, is beyond all Poſſibility of being explained by Words. If one ſhould ask a Soul under theſe Contemplations, *What ſhe thinks on, or what ſhe perceives?* She would certainly anſwer: A GOOD that is above all Good. *What ſeeſt thou?* A Perfection of Beauty tranſcending all created Forms. *What feeleſt thou?* A Joy ſurpaſſing all Joys. *What doſt thou taſte?* The inexpreſſible Delights of Love. Nay, ſuch a one would tell you, that all the Words that poſſibly could be framed, were but a Shadow, and came infinitely ſhort of that precious Power which was inwardly felt and *ſuffer'd*; nothing but the actual Senſe it ſelf being capable to give a ſound Impreſſion thereof. This is the Voice of the *ETERNAL WORD*, and its Speech to a loving Soul; according to that of the Lord: *He that loveth me, I will manifeſt my ſelf unto him.* To conclude: Whatever here is felt, whatever here is ſeen, is above Nature. Here Voices are heard, and Words perceived that are unſpeakable, nor is it poſſible for a Man to utter them. And this is called *Intellectual* and *Mental* Speech.

Pſ. xxxvii. 7. Pſ. xlii. 1, 2. Pſ. lxiii. 1. lxxxiv. 2.

Joh. xiv. 21.

Character of Love.

§. 5. This is the *School*, wherein the Soul learneth to *know* God aright, and as it were, to *taſte* him. Whilſt ſhe knoweth him, ſhe loveth him; and whilſt ſhe loveth him, ſhe affectionately

Pſ. xxxiv. 8.

nately longeth for a *TOTAL* Enjoyment of him. For this is a moſt certain *Sign* of Love, to deſire wholly to poſſeſs the beloved Object, to be intimately united with, and altogether transformed into it. This the Soul doth now and then perceive in a *Glance*, which laſteth but for a Moment, and then vaniſheth again: But then it puts the Soul upon fervent Deſires, to recover, if poſſible, this Beam of heavenly Joy which darted upon her, and to regain this divine Taſte, which did ſo lovingly move her: And all this ſhe wiſhes, in order to be the more inſeparably united to her Beloved.

§. 6. From this affectionate Deſire ſpringeth up both *Mental* and *Oral* Prayer; the Soul being fully convinced that theſe heavenly Pleaſures and Viſitations are not to be attained but only by Prayer. And in all this, a moſt wonderful Wiſdom of God appeareth, whereby every Thing is managed in good Order and Harmony, and the Soul by a gradual Aſcent is led up to the Enjoyment of the higheſt and ſoveraign Good. Thus none is permitted to attain unto *Mental* Prayer, but he who begins with that which is *Vocal*, and endeavours to blow up the Coals of ſecret internal Prayer by ſome external Act of Devotion. Again: None muſt have an Acceſs to the *Supernatural* Prayer, or to an Union with the ſublimeſt and moſt delightful Good, but by *Mental* Prayer. But theſe Things can only be known by an *experimental* Perception, not to be expreſs'd by Words. And this is the true *Cauſe*, why God ſo ſtrictly, ſo frequently and earneſtly enjoins Prayer: Becauſe it is a ſacred Pledge and Bond, by which God draws us up to himſelf; and by elevating

The Gradation in Prayer.

us into his immediate Preſence, detaineth us there a while, and unites us, as it were, to our firſt original and divine Pedigree, which we loſt by our heinous Apoſtacy from ſo endleſs a Good. If this Prayer begins to languiſh at any time, we loſe then by little and little, the ſweet Remembrance of God, and deprive our ſelves of thoſe unſpeakable Benefits that are wont to flow from his gracious Preſence.

Prayer muſt be with all the Heart.

§. 7. If therefore thy Prayer ſhall be acceptable to God, ſee thou performeſt it not with a *half*, or *divided*, but with a *whole* and *entire* Heart. But this is not to be attained, but by frequent Exerciſe, and a continual and unwearied Application. Without this, thou art never like to reap the Fruits of Prayer. On the contrary, as often as thou giveſt Attendance to any *external* Work, take Care thou ſetteſt not thy Heart wholly upon it. If thou *eateſt and drinkeſt*, or attendeſt any other outward Affair incident to this Life, ſee that thou beſtoweſt not *thy ſelf*, that is, thy *whole* Heart, upon it. Do it as if thou didſt it not. For thy Heart is to reſt entirely in God alone, and cloſely to adhere to him by *mental* and *internal* Prayer. But this cannot be done except it be ſet free from the toilſome Incumbrances of this World. The more thou offereſt up thy ſelf unto God by this Prayer, the more will the divine Light diſplay it ſelf in thine Underſtanding. And again: The more the Knowledge of God is enlarged upon thy Mind, the more endearing will be thy Senſe and Perception of the higheſt Good: The more ardent alſo and affectionate will be thy Love to the Lord; and in fine, the more capable wilt thou be of enjoying him. Thy Soul being thus diſpoſed, ſhall in a *ſupernatural* manner taſte of a Happineſs ſo high and tranſcendent, as infinitely exceeds all the Words and Expreſſions of Men.

1 Cor. vii. 30, 31.

§. 8.

§. 8. Of this *Threefold* Prayer, *JESUS CHRIST* himſelf hath ſet us a Pattern moſt bright and perfect, from whom we may learn the *Nature* and *Method* of it, if we do but attentively conſider his Manner of Praying recorded in Hiſtory. We find that he often *continued whole* Days and *Nights in Prayer to God.* He prayed with ſuch a Fervency, as made him triumph in Prayer, and *rejoice* in Spirit. He hath therefore both by Example and Words taught us the Method of praying, and leaving us a Pattern to follow, hath commanded us to *watch and to pray, that we enter not into Temptation.* He recommendeth to us alſo moſt frequently the *Duty* of *Prayer*, thereby to teſtifie, that nothing was more pleaſing, nothing more acceptable to him than our Prayer, having it enjoined for no other Reaſon, than to let us ſee, how entirely he loved us, and how deſirous he was, that by Prayer we ſhould partake of the greateſt and moſt precious Good that ever was. *Practice of Prayer.* Luk. vi. 12. Luk. x. 21. Mat. vi. 9. Mat. xxvi. 41

§. 9. But leſt we ſhould pretend, that ſo noble an Effect as reſults from a due Performance of *Prayer*, was not attainable by us; the Lord doth not think it enough to have ſaid, *Ask*, but encourages us alſo with a Promiſe annexed; *And ye ſhall receive, that your Joy may be full.* He exciteth us moreover, to pray by his own Example, ſeeing the moſt exquiſite Sufferings did not extinguiſh in him, but rather blow up the more the Ardor of his Devotion: *For being in an Agony, he prayed more earneſtly, and his Sweat was, as it were, Drops of Blood falling down to the Ground.* Set therefore this Mirror of Prayer before thine Eyes, and learn to perſevere therein. Whenever thou feeleſt thy ſelf faint and weak in Praying, then turn ſeriouſly thy Mind upon thy Lord Chriſt, who prayed not for himſelf, or upon his own Account, but for *Efficacy of Chriſt's Prayer.* Joh. xvi. 24. Luk. xxii. 44.

for thee and upon thy Account, and ſo ſanctified thy Prayer, bleſſed it, and added Life and Efficacy thereto. Him therefore behold, who though he was true God, and conſequently in actual Poſſeſſion of all Things; yet as he was Man, he obtained for thee of his heavenly Father, all Things by Prayer. And hence was his whole Life a continual and uninterrupted Prayer, and a perpetual Longing to do the Will of God: Which therefore he finiſhed alſo whilſt he was praying upon the Croſs.

Luk.xxiii.46

The Neceſſity of Prayer.

§. 10. If therefore thy Lord and Saviour prayed ſo fervently upon thy Account, and was heard; then ſurely he will not ſuffer thy Prayers to be pour'd forth in vain. Did he procure all Things for thee by Prayer, thinkeſt thou that thou canſt obtain the leaſt Bleſſing without it? And as it is plain, that without divine Grace, without Light, without Knowledge, and in fine, without Faith, not One can be ſaved; ſo 'tis no leſs plain, that theſe and all other Graces cannot be obtained but only by *Prayer*. 'Tis the *LORD* thou muſt entreat by fervent Prayer, to obtain from him alone, *Faith*, *Love*, *Hope*, *Humility*, *Patience*, *the Holy Spirit*, together with the whole Train of Goſpel-Virtues, which he is both able and willing to give, and to ſtrengthen in thy Soul. 'Tis he alone that createth them in the Heart. But as he that hath them not, cannot give them; ſo the Lord, whoſe Gift they are, will not give them without being asked.

Means of effectual Prayer.

§. 11. Now if thou art truly deſirous to pour out thy Soul before the Lord in Fervency of Spirit; believe me, there is not a more ready and effectual Means conducing thereto, than with the Eyes of thy Mind to behold the Mirror of the moſt meek and humble *Life of Chriſt*: To keep, I ſay, thy Eyes attentively fix'd upon the

the Poverty, the Reproach and Contempt, the Griefs and Sorrows, and the moſt ignominious Death of thy bleſſed Redeemer. Into this *Book of Prayer*, if thou doſt diligently look, thou ſhalt perceive thy Heart and Mind to become inflamed with moſt affectionate and ardent Deſires. And though the Devil and the Fleſh will not ceaſe to aſſault thee with Temptations on all Hands; yet by the Means of *Prayer*, ſhall they be ſubdued at laſt. Nor is only the Duty of Prayer ſtirred up and revived by the Contemplation of *Chriſt crucified*, but the Heart is alſo cleanſed thereby. Without this Purification of the Heart by Faith, our Prayers will prove altogether ineffectual in the Sight of God: Whereas, after a ſincere Application to the Lord by *Prayer*, the Spirit of God uſeth to viſit the Heart with his gracious Preſence, as he deſcended upon the Apoſtles, even then, when they were with one accord praying at Pentecoſt. Acts ii. 2.

§. 12. What concerneth particularly the *Temptations* that are wont to attend the Duty of *Prayer*, thou muſt behave thy ſelf under them as the Lord himſelf did. He in the midſt of the *Agony* he ſuffer'd on Mount *Olivet*, *prayed the more earneſtly*. Luk. xxii. 44. Thus ſhall thy Prayer prove at laſt the Victory over all thy Enemies. By Prayer doth the Lord manifeſt himſelf unto his Children. By Prayer we learn to practiſe true Humility: For 'tis by Prayer the *Higheſt* is united to the *Loweſt*; the moſt High God to the moſt humble Heart. And this *Humility* is the very Inlet, whereby Plenty of divine Grace is infuſed into the Soul. This Grace, the more it humbleth a Man, the more Grace it ſelf gets Rooting in the Soul. And again: The more a Soul is enrich'd with Grace, the more doth ſhe improve in Humility.

Temptations in Prayer.

§. 13.

Hindrances of Prayer how to be removed.

§. 13. The moſt conſiderable *Temptation* and Obſtruction in Prayer ſeems to be, when God *withdraws the Grace of a fervent* and lively *Devotion*. And yet it is in this Caſe, that we ought the more to ſtir up our ſelves to Prayer and Supplication. 'Tis true, a Prayer poured forth in a Spirit of Power and Fervency, muſt needs be acceptable to God; yet that which climbs up the Throne of Grace in Affliction, Temptation, ſpiritual Dryneſs, and Brokenneſs of Soul, is ſtill more pleaſing in his Sight. For as the Heart of a Father is ſooner ſoften'd into a Paternal Tenderneſs, by the trembling Words of a ſick and languiſhing Child, than by the ſtrong Voice of one in perfect Health: So is the ſecret Affliction, and feeble Effort of a Soul affected with a Senſe of her Weakneſs in Faith, of her Poverty in Spirit, and of her Want of ſpiritual Life and Comfort, far more acceptable to our infinitely good God, than the more vigorous Petition of a Soul raiſed up by a Senſe of Faith, and divine Conſolation. Hold but out patiently in theſe ſpiritual Straits, and depend upon it, that the Lord, in his own Time, will certainly *reſtore unto thee the Joy of thy Salvation.*

Pſal. Li. 12.

28 JY 58

A PRAY-

A PRAYER for True Converſion.

MOST Merciful Father, 'tis in great Weakneſs I lift up my Heart unto thee, and return unto thee humble Thanks for thy Heavenly Convictions, wherewith thou haſt been pleas'd to viſit my Soul, and to make me ſenſible both of my degenerate State by Sin, and of my glorious Deſcent, ſo ſhamefully forfeited. By this thy divine Viſitation, I begin to ſee, that I am the loſt Sheep, *which is far gone aſtray from thy Flock, and which is quite benighted in the howling Wilderneſs of the World.* Luke xv. 6.

I begin to perceive that I am that prodigal Son, *who hath waſted his Subſtance with riotous Living, and after having left his own Home, hath taken his journey into a far Country.* Ver. 12, 13.

I am that worldly Man, who at leaſt in his Mind and Deſires hath laid up the Goods of this World for many Years, diſquieting my ſelf in vain, and walking in the Image *of my own Heart.* Luk. xii. 16. Pſal. xxxix. 6

I have ſlept this long while in the State of carnal Security, and in this deplorable Condition have buſied my ſelf with nothing but Shadows and Images of Things deſtitute of Life and Virtue. I am that unfaithful Steward, *that hath ſpent his Lord's Goods, and never thought on the Account he is to give of his Truſt and Stewardſhip. I am one of thoſe that have been ſtanding* idle *in the Market-place of a vain and careleſs World, and never minded* Luk. xvi. 2. Matt. xx. 3.

minded the Call to go and to Work in thy Vineyard.

Thus is my Soul corrupted by Sin and Errors. I have refuſed to be digged by thy Law, and to be watered by thy Goſpel. I have render'd fruitleſs the Seed of thy Word, which ſhould have begotten me again into a lively Hope, and have reſiſted the Motions of thy good Spirit, which would have recovered me into an unfeigned Senſe of Repentance. And this is the Reaſon why my Vineyard is now turned into a Deſart, and that it hath all along brought forth nothing but Thorns of worldly Cares and Pleaſures, and wild Grapes of falſe Chriſtianity.

Look down, moſt gracious God, with an Eye of Pity upon this my Condition, and let the great Reſtorer of our Breaches, under the Diſpenſation of thy Goſpel, *continue the Work which thou haſt begun under the Operation of* Ezek. xxxiv. 12. *thy* Law. *I hear, though at a great Diſtance, the Call of my Shepherd, who hath followed me wherever I have been ſcattered in the cloudy and dark Day of my Sin and Apoſtacy. O let me not only hear his Voice, but follow it alſo; never minding again the Voice of Strangers, who rule thy Flock with the Cruelty of heavy Burdens and a Multitude of legal Duties, but do not lead them to the fat Paſture of thy Love, nor to the Rivers of thy Evangelical Promiſes.*

I begin to feel with the Prodigal Son, the ſpiritual Famine which overſpreads all the Faculties of my Soul: But I am ſo poor in Spirit, and ſo deſtitute of Life, that I don't find Strength enough to carry me back. My own Reaſon torments me with abundance of dangerous Suggeſtions: One time I think I am got too

far

far from my heavenly Home, and that it would be a vain Attempt to venture on my Return: Another time I am quite caſt down with Shame and Confuſion, when I do remember, what a noble Portion of Goods was allotted me at my firſt ſetting out, and what I am reduced to at preſent! I am entirely ſtript of that Garment *of original Righteouſneſs wherewith I was adorned at firſt. I have neglected the* Light *of thy Countenance, the Guidance of thy Counſel, the ſtill Voice of thy Spirit, whereby I might have been guided into the Path of Life, and led back to my heavenly Country. I have hardened my ſelf againſt the ſweet Precepts of thy* Love, *and ſubmitted to the tyrannical Commands of Sin, which, like an* Egyptian *Task-Maſter, lays unmerciful Burdens upon me. I have forfeited the true* Freedom *of Mind, and the Sovereign Liberty of Spirit, and am brought by Sin into Straitneſs, Bondage, and Slavery.*

All this, moſt merciful Father, I am now ſenſible of! And though I find ſome weak Efforts, Deſires, and Longings to regain my firſt Glory and Liberty; yet in the midſt of my Efforts, I ſink down again into Mire and Miſery, where there is no ſtanding. I feel a Ray of thy divine Light ſhining forth upon my Darkneſs, and ſee a Dawning of the Day of Salvation in the Night of my Corruption: Yet ſince I have all along loved *Darkneſs rather than Light, I cannot now caſt off the Works of Darkneſs as freely as I wiſh; nor put on the Armour of Light to break the Tyranny of Sin. I feel the healing Power the Sun of Righteouſneſs carrieth in his Wings; but the Diſeaſes of my Soul are ſo high and various, ſo deep and infectious, that I don't know where to begin the Cure.*

Joh. iii. 19.

Mal. iv. 2.

In

In this my deplorable Condition, let thy Grace, O LORD, appear for my Deliverance,
Joh. vi. 44. *and* draw *me to thy Son, the true Redeemer of thoſe that groan under their Bondage; the Light of thoſe that are ſenſible of their Darkneſs, and the Phyſician of all ſuch as, feeling their original Diſeaſe, ſeek for a Remedy. Let*
1 Joh. i. 7. *his Blood* cleanſe *and heal me; let his Spirit*
Joh. xv. 26. *renew and* comfort *me; let his Love* conſtrain
2 Cor. v. 14. *and* chaſten *me; let his Grace ſupport and*
Heb. xiii. 9. eſtabliſh *me; let his Promiſes purifie and per-*
2 Cor. vii. 1. *fect me! Let my Faith at laſt victoriouſly triumph over the Malignity of Sin, and over all the combined Powers of Hell and Darkneſs, through him that loved me.* Amen.

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Aſpi-

Aſpirations.

LET, O Lord, that powerful WORD, whereby Thou haſt created the firſt World, create in me alſo a *clean Heart*, and renew a firm and ready Spirit within me. Pſal. Li. 12.

2. Let me overcome, by the Power of the divine Nature, the Bent and Propenſions of my ſinful Nature. Teach me, that my *Reſtauration* by Grace in CHRIST, is far more powerful than the *Abaſement* by Sin in *Adam*.

3. O how ſweet, how eaſie, how happy is the *perfect Law of thy Liberty!* O Lord! Sin hath brought me under a ſhameful Bondage; but thy Son reſtoreth unto me, the true Freedom of Spirit, and then I *am free indeed!* Free with the nobleſt and moſt excellent Freedom. Free from all the Ties to Luſt and Corruption: Free from the Hurry of Self-Will: Free from the vain Purſuit after worldly Honour and Greatneſs: Free from the Thirſt after carnal Pleaſures: Free from Covetouſneſs: Free from Wrath and Bitterneſs. This Freedom verily is Freedom indeed, and the Character of an Heaven-born Spirit! Jam. i. 25. Joh. viii. 36.

4. Teach me, O LORD, this great Truth, that *no Man can do any Good, except he be first made Good within: No corrupt Tree* being able to bring forth any Fruit that may be accounted Good in thy Sight. This Consideration will lay me very low, and make me look with a holy Disdain on all such Works as I have done by the Impulse of an unregenerate Heart!

Matt. vii. 18.

5. Alas! How wearisome are these Steps, whereby the Soul, under the Rigour of thy Law, returns out of the Snares of the Love of the World into the Path of the Love of God. Support me, O Lord, by thy Grace, and uphold me by thy Spirit, till my Faith prove the *Victory that overcometh the World.*

1 Joh. v. 4.

A HYMN OF St. *Bernard's* TO THE *HOLY JESUS.*

WHEN Mem'ry brings my JESUS to my (Senſe,
My Heart leaps up, and all my Spirits dance.
His bleſs'd Remembrance yeilds a vaſt (Delight:
His Mem'ry's ſweet, but ſweeter is his (Sight.
For when my Eyes th' expiring JESUS ſpy,
I ſwoon in Rapture, and in Tranſport die.
When e'er in Song His charming Name I hear,
I loſe my Sight, and wiſh my ſelf all Ear.

For, Oh! of Him who did Salvation bring,
I could for ever think, and ever ſing.
Ariſe, ye Guilty! He'll your Sins forgive:
Ariſe, ye Poor! for He'll your Wants relieve.

Beg but His Grace, and lo! it will be giv'n;
He'll raiſe you up, and turn your Hell to Heav'n.
When bitter Sorrow frets the wounded Soul,
JESUS is Balm, and ſweet He makes the Gall.

If diſmal Clouds the Chriſtian Mind affright,
His Beams to-Day clear up the mournful Night.
Compar'd to His, our Joys but Torments are:
His Boons exceed our Wiſh, tranſcend our Pray'r.

His wondrous Praiſe, whene'er we ſtrive to tell,
Our Pens do flag, and ev'ry Tongue doth fail:
The Joy's too great for both; and all confeſs
They feel a Bliſs, too mighty to expreſs.

Oh! wondrous JESU! Oh! ſtupendious King!
The World around doth with your Triumphs ring.
You conquer all Below, and all Above;
Dire Fiends with Force, and duteous Men with Love.

Thus different Ways, you give your Captives Laws,
Some frights your Terror, ſome your Softneſs draws.
Oh! ſhine on us, and let your riſing Ray
Expel the Miſt of Sin, and make our Day!

For thoſe Seraphick *Sweets we in You find,*
Can cure the Conſcience, and compoſe the Mind.
You chaſe black Errors, which our Souls benight;
No Fiends or Falſhoods e'er could bear your Light.

That Light which ſhews the World Things hid before,
That all her Glory's *Shame, her* Riches *Poor.*
That Honour *is Diſgrace, her* Pleaſure *Pain,*
Her Wiſdom *Non-ſenſe, and her* Buſineſs *vain.*

That

That Light which like the Sun, drives far the Cold,
Enlightens Charity, and darkens Gold.
For they whose Sight its ſacred Beams reſtore,
Deſpiſe the glittering Purſe, to prize the Poor.

With Love of Thee, ſweet JESU, I'm o'ercome,
Entranc'd with Joy, and ſtruck with Pleaſure dumb.
When ſtreaming on the Croſs I Thee behold,
I bleed with Anguiſh, and grow dead with Cold.

The Spear that wounds your Side, does pierce my
(*Heart,*
And when You're prick'd with Nails, I feel their
(*Smart.*
I at your dying Groans, my Sighs diſplay,
And as you bow your Head, I ſink away.

For Hearts of Adamant would melt to ſee,
That this was done, and done, vile Man, for thee!
He ſuffer'd Sorrows, to create our Joys,
Shed purple Streams that we might ſwim to Bliſs:

That Sin might loſe its Shame, He bluſh'd in Blood,
And clos'd his Eyes, that we might ſee his God.
Let all the World fall lowly down, and know,
None but a God ſuch mighty Love could ſhow.

Then this warm Love, with equal Warmth purſue;
Burn t'wards your JESUS, as He flam'd for you.
For Love ſhould ſtill Returns of Love inſpire,
And mutual Flames ſet ev'ry Heart on Fire.

View well His lovely Face, His winning Charms,
And flie with ſpeed into His longing Arms.
Thy Love, my beauteous Saviour, ne'er can cloy,
Fountain of Bliſs, and Source of endleſs Joy.

Oh! let me, let me, ever ſhare your Grace,
Still feel Your Love, and ſee Your glorious Face;
Still let my Tongue have leave to ſound your Name,
And let my JESUS be my conſtant Theme.

For tho' I can't Words worthy of You ſpeak,
Yet ſhould You bar my Tongue, my Heart would break,
Big with Your Love, Oh! let me ſom'what ſay,
And leſt I burſt, break out in flowing Joy.

For when Your mighty Charms fill full my Mind,
My Breaſt would ſplit, unleſs a Vent it find.
When JESUS Merits in my Mem'ry roll,
They ſooth my Thought, and raiſe my ſinking Soul:

My Saviour's Charms, are ſure ſtupendious Meat,
They fill me full, and yet I ſtill could eat:
'Tis luſcious Food, and yet I ne'er am cloy'd;
My Hunger's more, the more the Food's enjoy'd.

I to the wondrous Spring inſatiate fly;
I ever drink, yet am I ever dry.
As Men in Dropſies love the liquid Store,
Still ſwell I on, yet ſtill I thirſt for more.

I can't againſt His Charms be Beauty-Proof,
Ah! who of what he loves can have enough?
No Heathen in this glorious Feaſt delights;
Feaſts are no Feaſts to unfit Appetites.

No Colours beauteous to the Blind appear;
And Sounds are loſt upon the deaf'ned Ear:
To me my Saviour is a pleaſing Feaſt;
They only JESUS love, who JESUS taſte.

If with His Love, you once were throughly drench'd,
You'd thirſt for more, nor would your Thirſt be (quenc'hd.

But

But happy Lovers, they thrice happy prove,
Who love Thee, JESUS, and are fill'd with Love.

O JESU! who adorn'ſt the Angels Sphere,
Manna to our Taſte, and Muſick to our Ear.
Ten thouſand, thouſand Times I Thee deſire;
O come my JESU, or I muſt expire.

When, when, Oh when! will You enhance my Joy?
When, when my Soul, will you with Kindneſs cloy!
Oh! when I think of You, I panting lye,
Your Love revives at once, and makes me die.

Now, now, I riſe, now ſink in Extaſie;
Such Power hath conquering Love and killing Joy.
Oh! ſweeteſt JESU! you're my publick Sighs,
For You my Soul ſends out her ſecret Cries.

'Tis You alone I love, for You alone
Down fall my Tears, and loud my Vitals groan.
Where'er I am, where'er my Feet ſhall move,
Oh! let me meet the Object of my Love.

When Him I find, how will my Hours be bleſt?
How happy I, when found to hold Him faſt?
Ah! happy Day, The God I ſought appears,
Blown o'er are all my Sighs, and loſt my Fears.

Let Love for Joy a mighty Bonfire bring,
And Heav'n and Earth with Hallelujahs ring:
While I, to celebrate this welcome Day,
Burn bright with Love, and turn my Heart to Joy.

Thus when my Lord is lov'd, the Love will laſt;
'Twill hold its Reliſh, and preſerve its Taſte:
No Intervals of Chilneſs make one mourn;
But an eternal Flame will brightly burn.

Sent from Above, this Fire will ever glow;
Nor die in Ashes like our Fire below.
It melts my Marrow down, boils up my Blood:
Yet kindles only, not consumes its Food.

The Damn'd and I, both endless Heat sustain:
But mine is Heat of Pleasure, theirs of Pain.
What wondrous happy Love is this I share!
It burns like Fire, yet does refresh like Air.

Come learn, ye Sinners, learn of me to love:
All wanton Charms far from your Thoughts remove.
My Passion's purely Chaste, divinely Good:
Daughters of Men you love, but I my God.

O JESU! sweeter than the Sweets of May,
Serene as rising Sun, or brightest Day.
More sweet to Taste, more pleasing to the Eye,
Than Eastern Spices, or the Eastern Skie.

O let my Palate still your Beauties taste,
And with your fragrant Charms my Nostrils feast:
Still let my Lips your wounding Glories kiss;
Tho' I must Kissing faint, and swoon in Bliss.

To you, for ever, let me be confin'd,
Bliss of my Eyes, and Rapture of my Mind.
Of You, with Joy I think, of You I boast;
For You, who save the World, won't see me lost.

But JESUS to his Father now returns,
While Angels sing, and Man deserted mourns.
But Oh! I'll ne'er, my JESU, part with You;
As You fly up, my Heart mounts upwards too.

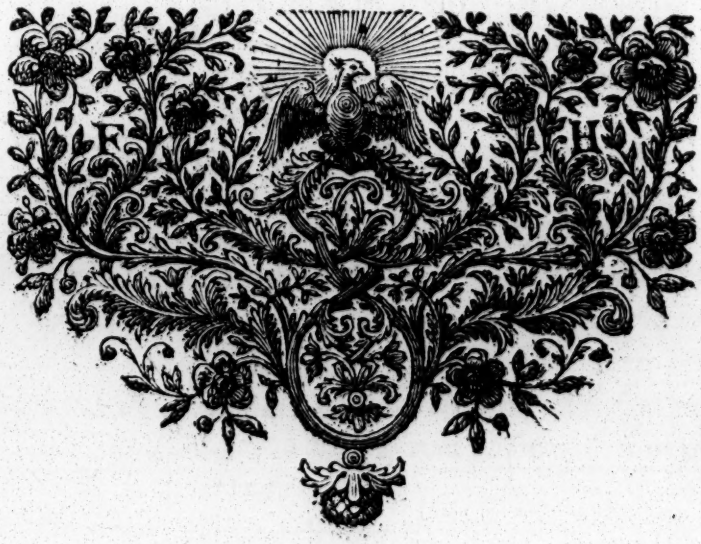
Let's follow all, and fast to JESUS cleave:
Let's follow close; and JESUS never leave.

Both

Both Hearts and Tongues, let's now to JESUS (*raiſe*,
With Vows devout, and loud harmonious (Lays.

That when we ſhall have learn'd this Heav'nly *Art*,
And when from Earthly *Choirs we ſhall depart*;
He may requite our Songs of Joy and Love,
Raiſe from Below, and make us chant Above!

The End of the Firſt Part.



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